

CENSUS OF INDIA, 1911.

VOLUME XVI.

BARODA.

PART I. *REPORT.*

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Bombay.
PRINTED AT THE TIMES PRESS

1911

Price—Indian, Rs 5 English, 6s 8d

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INTRODUCTION.

The first Census of the territories of His Highness the Maharaja Gaekwad was taken on the 21st February 1872 along with the general Census in the Bombay Presidency. The results were tabulated partly in Baroda and partly in Bombay and the figures were published in the Census Report of the Bombay Presidency along with those of other States. The second Census was taken synchronously with that of the rest of India on the 17th February 1881. On this occasion, the results were extracted solely by the State agency and a Census Report—the first of its kind—was also prepared and published. Since then, Censuses are taken decennially and synchronously with the rest of India. The third Census was taken on the 26th of February 1891, and the fourth on the 1st of March 1901.

2 The present was the fifth Census of the State and was taken synchronously with that of the whole of India on the night of the 10th March 1911, that is, 10 years and 9 days after the preceding one. In fixing the date for taking the Census, days universally acknowledged as auspicious for marriages have to be avoided, as also the greater festivals and important fairs which attract away people from their houses on a large scale. Again there ought to be enough moonlight on the date to be selected, so as to enable the Enumerators to complete the work of checking the schedules before midnight. The 10th of March 1911 complied with all these conditions and was agreed to by all Local Governments and Administrations.

3 The present Census was taken on lines very similar to those of the previous ones, but more elaborate arrangements were made to ensure completeness and correct results. A full account of the procedure adopted in taking the Census and the compilation of the results has been given in a separate Administrative Report, but it may be interesting to note briefly in this introduction, a few of the more important facts connected with the operations. The Census office was opened on the 1st of May 1910. The villages and towns were first divided into convenient *Blocks*, each containing from 60 to 100 houses and placed in charge of an *Enumerator*, who was generally a village accountant (*Talati*), a school master or a clerk in some office. Over 10 to 15 Blocks was placed a *Supervisor* whose beat was called a *Circle* and who was a Police Naib-Foujdar (Head Constable), a *Tajiydar* (Revenue Circle Inspector), or a *Shuastidar* or Head Clerk in some office. The *taluka Valivardar* (*Tahsildar*) was the *Charge Superintendent* for the Taluka, which had generally from 5 to 15 Supervisors and from 50 to 200 Enumerators. The *Charge Superintendent* for the City of Baroda was the Chief Officer of the Municipality and in Navsari, Patan, Amich and such other Municipal and head-quarters towns, the Charge was held by the Chairman of the Municipality or the local *Munsiff*. The *Charge Superintendents* were in their turn subordinate to the Suba (*District Magistrate*) and his Sub-divisional Officers. There were in round numbers 92 *Charge Superintendents*, 1,273 *Supervisors*, and 10,893 *Enumerators* in the whole State. Census conferences were held in the head-quarters of all the districts, instruction books were prepared for all the

stages of work written instructions were supplemented by oral teaching and on the whole everything possible was done to obtain correct entries in the different columns of the Census schedules

4 The first direct step towards the taking of the Census was the numbering of houses. The old definition of a house *viz.*, a building with an independent entrance was given up and a new one defining a house as the residence of a communal family that is persons dining of food cooked on one *chula* or hearth was adopted this time and each such house was given a separate number. In addition to the ordinary dwelling houses care was taken to affix numbers to temples *dhamshalas* camping grounds *boudlers* and similar other places where any one was likely to sleep on the night of the Census. When all the houses had been numbered a statement showing the number of houses and of the different grades of Census Officers was compiled and arrangements were made for supplying the necessary Census forms

5 Having been fully posted in their duties the Enumerators took the next step of preparing the preliminary record, *i. e.*, the entry in the enumeration schedules of the necessary particulars regarding all persons ordinarily resident in each house. The information to be recorded included name religion, sex civil condition, age caste occupation birth place parent tongue literacy or illiteracy knowledge of English and certain infirmities. The preliminary record was prepared in the month between the 10th January and the 20th February. In towns it was begun and finished ten days later. The period remaining before the 10th March was utilised in checking the entries. The closest supervision was exercised not only by the Supervisors and Charge Superintendents but also by all other officers who could by any means be spared for the purpose and special effort was made to examine and correct the Enumerators' work.

6 The final Census was the process of checking and correcting the record of the preliminary enumeration by striking out the entries relating to persons who had died or gone away and entering the necessary particulars of newly born children and new comers so that it may correspond with the state of facts actually existing on the Census night. It commenced at about 4 p.m. on the evening of the 10th March and was completed by midnight.

In a few forest tracts in the Nawayar District where night Census was not possible owing to the houses being scattered over a large forest and mountainous and a real danger from wild beasts the final return was collected a few hours earlier so that it might be completed by daylight.

In order to secure reasonable expedition and to insure the number of aborigines to a minimum a proclamation was issued some time beforehand, a Hindu people to avoid that date for wedding and other social and religious gatherings and to stay awake at least with a light burning till the Enumerators had visited them.







7 Immediately after the final Census the Enumerators repaired to a place for revision of the returns and for preparation of final statements. The Provincial Tables and the District Tables were prepared and the District Tables were sent to the Provincial Office. The District Tables were also sent to the Provincial Office for the purpose of being compared with the Provincial Tables.

checked by a second Enumerator were posted by the Supervisor in a summary for his circle. The circle summaries were checked and posted in a charge summary, and the totals were wired to the head-quarters at Baroda where the Provisional Totals for the State were compiled. These summaries began to arrive on the morning of the 11th March, and continued to come in till the 19th idem. Considerable care and ingenuity were shown by the Taluka Officers in working out the scheme for getting in the totals as quickly as possible. The first to communicate its totals was Bhadran Peti Mahal. The totals of this charge were ready at 6 a.m. and were immediately telegraphed with the result that they reached me at 8-15 a.m. on March 11th. This reflects great credit on the Mahalkari, Mr. Hakummanai Hanai, whose arrangements were excellent. The whole of the Census staff worked all night and the collection of circle summaries was effected by mounted men supplied by jamundars. Bhadran was followed by Sankheda, Dabhoi, Mehsana, Songhad, Vyara and other talukas. The totals for the State were reported to His Highness' Government and to the Census Commissioner for India within 48 hours after the taking of the Census. The total population as shown by these provisional figures differed by only 1,115 or 0.66 per cent. from the figures arrived at after detailed tabulation—a result which the Census Commissioner for India considered as “most creditable to all concerned.”

8. After the Census was over and the provisional totals were published, the schedules were collected together in the central office at Baroda and the next step was the preparation of the final tables. The books of the schedules containing the various particulars recorded by the Enumerators for each individual have been aptly described as the “raw material of the Census” and the final tables as the “manufactured product.” The transformation of the one into the other involves three processes—abstraction, tabulation and compilation—of which the first is by far the most difficult and complicated.

9. Previous to 1901, the figures for the final tables were obtained in India by means of what was known as the “tick” system. For every final table, there was a separate abstraction sheet, divided by rules into spaces corresponding to the headings of the table concerned. A separate sheet was used for each Enumerator's book and a tick was made in the appropriate column corresponding to each entry therein. When the whole book had been abstracted, the ticks were counted and the figures thus obtained were added up for the taluka, and the figures for the latter were compiled into a total for the district. This “clumsy, untrustworthy and antiquated” method was abandoned and the “slip” or card system invented by Herr Von Mayor, in connection with the Bavarian Census of 1872 and adopted in European countries, was introduced in the Indian Census by Sir Herbert Risley in 1901. This “slip” system, with such further improvements as were suggested by the experience of the last Census, was used in the present Census also. In the last Census, two separate slips—a coloured one and a white one—were prepared for each individual and the sexes were denoted by the difference in the length of the slips. In the present Census, only one slip, measuring two inches by four-and-a-half, was prepared for each individual. As a guide for the particulars that were required to be posted on to the slips, the

headings of the columns of the Census schedules were printed in brief on one side, and opposite each heading the poster was ordered to write down the requisite information from the enumeration books given to him. In order to reduce writing work slips of different colours were used for the different religions and the following symbols were printed on them to indicate sex and civil condition —

	Married.	Unmarried.	Widowed.
Male			
Female			

These devices obviated the necessity of making any entry on the slip for religion, sex and civil condition. Even in the heads for which entries had to be copied, the labour of copying was further reduced by the judicious use of abbreviations e. g., ગ for Gujarati, म for Marathi, अ for English, etc.

After the copying of the schedule entries on the slips was over the slips were sorted for all the final tables in turn. Each Sorter was supplied with a set of pigeon-holes which were labelled to indicate their contents. For instance when sorting for education one pigeon hole would be labelled "literate," another "literate in English," and so on. All the slips on which "literate" was written were placed in the pigeon-hole labelled "literate" and all those for "literate in English" into the pigeon-hole labelled "literate in English." When the sorting for the table had been completed the slips in each pigeon-hole were counted and the result was noted on a form called the "Sorter's Ticket." The figures in the sorter's tickets were then posted in the "Compilation Register" and added up to obtain the taluka or district total.

10 The posting of the slips was done only in one central office at Baroda.

Slip-copying.

It was begun on 16th March and finished on 20th April 1911. Excluding holidays it occupied 37 days.

As soon as the posting of a book was completed, the book with the bundle of the slips was checked by the Supervisor in charge.

11 The sorting of the slips was commenced on 1st May 1911 and finished

Sorting the slips.

within less than three months. There were in all

18 tables to be prepared, and some of them such as those connected with caste and occupation took up much time and involved correspondence with District Officers for further information on obscure or incorrect entries.

12 The sorting of slips was followed by compilation and tabulation which

Compilation.

took up about two months and was finished by the end of September. As soon as each table was

ready it was printed and copies were forwarded to the Census Commissioner for India for review and when all the tables were passed as correct they were finally reprinted in book form. The Tables Volume was published early in November 1911 thus establishing a record for speed not only for the State but for the whole of India. In this connection, I may be permitted to quote with

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pudorable pride, the following remarks of the Census Commissioner for India in his letter No 1960, dated the 28th November 1911.—“I congratulate you on the extreme celerity with which your tables have been prepared and printed. They are the first which I have received in complete form, and so far as I can see no others are likely to reach me for the next six weeks or two months. At no previous Census has any Province or State completed its Imperial Tables so quickly as you have done on the present occasion.”

13 The writing of the report and the preparation of the diagrams were taken in hand when the tabulation work was well advanced, and the whole report was ready for the Press about the middle of December. Mr Gait, the Census Commissioner for India, had intimated in his notes of inspection of the Census of Baroda that the report of the last Baroda Census was very bulky, mainly owing to the inclusion of unnecessary details, loose printing and the many full-page litho diagrams, and that on the present occasion, I should try to reduce its bulk as much as possible. Bearing in mind that the utility of a report is in inverse proportion to its bulk, I have tried my best to make this report as concise and handy as possible. Considerable space has been saved by solid printing and small scale inset diagrams in place of the old full-page lithographs. But before leaving out any details, I had to bear in mind what Mr Gait himself wrote in 1901 in the introduction of his Bengal Census Report, *viz*, that “completeness is more important than brevity, especially in India, where there is no body of professional statisticians ready and eager to pounce on the raw material provided for them at the Census and to make the required deductions, and, unless the Census Superintendent himself analyses the figures and points to the conclusions to be drawn from them, they are in danger of being left unnoticed altogether.” With a view to make this report more interesting and intelligible, I have, with the approval of His Highness’ Government and of the Census Commissioner for India, illustrated it with the photos of some typical people to be found within this State.

14 I have done my utmost on the present occasion to complete the Census operations with as little cost and within as little time as possible. The whole time occupied from start to finish in the present Census is twenty-one months or about one year less than in 1901. The total expenditure of all kinds in the present Census will be about Rs 56,000 or Rs 26 per 1,000 of the population, compared with Rs 1,25,000 or rather more than Rs 60 per 1,000 of the population in 1901. This large reduction in cost was mainly due to strict economy under all the heads of charges and hard work throughout the operations.

15 In conclusion, I must express my indebtedness to E. A. Gait, Esquire, C.I.E., I.C.S., Census Commissioner for India, for his cordial help and able guidance at all the stages of the work and to the authors of the various reports and works which I have freely consulted and sometimes merely copied. I am also indebted to all the District Officers who cordially co-operated with me. In my own office, my thanks are due to Mr Mannar Tukamrai Joshipara, B.A., LL.B., who was my Assistant till Sorting work was over and to Mr. Maganlal N. Thakkar, B.A., LL.B., my Head

Clerk and afterwards Personal Assistant, who laboured hard with me from start to finish, and whose high intelligence, devotion to duty and wide information rendered his services extremely useful. In the subordinate staff all worked well but the work of Messrs. Yadvavrao Mahadev Vaidya and Vaiddev Prabhachander Trivedi was specially commendable. Lastly I must express my acknowledgments to the Times Press Bombay for printing this Report, as also the Tables Volume with a promptitude and neatness which reflect great credit on its organization and management.

G. H. DESAI,

Superintendent of Census Operations

Barrack Street

BOMBAY 24th December 1911

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REPORT

ON THE

CENSUS OF BARODA STATE, 1911.

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Chapter I.

DISTRIBUTION OF THE POPULATION

1.—GENERAL DESCRIPTION OF BARODA STATE

1 The territories of His Highness the Maharaja Gaekwad lie between 20° 45' and 21° 42' N Latitude and between 70° 45' and 71° 22' E Longitude, excepting Okhamandal which lies between 22° and 22° 28' N Latitude and between 68° 58' and 69° 14' E Longitude. Roughly speaking, from the Northern extremity of the Thana District to the South, to Palanpur to the North and from the Western limits of the Nasik District to the South-East to the extreme North-West of Kathiawad, there lie interspersed with British or other territory, tracts of land wherein His Highness the Gaekwad's sway is acknowledged.

2 Baroda State has a very interesting history which stretches back through twelve centuries. When the famous Chinese traveller Hsuen Tsang visited India in the seventh century after Christ, he found the whole of Gujarat a very flourishing country, ruled by the Valabhis who had then capital at Valabhipur. In the following century, the power of the Valabhis was broken by the Chalukya Rajputs, who conquered the kingdom and established their capital at Anhilvar-Pattan, situated within the present limits of the Baroda State. When Mahmud of Ghazni invaded Gujarat and attacked the famous temple of Somnath, the Prince of Anhilvar-Pattan marched against him with a large army and fought a decisive battle for his country and his religion. The Prince was defeated, but collected a fresh army to meet his foe again and Mahmud avoided a second encounter by retreating across the deserts of Sindh. A succeeding prince, Kumaipal, favoured the Jain religion and the Jains of Baroda assign many of their religious edifices and other public works and gifts to his reign. Altogether the Rajputs ruled for over five centuries, from the eighth to the close of the thirteenth, and some of the ruins of their temples, fortifications and edifices are still visible at Patan. Allaudin Khilji conquered the country from the Hindus, and the story of the beautiful Princesses Kalma Devi and Deval Devi, who became the wives of Allaudin and his son, is one of the romances of Indian history. For some centuries, Patan continued to be the capital of Gujarat under the Mahomedan rulers, but the seat of Government was eventually removed to Ahmedabad. Gujarat threw off the yoke of Delhi and became an independent Mahomedan kingdom in the fourteenth century, but was once more brought under Northern India by Akbar-the-Great in the sixteenth century. Aurangzeb's mad bigotry wrecked the Mogal empire which Akbar had built up, and in the eighteenth century, the Marathas spread over Gujarat, as over other parts of India. Pilajao Gaekwad and his comrades in arms firmly established themselves in Baroda in 1723, and the present ruling family has therefore a dynastic record of nearly two centuries.

3. For administrative purposes Baroda State is divided into the four districts of Baroda, Kadi, Navsari and Amreli which are situated widely apart from each other and are separated, one from the other by large tracts of British territory or of other Native States. None of these districts forms a continuous block of territory, each is cut up by large tracts of intervening foreign territory. Each of the districts is sub-divided into Talukas or Peta Talukas, which on the 10th of March 1911 were as under —

Barod District.	Kadi District.	Navsari District	Amreli District.
Petal.	Dahgam.	Xavari.	Amreli.
Shadran.	Atavmala.	Goolvi.	Damnagar.
Baroda (and of	Kadi.	Palana.	Dhar.
Baroda City and	Kadi.	Kamari.	Khambla.
Chausma t)	Vijapur.	Mahwa.	Kodinar.
Palra.	Vijapur.	Velochha.	Okhamandal.
Karjan.	Mehana.	Sughad.	Pyat.
Dahad.	Vijapur.	Vyara.	Ratanpur.
Broach.	Kharala.	Vahat.	Bhadrakata.
Surli.	Palna.	Umrapada.	
Varhadia.	Chausma.		
Sankheda.	Hary.		
Talukada.			

These divisions are the same as existed in 1901 with the exception that Vajpur which was a separate peta taluka is now joined to Sughad taluka and Umrapada is carved out of it as a separate peta taluka. The talukas which were previously known by the names of Ohoranda and Vadavi are now known as Karjan and Chausma respectively and the peta talukas of Sisra and Shivanagar are now officially known as Bhadrak and Ratanpur respectively.

4. The greater part of the State lies within the area of the coastal band of alluvium which has been formed by the encroachment on the shallow gulf of Cambay of the detrital

Physiography

deposits brought down by the many rivers, large and small which drain the province of Gujarat, the western slopes of Malwa and the northern parts of Rajputana. The upward slope of the alluvial band, from the sea-board eastward is very gradual, so that, except where windblown accumulations of loam or sand make small local eminences here and there the surface of the country appears to be a dead flat. It is only as the eastern side of the alluvial flat is approached that it is interrupted by low hills which rise up at intervals or bounded by yet lower downs dividing the different small river courses.

5. Though generally a flat country Baroda territory both in Gujarat proper and Kathiawad is relieved by a few hills and ridges. In the Kadi District the only eminences which diversify the general flat surface of the country are hillocks and ridges of blown sandy loam which rise on an average from 50 to 60 feet above the general level and only occasionally attain a height of about 100 feet. In the Baroda District even such hillocks are absent except in the Sankheda taluka in the east, where they attain a height of about 500 feet above the sea level. The Navsari district is hilly and wooded in its eastern part. There the height of the hills ranges between 400 to 2,000 feet above the sea level with the exception of one hill viz. Salher which attains a height of 6-63 feet and is the third highest point in the northern section of the Sahyadri range. In the Amreli district, it is only in the Dhar taluka that we meet with hills worth the name, ranging in height from 1000 to 2100 feet above the sea level. Kodinar taluka has small hills in its north hardly rising over 100 feet while the flat places of Amreli and Damnagar taluka and the sandy level of Okhamandal are diversified by yet smaller eminences some of which are flat topped forming plateaux on the summit.

Hills and Ridges.

6. The drainage of the Gujarat divisions of the Baroda State all falls westward into the gulf of Cambay in the Arabian sea which receives such a vast amount of silt brought down the larger rivers that it is rapidly being filled up. In the present condition of the harbours of Surat, Broach and Cambay. Not two centuries ago these sea ports were visited by fleets of shipping of the ordinary

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Hydrology

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size of the traders of those days. Now they are with difficulty reached by vessels of as low a tonnage as about 30 tons.

7 The four principal rivers falling into the Gulf of Cambay are the Sabarmati, the Mahi, the Nerbada and the Tapti, all large rivers and flowing in part of their course, comparatively a small one, through Baroda territory. Of much smaller size are the Dhadhai, between the Mahi and the Nerbada, the Kim, between the Nerbada and the Tapti, and to the south of the latter the Mindhola, the Purna and the Ambika. The only river of importance in the Amreli Division is the Shetrunji which rises in the highest part of the Gir forest and drains the central part of the division. The smaller ones are the Raval and the Dhantarwadi of the Dhari Taluka, the Singoara which divides the Kodinar Taluka into two unequal lobes and the Rangliola of the Damnagari Taluka.

8 The soil in the whole of the State is alluvial, except in the hilly parts of the Navsari and Amreli Districts and in the south-east corner of the Baroda District, where it is mostly formed by disintegration of the underlying rocks. The alluvial soils of Baroda State may be roughly divided into (1) *Gorat* or sandy loam, (2) *Kali*, or black and (3) those formed by the intermixture of the two called "*Besar*." The rock-formed soils are for the most part black, but where they have come into contact with alluvial soils, they have formed a variety of *Besar*. The soils of the Navsari and Baroda Districts may principally be classed as *Gorat*, black and *Besar*. As a rule, the black soil of the Navsari District is far superior to the soil of similar kind found in the other districts. *Bhatha* lands or lands formed in the beds of rivers from alluvial deposits are often found in the Navsari District and are most productive. In the Kadi District, the soil is mostly of the light sandy kind. Black soil is met with, but only in patches, in parts of the district. The soils of Amreli District (Okhamandal excepted) may be classed under two main heads, black and *Gorat*, but the *Gorat* of this district is much inferior to the *Gorat* of Baroda and Navsari Districts. The black is also much inferior to the black of Baroda. In Okhamandal, the soil in the northern half is light red and along the whole of the coast line, it is sandy and unproductive, but inland it is fairly fertile.

9 The average annual rainfall ranges from about 40 to 70 inches in the different parts of the Navsari District, from 30 to 50 inches in the Baroda District, from 15 to 35 in the Kadi District and from 13 to 30 in the Amreli District. Thus the fall is the heaviest in the southernmost district, and it goes on diminishing as the monsoon current travels from the south towards the north. It is considerably heavier in Gujarat proper, than in Kathiawad. The duration of rainfall is about $4\frac{1}{2}$ months in the Navsari District commencing early in June and ending by the middle of October. It is four months in other divisions, commencing a little later, that is, about the end of June. The character of the *Kharif* crops and the good prospects of the *Rabi* depend entirely upon the regularity and seasonableness of rainfall from the middle of June or the beginning of July to the middle of October. The late showers of October help the spring crops also. Sufficient and timely rain in June, July and August in the Navsari District and in July and August in the other districts gives hopes of a good harvest, but the full and satisfactory maturity of the crops depends upon the September and October showers.

10 The climate of the Baroda State varies considerably in the different districts. But it may be said generally that it is dry and hot in the hot season, which commences in March and ends in June, the hottest months being May and June. The climate during the rainy season, that is from July to October is hot, moist and relaxing. During the cold season which commences in November and ends in February, the climate is dry and cool. The coldest months are generally December and January. In the months of September and October, the climate is more unwholesome than in any other time of the year, and the people suffer considerably from malarious fevers.

11 The mean yearly temperature ranges from 52°·5 at Baroda to 69°·4 at Mehsana. The minimum temperature during the cold weather months is about 40°·1 and the maximum during the hot weather 109°·5. The highest temperature recorded in 1910 was 114° in the month of June and the lowest 35° in the month of January at Mehsana (Kadi District). This shows that the climate of the Baroda State and adjoining parts of Gujarat is an extreme one especially in the northern parts when compared with that of the southern parts.

12 The general health of the Baroda District, including the Baroda City is good during the hot and the early part of the rainy season but during the later portion of the latter and the greater part of the cold season, there is a general prevalence of malarious fevers, bowel complaints and affections of the lungs. The general health in the Kadi District is much better than in the other districts. The most prevalent diseases are malarious fevers, diarrhoea, bronchitis, diseases of the elementary canal, rheumatic affections and skin diseases. The general health of the Navsari District is fair. Malarious fevers are extremely prevalent, especially in the Rani Mahala. At Songhad and Vyara, there is not a single individual who has not an enlarged spleen, which gives rise to a protuberant abdomen and in some cases to splenic ascites most fatal to those who are strangers in the land. The prevalent diseases in the Amreli district are generally fevers and bowel complaints. In Dhari and Khambha, people also suffer from diseases of the spleen, and in Okhamandal and Kodinar from guinea-worms due to drinking bad water.

13 The inhabitants of the Baroda State are for the most part agriculturists. The principal crops are *jowar*, *bajra*, rice, pulse, cotton, tobacco and oil-seeds. The crops are generally thriving and plentiful in Kadi and the western half of the Baroda District, the coast line and the western talukas of the Navsari District are very fertile and yield garden produce but the south-eastern parts are inferior in fertility and owing to rocks and mountains are hardly cultivable in some places. The Amreli district as a whole is much inferior in fertility but there are very fertile tracts here and there, especially in the Amreli, Damanagar and Kodinar talukas.

Of the total cultivable land in the State, 87·4 per cent. as against 86 per cent. in 1901 is under cultivation and 12·6 per cent. is available for further cultivation. On an average each individual of the total population has 3 bighas of cultivated land and 45 bighas of cultivable land for further cultivation. Taking the districts separately Baroda has 91·2 per cent., Kadi 84·5, Navsari 92·5 and Amreli 83·8 per cent. of its cultivable land under cultivation. Kadi and Amreli Districts have yet a large proportion of land that can be brought under cultivation.

14 Small irrigation works are met with all over the Raj, especially what are called "Paddy tanks," whose duty is to protect rice the chief of the monsoon crops by giving it water during a break in the rains and more especially giving it the last one or two waterings to mature it. The number of such tanks in each division or taluka varies with the nature of the staple crops, nature of the soil and the intelligence, skill and capacity of the cultivators. Navsari Division which has good and rich irrigable soil, intelligent cultivators and high class crops grown is singularly fortunate in the possession of a large number of paddy tanks, almost every village in each taluka possessing one or more. Baroda Division comes next to Navsari in point of their number, and the rice growing talukas of Vaghodia, Savli and to a certain extent, Baroda abound with them. Kadi Division has also a fairly large number of such tanks, especially the two outer talukas of Kadi and Kato where rice is extensively grown. Its cultivation is however falling off owing to the scanty and ill timed rainfall of late years and the utter state of disrepair of all tanks. Hardly any rice is grown in the Amreli Division and so there are no paddy tanks worth the name. The division however like that of Navsari possesses a few rivers and streams in which there is a flow throughout or nearly throughout the year. In both divisions there are *bandharas* or weirs thrown

across such water-courses and the impounded water is led by channels to irrigate the fields. The Alldhar Vellar Bund near Haimadia, the Natalia Bund near Dhari, both in Amreli Division, and the Chikhli Bhandapada and Tichakia (now broken) in Navsari Division, may be mentioned as instances of this form of irrigation. Besides the above, irrigation from wells is carried on in all divisions, chiefly for crops other than the monsoon ones. The sinking of new wells is encouraged by the State under a liberal and well-conceived system of taccavi advances. It was in the famine year of 1899-1900 that a great stimulus was given to the construction of irrigation works on systematic and scientific lines, providing on them, wherever possible, modern improvements. Irrigation works more than any other were generally adopted as famine works, for, consisting chiefly of storage tanks with earthen embankments, they were eminently suited for unskilled famine labour. And, secondly, the famine being due to the want of rains and water, the first idea naturally was to store and preserve water by all possible and practical means. The Karachia, Haripura, Lachara, Khokara, Kumbharia and Muval tanks, the Orsang works, all in Baroda Division, owe their inception as new tanks or their thorough repairs and enlargements to the great famine. Due to the same cause, the Chinnabai tank and Anawada works, the Thol tank, &c, in Kadi Division, and Pichvi and Bhimgaja works in Amreli Division, were undertaken. Irrigation works take years to produce their full economic effect. Most of the irrigation works in the State being new, have not had any appreciable effect in the increase of population in this decade, but they are expected to have far-reaching effects in the future.

15 The B B and C I. Railway with its auxiliary the Rajputana-Malwa

Railways

Railway passes from south to north, almost in a straight line, through the Navsari, Baroda and Kadi Districts, and has many important stations like Bilimora, Navsari, Kosamba, Miyagam, Baroda, Kalol, Mehsana and Sidhpur in the State territory. In addition to this, there are several branch railways connecting important places in the interior of the State with the main line and serving as its feeders. The Tapti Valley Railway joining Khandesh with Gujarat at Surat, has stations at Vyara and Songhad, which are the headquarters of the forest talukas of the Navsari District. The Kosamba Zankvav branch line, which joins the main line at Kosamba in the same district opens out Velachha, Vakal and other fertile but backward talukas. In the Baroda and Kadi Districts, there is a regular network of railways, and there is hardly any important place which remains unconnected. From Miyagam in the Baroda District run two branches, one to Smore on the Narbada, and another to Bodeli on the border of the Chhota Udepur State, both passing through a very fertile cotton district. From Baroda runs a line which connects it on one side with Dabhoi and Chandod, a very important place of pilgrimage, and on the other with Padra and Kanjat, near Jambusar in the Broach Collectorate. Another line connects Baroda with Godhra, Ratlam and Malwa, and a third one joins the town of Petlad with Anand Junction on the B B and C I. Railway on one side and with the port of Cambay on the other. In the Kadi District, the Ahmedabad-Prantj Railway connects the Delgam Taluka with Ahmedabad, and the Kalol-Kadi, Kalol-Vijapur, Mehsana-Patan, Mehsana-Viramgam, Mehsana-Dabhoda, Chansma-Bechraji and Chansma-Harij branch lines connect all the taluka stations of the district with Mehsana, the district headquarters in the centre, and with Ahmedabad, the capital of Gujarat and Baroda, the capital of the State. The remote district of Amreli in Kathiawad is awaiting the boon of railways. The attention of His Highness' Government had long been directed to the need of providing railways in that district, but the difficulties about the jurisdiction, &c, always brought matters to a stand-still. These have, however, now been overcome and a line from Dhasa to Lilia in Bhavnagar State, passing through the Damnagar Taluka of the State, is being laid, and one from Khijadia to Amreli and thence to Chalala and Velan Bunder on the sea-coast and another from Jamnagar to Dwarka are under projection. When completed, Amreli will have the same railway advantage which is enjoyed by the other districts of the State.

16 The statistics of the Census are grouped for administrative purposes according to the administrative units of a Province or State. But within

these there are usually wide differences dependent for the most part on the aggregate of physical conditions commonly called environments. The Provincial figures are therefore, also grouped under the chief Natural Divisions, so that some light may be thrown on the physical causes which affect the distributions of the people within the Province.

In the scheme of Natural Divisions drawn up for the whole of India, Baroda State is included in the Natural Division

Natural Divisions.

Gujarat, which may be divided into two main blocks namely (1) Kutch and Kathiawad or Peninsular Gujarat, and (2) Main land Gujarat or Gujarat proper. Peninsular Gujarat in which the Amreli District of the Baroda State is situated, has on account of its detached position and large sea board developed and preserved peculiar traits and characteristics in its population, which is stalwart and valorous and includes the brave Rajputs and khatwas, the sturdy Ahirs, Bhorvada and Rabaris the enterprising Bhatias, Lohanas, Almons and Khojas and the sea faring Kolis Vaghers and Kharvas formerly notorious for their piracies in the Arabian Sea. Main land Gujarat, which includes the Gujarat Districts of Kadi, Baroda and Navsari, may be sub-divided into North Central and South Gujarat, each of which has its own peculiarities. North Gujarat in which our District of Kadi and the town of Patan—the ancient capital of Gujarat—are situated, possesses the original settlements like Vadnagar, Modhera, etc., from which many of the Gujarat castes take their names, and differs in the manners customs and civilization of its population from Central and South Gujarat. Good physique, wealth, business habits and thrift characterize North Gujarat and a general softness, keen intellect and a taste for show fashion and finery are the distinguishing features of South Gujarat, in which our District of Navsari is situated. Central Gujarat, in which the capital of the State and the Baroda District are situated, partakes of the peculiarities of both North and South Gujarat. Kadi District is noted for its hard working and skillful Kadwa Kanbi cultivators. Baroda for the Lewa Kanbi cultivators and Navsari for the Anavala Brahman cultivators and the early tribes such as Dublas, Gamits, etc. From climatic point of view also peninsular and main land Gujarat, as also the sub-divisions of the latter differ from one another. Rainfall is the highest (50 inches) in Navsari and goes on decreasing from Baroda (35 inches) to Kadi (23 inches) and thence to Amreli where it is the lowest (15 inches). Temperature which is the highest in Kadi (109°) goes on decreasing on one side towards Amreli (104°) and on the other towards Baroda (104°) and then to Navsari (108°). Each of the four districts of the State having thus its own peculiarity and being detached from the rest, serves both as an administrative as also a Natural Division and has been taken as such for the purpose of the report.

17. Of the four districts Kadi alone has no forests. Taking demarcated

Forests.

Name of District.	Name of Taluka.	Reserved Forest in bighas		
Baroda	Panaji	13,972	11	0
	Amreli	895	11	0
	Baroda	11,377	10	0
		26,244	1	0
Navsari	Taluka	992	1	0
	Taluka	17,349	11	0
	Unaspora	104,554	0	0
	Mahira	11,113	10	0
	Tyasa	87,271	14	0
	Veraval	241,972	11	0
		624,249	10	10
Amreli	Chandla Khambha	68,711	11	10
	Amreli	8,779	1	0
		77,490	11	10
	Total	1,314,011	11	0

and undemarcated forests together there were at the commencement of the decade about 1,314,011 bighas or about 673 square miles of reserved forest in the Navsari, Baroda and Amreli Districts. About 31 miles of this have been de-forested for the extension of cultivation mostly in the Songhad, Vavra and Mahuva Talukas of the Navsari District, Sakhed, Savli and Vaghodia Talukas of the Baroda District and Dhari and Kachhar Talukas of the Amreli District. The area noted in the margin measuring about 64 square miles continued a reserved

forest at the end of the year 1910

II — AREA, POPULATION AND DENSITY

18 The general statistics of the area and population of each district will be found in Imperial Table I Provincial Table I at the end of the Tables Volume, contains similar information for talukas, and at the end of this chapter, there are seven Subsidiary Tables showing—

Reference to Statistics

- (I)—Density, water supply and crops,
- (II)—Distribution of population, classified according to density,
- (III)—Distribution of the population between towns and villages,
- (IV)—Number per mille, of the total population and of each main religion who live in towns,
- (V)—Towns classified by population,
- (VI)—Special statistics for the Baroda City, and
- (VII)—Persons per house and houses per square mile

The discussion in this chapter will be confined to the consideration of the population as it stood on the 10th March 1911, the day on which the Census was taken. The variations that are disclosed by a comparison with the results of the previous enumerations will be considered in the next chapter, and as from an administrative point of view, it will be the most important chapter in the whole report, such descriptive matter as may be necessary to elucidate the statistics will be held over for incorporation in that chapter.

19 The area of the State as ascertained by the completion of Survey Operations in some of the talukas left unsurveyed at the time of the last Census, or re-surveyed during

Area of the State

the decade is 8,182 square miles. It is not very extensive as compared with that of some of the other Native States, as for instance, Jodhpur and Bikaner in Rajputana, or Gwalior in Central India, but the population surpasses in number and density that of the more extensive States, as will be seen further on. Roughly speaking, the area equals that of the four British Zillas of Gujarat, *viz*, Ahmedabad, Kaira, Broach and Surat, which are situated in close proximity with our Gujarat Districts. Compared with the larger States or groups of petty States that form the Gujarat feudatories, the State equals in extent the whole of the Palanpur Agency, surpasses Kutch and Reva Kantha, is more than double of Mahikantha and is about two-fifths of Kathiawad. It is nearly equal to Indore, is a little less than double of the total area of the Deccan group with Bhor and Satara Agency and exceeds the total Kainatic group, including Kolhapur and the Southern Maratha Jagirs. Compared with European countries, this State is larger than Wales by 700 square miles and greater than two-thirds of Belgium.

20 Of the four Divisions, Baroda, including the City of Baroda, has an area of 1,898 square miles, and Kadi, Navsari

Area of the Divisions

and Ameli have an area of 3,023, 1,914 and 1,347 square miles, respectively.

21 The population of the territories of His Highness the Maharaja

Total Population

Gaekwad, as ascertained in the present Census, was on the 10th March 1911, 2,032,798 souls (1,055,935 males and 976,863 females), as against 1,952,692 (1,008,634 males and 944,058 females) on 1st March 1901 (the date of the previous Census), thus showing an increase of 80,106 persons or 4 per cent.

22 This population is *little more than one-tenth* of the population of the

Comparison with neighbouring districts, &c

British districts of the Bombay Presidency, and is more than half of that of the entire group of its Northern Division. It falls short of the population of the neighbouring four British districts of Gujarat, namely, Ahmedabad, Kaira, Broach and Surat, only by less than one-fourth, or is more than three-fourths of the population of these districts. It comes up very nearly to the entire group of Gujarat Native States, excluding Kathiawad. Compared with other Native States of India, the population of Baroda is nearly equal to that of Malwa in Rajputana, and two-thirds of Gwalior in Central India. Compared with European

countries, Baroda has *one-tire/11th* of the population of England and Wales together and nearly one-third of Belgium.

23. Having ascertained the total population, the first of our duties is to

Population by districts.		
Baroda	—	634,900
Kadi	—	632,182
N. Vavri	—	281,467
Amreli	—	179,208
Total	—	1,827,757

form a general conception of how that population is spread over the administrative divisions of the area within which it was enumerated to determine where it is dense and where it is sparse to learn how the town-dwellers compare with the residents of the rural tracts and the like. The population of the

State is distributed in the four districts as shown in the margin. Kadi District claims the largest number or 41 per cent. of the total population. Baroda comes next with 33.5 per cent., Navsari with 16 per cent. comes third, and lastly follows Amreli with the smallest percentage of 9.6. If the City of Baroda with its population of 99,345 is excluded the population of the Baroda Districts reduced from 33.5 per cent. to 23.5 per cent. of the total population but it still maintains its second place.

24. The diagram given in the margin illustrates graphically the relative

Relation of area and population

area and population of the four districts in the State. Each white diamond therein represents 1 per cent. of the total area in each district and each black dia-

mond 1 per cent. of the total population. A glance at the diagram shows the

varying relations which prevail between the size of a district and the number of persons



who inhabit it. Kadi has relatively the largest area and population. Baroda comes next both in its relative area and population, while Navsari and Amreli have relatively more area but less population.

25. Having already ascertained the total area in square miles and the total population, we can now ascertain for the whole State and for each of its districts the density—that is the

Density of the State

average number of persons per square mile. For Baroda State as a whole the

Diagram showing the density of population in the State and other

density is 348. This, compared with that of most of the European countries and the rest of India is high. The mean density for the whole of India in the present census is 1.8 persons per square mile which shows that the density of



Baroda State is nearly half as much again as that of India. It is a little more than half as much again as that of the British Districts of Bombay and a quarter as much again as that of the other leading Native State, Mysore—over 60 per cent. better than that of the premier State of Hyderabad and nearly more than double that of the other Native States in the Bombay Presidency. Compared with the densities of other Provinces in India, Baroda occupies the rank coming just below Madras and above the Punjab. Compared with the densities of European countries, Baroda occupies 8th rank, coming just below the German Empire and above Austria. The densest country Belgium is nearly 2½ times as dense as

Baroda and England nearly 2 times Baroda is inferior in density to Japan, Italy and the German Empire, but it heads Austria, France, Switzerland, Sweden and Norway, Russia and other European countries

26 The pressure of the population on the soil of the State is far from uniform, and a reference to the map of Baroda at the commencement of this chapter will show that there are great variations between the different districts of the State. The density of the Natural Divisions (the districts) calculated by excluding the area and population of the City of Baroda from that of the Baroda District is given in the margin. Above the

Natural Divisions	Density
Baroda (ex City)	311
Kadi	275
Navsari	175
Amreli	132

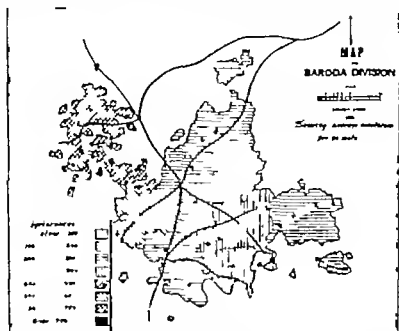
average State density of 248, there are two districts, Baroda and Kadi, with 311 and 275, respectively. Navsari with 175 and Amreli with 132 come next in the order of density. The density of Baroda District with City (362) is about twice that of Navsari and three times that of Amreli. The density of Kadi, though inferior to that of Baroda, is 57 per cent higher than that of Navsari and more than double that of Amreli. The low density in Navsari is mainly due to the large forest area it contains, while the sparse population in Amreli is due to the inferior fertility in a hard tract of country. If we exclude the area occupied by reserved forests, 26 sq miles in Baroda, 549 sq miles in Navsari and 58 sq miles in Amreli, the densities come to be 315 for Baroda, 246 for Navsari and 139 for Amreli.

27 Arranging our districts with the neighbouring British Zillas of the Gujarat in the order of density, we get the following result—Kaira 434, Surat 395, Baroda 311, Kadi 275, Ahmedabad 217, Broach 209, Panch Mahals 201 and Navsari 175. This shows that Baroda keeps very close to Surat, while Kadi still surpasses its neighbouring district of Ahmedabad and enjoys as much superiority over it as Baroda does over Kadi.

28 Turning now to the surrounding Gujarat group of Native States we find similarly that our districts surpass the neighbouring Native States in density. Kadi greatly surpasses her neighbours of Palanpur and Mahikant, Baroda her neighbours of Cambay and Rewarkantha. In 1901, Navsari preponderated over the neighbouring cluster of Native States under the Surat Agency in density and Amreli over her neighbouring Kathiawad States. Amreli still maintains that position but Navsari, in spite of the large increase in its population, has given place to the States in the Surat Agency. Comparing this State with Indore and Gwalior in Central India and Kolhapur in the Karnatic group, we find that, though Indore has an area equal to that of ours, it is nearly 1/6th in density, Gwalior with a very large area of 25,041 is also far inferior, having only one-half the density of this State. Kolhapur with more than one-third area and less than half the population, has a density of 292, that is, higher than that of Baroda by 44.

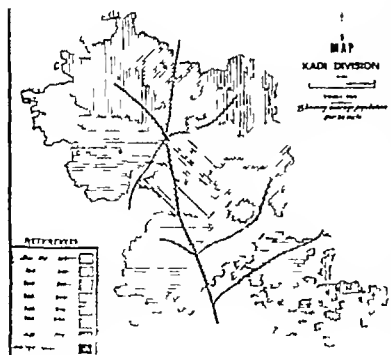
29 The pressure of the population is not uniform even in the different parts of the same division. In the Baroda division, the density is the greatest in the Charottai talukas of Petlad (703) and Bhadran (520). The Charottai tract, as its name implies, is the best agricultural sub-division in the State. The soil in general is a sandy loam, suited to grow most crops, and the cultivators are intelligent and then culture intensive. Padra (391), known as Vakal tract, follows Charottai in density. Its lands are medium loams, resting on a clay subsoil, with plenty of fresh water underground. A large variety of crops is grown, but on account of high prices, cotton is steadily replacing others, of late. The talukas of Sironi (264), Dabhoi (256), Baroda (246), and Kargan (241), which follow Charottai in the order of density, form with the exception of a part of the Baroda Taluka which on account of its medium loams is grouped with Vakal, the black cotton soil district called *Kanam*. It is the district which grows the well known Broach cotton. The soil is a black loam, varying in depth from a few inches to 6 feet and resting on an impervious moony sub-soil. The high prices realised by cotton have added much to the prosperity of the people, and the

Kanara tract is expected to grow still farther in population. Savli (236), Sankheda (239), and Tilakwada (290), where a large amount of culturable land has of late been brought under the plough, follow Kanara in density. Waghotia



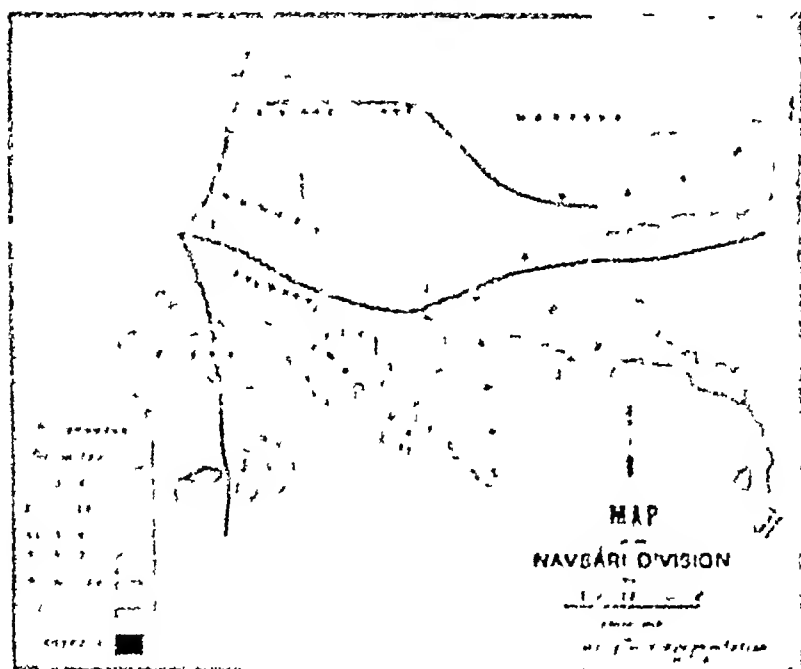
lags behind with the lowest density (171) in the district. But here also extension of cultivation and the gradual increase of area under cotton crop have made a beginning, and it is expected that this backward taluka will rise in density within the next few years.

2. In the Kadi Division the pressure of the population is the greatest in the Mehsana (370), and Vignagar (360) talukas and then follow Bidhar (348), Vijapur (351) and Kalol (301) talukas.



The land in Vignagar and Mehsana is an alluvial free working loam, suited to grow most crops. The north-east portion has been waterlogged and is known as *bhaj* or wet land and can grow wheat without irrigation. A part of this tract produces the well known rape seed which fetches the highest price of any rape in the

v. old and is exported mainly to England and Germany. Solapur, Mehsana and
 Kadi were the centres to be linked with the R. M. Railway, and then
 transportable. Vinapur, though only recently connected with Railway, has high
 fertility, not only on account of the fine fertility of its soil. Khurda (287) is
 highly fertile, and is known for its fertility. The Chinabai irrigation tank recent-
 ly constructed in this taluka will, in due course of time, greatly add to its ferti-
 lity, and the population is said to be denser than at present. Parani (262), which
 is a large tract of country, is more fertile, the soil is thinner than in the Vinapur-
 Vinapur tract, and is very deep. Kadi (240) has a large tract of poor
 soil, and is the centre of the taluka, and most of the able-bodied men from it, as also
 from Kadi and Dahanu, go to Ahmedabad, the centre of mill industry, which in
 consequence of the coal mines in the neighbourhood has increased at the expense of
 the Kadi District. Chhota (207) also Parani has very fertile and inferior soil. In De-
 hanu (244), there is a large tract of land, and the alluvial soil is met with.
 In the Kadi District, the soil is generally of the same nature. Ahmednagar
 (273) is a very fertile and well-known taluka. The inhabitants are mostly Kadi, who
 have been settled there. Hara (102) is the most fertile and cultivated tract in the Kadi
 District. The land is generally of the same nature, and is very fertile.

[illegible]

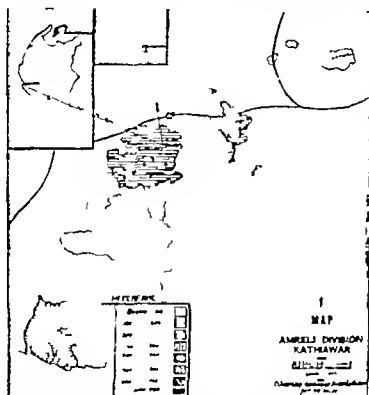
and so far as its density is concerned, it now equals any ordinary taluka in the Rakti Mahals. Velachha (181) has not improved so rapidly as Mahuva, but its density is superior to that of the third division of the Navsari District, which is called *Rani* or forest Mahals, and includes the talukas of Songhad (51) and Vyara (100) and the Peta Talukas of Vakil (159) and Unarpada (107). In these forest parts, the population is thin and consists mainly of the forest tribes. Owing to the low rates of assessment and the facilities given for taking up land, the population in these talukas is rapidly growing. Since the opening of the Tapti Valley Railway, most of the available land is taken up, and the density of the tract has risen from 72 to 94 (i.e. by 22), and will soon come up to the level of the semi-Rakti Mahals. Unarpada and Vakil are sparsely populated, but here also there is more demand for land than before. The unhealthiness of the

climate and the want of good and easy means of communications deter people from the thickly populated Rastri Mahals from taking up the available land and settling in these talukas. Various measures of introducing *abadi* in these taluka have from time to time been adopted. Gradual removal of the forest has of late somewhat improved the climate and when the roads which are at present either under projection or construction, are completed the Songhad taluka will certainly rise still more in its population.

3. In the Amreli Division, the density of population is the highest in Boyt (1,219) but it is a single town though considered a Peta Mahal for administrative purposes.

Amreli Di Isalam.

Then comes the Amreli Taluka (°14). Excepting a belt of black soil on the



inferior. It has consequently the least density. The inferior density in Dhari and Khambha is due to bad climate, less rain, and the hilly nature of the country. Population decreases where the plain gives place to the mountain even though the rainfall is higher. Its tendency is to concentrate in the plains and not on the slopes and uplands. This is well illustrated by the inferior density in the Songhad, Dhari and other hilly talukas in the State.

34 If we classify the population according to density, it appears that one-twentieth of the total population of the State is congregated on only 12 miles of the area, where there are 1,050 and more persons per square mile, one-twelfth on only 228 miles where the density is from 600 to 750 per square mile, 2 per cent of the population on 1 per cent of the area where the density is 450 to 600 more than a quarter of the population on less than one-fifth of the area at a density of 300 to 450 persons, nearly one-half on a little more than one-half of the area where the density is from 150 to 300 per square mile. Taking these figures together, we find that 93 per cent of the population is living on 78 per cent of the area, and the remaining 22 per cent is still very sparsely inhabited and nowhere contains as many as 150 persons per square mile.

35 The density of population in each taluka of the State is given in Provincial Table I at the end of the Tables Volume. The highest density, 719 persons per square mile, is in the Gandevi Taluka of the Navsari District. Then come in order Petlad Taluka with 703 persons, Bhadran Taluka with 520, and Navsari Taluka with 442. The lowest density, 54 persons, is in the Songhad Mahal of the Navsari District.

Taking into consideration the surrounding circumstances of geographical position, fertility of the soil, habits of the people and the general conditions of life in the Baroda State, the following standard of the different grades of density was adopted in the past Censuses —

I — Dense	...	Over 500
II — Fairly dense	...	Between 300 and 500.
III — Average	...	Between 200 and 300
IV — Thin	...	Between 100 and 200
V — Sparse	...	Below 100

In accordance with this classification, the population of the State, as a whole, can be designated "average." Of the districts, Baroda is fairly dense, Kadi is average and Navsari and Amreli are thin. The talukas arrange themselves as below in accordance with their densities —

Dense	Fairly dense	Average	Thin	Sparse
Gandevi	Navsari	Kherola	Velachha	Dhari
Petlad	Padra	Mahuva	Vyarr	Ratanpur
Bhadran	Mehsana	Atarsimba	Bhunkatta	Okhamandal
	Visingar	Paleana	Vaghodia	Khambha
	Sidhipur	Kamrej	Damnagar	Songhad
	Vijapur	Simore	Kodinar	
	Kalol	Patan	Vakal	
		Dabhoi	Umarpada	
		Baroda	Harj	
		Karjan		
		Sankheda		
		Savh		
		Dehgam		
		Kadi		
		Tilakwada		
		Chausma		
		Amreli		

36 In addition to density, there are two other ways of expressing the relation of area to population. The one is to give the average area available for each individual. It is the converse of density and is called *areality*. The other is to calculate the

mean distance between two persons on the assumption that the total population is uniformly distributed over the entire surface of any given tract. This is the correlative of areality and is called *proximity*.

The average area per person for the State as a whole is 2.58 acres as against 2.68 acres in 1901. Looking to the districts we find that the figures for Baroda (with City), Kadi, Narsari and Amreli 176.4, 30.3, 65 and 4.84 acres as against 189.2, 31.4, 7 and 4.97 respectively in 1901.

The average distance between any two persons on the supposition of equable distribution is approximately 112 yards as against 115 in 1901.

III—TOWNS AND VILLAGES

31 Having considered how the total population of the State is distributed in the four districts and the talukas we now come to the distribution of the people between towns and villages. A *Dehroda* published in the Gujarati language gives the population and its distribution among the main religions for all the towns and villages in the State. The statistics regarding towns are contained in Imperial Tables IV and V. The combined number of towns and villages and their distribution according to population will be found in Imperial Table III. The corresponding proportionate figures are given in the Subsidiary Tables III and IV at the end of this chapter.

Before discussing the statistics it is first necessary to know what is meant by the term "town" and "village."

32 The land in the State is divided into portions varying in area from a few hundred to several thousand acres each of which is apportioned to a single village. This revenue unit of area was taken as the Census village. "Parish" in the ordinary acceptance of the term denotes accurately enough one of these territorial divisions. The whole population of the parish live together in the village itself, which is generally situated near the centre of the area. The houses are closely packed together on a small site usually about 5 per cent. of the total area, the rest of which is cultivated. There are sometimes hamlets subsidiary to large villages but isolated dwellings are not met with except in the Rani Mahals of the Narsari District. The village is generally built beside a tank or a large embanked pond, shaded by trees among which is the temple of the local god or goddess. At the entrance are the huts of the Bhangis, one of whose duties is to guide travellers and on the out skirts live each in their separate quarters the Dheds (hamars and other low castes). In the middle of the village live the gentlemen the owners and cultivators of the land.

33 There are various types of villages. Sometimes as in Hathlawad people reside in walled and fortified villages, a reminiscence of the troublous period which preceded British supremacy. Elsewhere as in the Baroda and Kadi Districts the fortifications disappear but the houses are closely packed together within streets with no intervening space for orchards or gardens. Elsewhere again as in the greater part of the Narsari District the houses while still collected on a common site are well separated and most of them stand in their own ground. In the Rani Mahals of Songhad and Vvara there is no regular village site at all and each cultivator makes his dwelling place where it suits him best, either in the centre of his field or on some adjacent patch of ground such as the bank of a stream.

40. In the typical village the community proper consists of husbandmen. But as civilization advances the wants of the community gradually convert some of the villages into centres of trade and manufactures. In such places in addition to the owners and cultivators of land a large number of traders, artisans and other following non-agricultural professions form the principal part of the population. While a village with mostly agricultural population is called a *Mawra* one with mostly non-agricultural population is called a *Kasba* (from *Kasb* arts) or a town.

41 Social and economic conditions in villages differ materially from those in towns. The village community consists mainly of a few cultivating castes, such as Kanbis, Kolis, and Rajputs. Each caste lives as a compact body in its own *moholla* or street and follows its traditional occupation. A village is a self-supporting economic unit, and the occupations commonly followed satisfy all the ordinary requirements of its inhabitants. There are no strangers or foreigners on the village site. A close bond of sympathy and fellow-feeling unites all the inhabitants, who look upon each other as members of a family and are always ready to help each other. Town population, on the other hand, consists mainly of shopkeepers, traders, artisans and day-labourers. Most of them have come to reside there from different parts of the country and are strangers to each other. There is a spirit of competition, which makes each man care more for himself than for his neighbour. Nobody cares to know or has the time to enquire what others are doing. This engenders a spirit of freedom, which allows caste prejudices to be laid aside with impunity. Western arts, ideas and inventions, and above all spread of education have done much to break down caste prejudices in towns. The ever-increasing importation of Western products has deprived certain castes in towns of their traditional occupations, while new employments have been created, which draw people from all castes. In many cases, persons pursuing the same occupation belong to diverse castes, while persons of the same caste follow different occupations. The close bond which unites all the inhabitants of a village is thus wanting in towns, and leads to the weakening of caste restrictions.

42 A village was taken in the Census to mean a suvey *Mauza* and included all hamlets within the boundary of the village lands. On the other hand, a town was defined, as in 1901, so as to include (1) every municipality of whatever size, (2) every Cantonment, (3) headquarters of talukas and (4) every other continuous collection of houses inhabited by not less than 5,000 persons, which it may be decided to treat as a town for census purposes.

43 Including the City of Baroda, there are 42 places which may be called towns according to the Census definition. The number of such towns was 34 in 1881, 41 in 1891 and 47 in 1901. This shows that from 1881 to 1901, there was a growing increase of towns, but since 1901 there has been a reaction and the number of towns in 1911 is less than the number in 1901 by 5. Valam, Umta, Balisana and Dhinoj in the Kadi District and Pihaj, Mehelav and Dharmaj in the Baroda District, which were raised to the dignity of towns in 1901, owing to their having a population of 5,000 and above, have all declined in population in the present census, and there is nothing in the character of their population, which is mainly agricultural, to entitle them to be continued to be classed as towns. On the other hand, two new places, Vaghodia and Karjan, though having a population of less than 5,000 souls have been classed as towns, the first, besides being the headquarters of a taluka, has been provided with a municipality, and the second, though without a municipality, is the headquarters of a taluka, and the junction of two Railway lines. Most of its population consists of traders and shopkeepers, and it has more than half a dozen ginning factories and cotton presses. Of the 42 towns, 26 have a population of more than 5,000 souls, of the remaining 16 are endowed with municipalities, 2 are the headquarters stations of talukas or important trade centres and 1 is a Military Cantonment.

44 The main cause for the increase in the number of towns in 1901 was the increase in the population of the larger villages like Valam, Dhinoj, Dharmaj, etc. Owing to the great famine of 1899-1900, there was a movement of the population from smaller to larger villages in search of food and employment. This swelled the population of some of the villages in 1901 to 5,000 or more and brought them within the Census definition of towns. When the famine was over, there was naturally a reaction and a move-back to the smaller

Social and economic conditions in villages and towns

Census definition of town and village

Towns

Baroda	16
Kadi	14
Narsari	6
Amreli	6
Total	42

Reasons for decrease in the number of towns in 1911

31,402 in 1901, and 28,339 (13,904 males and 14,435 females) in the present Census. The excess of females over males indicates that migration is at work, and the population is likely to show in the next Census a further decline. Vadnagar, Visnagar, Kadi, Unja, Vijapur, Kheralu and Ladol, all show a heavy decline in the population, mainly owing to plague, which was raging in the district throughout the decade. Sidhpur, where a cotton mill, the first of its kind, has lately been started, and which besides being a famous place of pilgrimage, is the headquarters of the rich and adventurous Daudi Vohoras, has grown in population by nearly 5 per cent. Mehsana, which has grown at the expense of Visnagar and Kadi, the former judicial and revenue headquarters of the district, is now the headquarters of the district and the centre of His Highness the Gaekwad's system of railways in the district. In spite of heavy loss from plague and famine in the past, it has maintained its slow but steady progress, and has grown from a population of 7,825 in 1872 to 10,141 in the present Census. Kalol and Dehgam have slightly declined, mainly on account of plague and the attraction of better wages in Ahmedabad, which is close by and affords an unlimited field for employment to those who want work.

49 Navsari possesses six towns of which all except Bilimora and Gandevi are decadent. The population of Navsari which is the headquarters of most of the Pasis in Western India, declined from 21,451 in 1901 to 17,982 in the present Census, mainly owing to plague from the grip of which fell disease, the town was not free even for a single year in the decade. Bilimora is a rising town. It possesses many brick factories giving employment to the labourers in the adjacent villages. The bricks are exported mainly to Bombay. The population which was 4,693 in 1901 has risen to 6,462 in the present Census. Gandevi was formerly the chief centre of trade, but the competition of Amalsad, a neighbouring British village, which possesses the advantage of being a railway station has lessened its importance as the principal market. Plague also has adversely affected the growth of the town. It therefore remains almost stationary, the growth in the population in the present Census from 5,927 to 6,482 souls being mainly due to a Jain religious gathering held on the Census day, which attracted to it people from the neighbouring villages.

50 Ameli District has no important towns except Ameli and Dwaika. Ameli besides being the headquarters of the district has several ginning factories, and its population steadily rose from 13,642 in 1881 to 15,653 in 1891 and 17,997 in 1901. In the present Census, the population is 17,443. Dwaika owes its importance to its being a place of pilgrimage and the presence or absence of pilgrims on the Census day determines its having more or less population at each successive Census. In the present Census, it shows a fall from 7,535 to 6,548, which is partly due to absence of pilgrims on the Census day and partly to the ravages of plague, which carried away according to vital statistics 465 persons between the years 1901-02 and 1910-11.

51 The average density of towns, which possess a population below 5,000 is 31.2 per acre, that of those with a population between 5,000 and 10,000 is 68.1 per acre, and that of those with a population above 10,000 is 74.4. Generally speaking, density is in proportion to the population. But the town of Patan, though possessing a population larger than that of any other town, shows a density of 57.7 per acre which is much below the general average of the class. The reason is that, as stated before, it is an old capital of Gujarat, now lying waste and uninhabited in a greater part of its area. Some of its inhabitants emigrate to Bombay, Ahmedabad, Surat and other places in search of employment and many of the houses lie unoccupied all the year round.

Looking at density of towns from another point of view, we find that 37 towns with a Municipal Government have an average density of 58.3, two towns that are towns only because they happen to be the headquarter stations of talukas, have an average density of 47.4, and two that show a marked urban tendency have an average density of 76.1 per acre.

52. The growth of the urban population since 1881 is obscured by changes in the list of places dealt with some of those included in the tables of the past Censuses have been omitted in the subsequent ones while others

Variation in urban population.

not previously treated as towns have been included in the present one. So far as they go the figures show that while the total population of the State has increased by 4 per cent. that of the towns has decreased by 35 104 persons or nearly 8 per cent. In 1901 the general drift towards towns was accentuated by the famine of 1900 which drove some of the poorer sections of the rural population to seek a livelihood in some neighbouring town after the famine there was gradually a move-back from the town to the village, resulting as the present Census shows in a large decrease in urban population.

53. The extent to which towns attract persons of different religions is shown in subsidiary Table IV. It will be seen that

Religions in towns.

while less than 20 per cent of the inhabitants of the State of all classes taken together live in towns, 18 per cent. of the Hindus 29 per cent. of the Jains 42 per cent. of the Musalmans 22 per cent. of the Christians and 80 per cent. of the Parsis do so. The proportions fluctuate in the different parts of the State. But on the whole, Musalmans, Jains and Parsis appear to show the greatest preference for town life. The percentage of Christians living in towns is small, on account of the Native Christians who form the major part of the Christian population, and being agriculturists live in villages.

54. In the population of the State as a whole there are 99 females for every 100 males. In the population of towns there

Sexes in towns.

are 95.5 females to every 100 males. If our towns had sufficient industrial activity, that is to say if they were towns in the proper sense of the word, many immigrant leaving their families in their native villages would have come to them and the result would have been greater excess of males over females in towns than in the general population. But the reverse is the case. In some towns like Patan with a population from ten to fifty thousand the females are actually in excess of males showing that males are emigrating elsewhere in search of employment leaving their families at home.

55. The total number of villages in the State is 3 054. Of these, as shown

Villages.		
Patan	—	911
Kadi	—	1,070
Amreli	—	753
Amreli	—	29
Total		3,054

in the margin the largest number is in the Kadi District and the least in the Amreli District. 1,921 or 62.9 per cent. of the villages are against 6.7 in 13.1 contain a population of less than 500 soul and 70.1 that is 23.2 per cent. as against 19.8 in 1901 contain a population between 500 and 1,000 souls. Thus we see that 56.1 per cent. of the villages contain less than 1,000 soul and only 17.9 per cent. of the villages have a population exceeding 1,000. Of the latter 10.9 per cent. as against 13 per cent. in 1901 have a population under 1,000 and the rest, that is 33.1 per cent., as against 8. in 1901 have a population over 1,000. While the number of villages with a population under 500 has decreased that of those with a population from 500 to 1,000 and from 1,000 to 2,000 has increased showing thereby that the villages are growing in population and becoming larger. 16 per cent. of the rural population live in villages with a population exceeding 1,000. 56 per cent. in villages with a population of from 500 to 2,000 and 64 per cent. in villages with a population less than 500.

56. In a hitherto uninhabited village there is often a large number of places which the high civilisation are designated as

Inhabited villages.

separate villages in the census lists. Sometimes a populated village site is abandoned by the inhabitants for no difficulty or another and though the place may have migrated to another neighbourhood the old village continues as a separate entity. At other times a large area of waste land is brought under the plough and designated by a certain name though the cultivators may be all upon the same dwellers of the villages.

round about. But the Census is concerned with inhabited villages and no notice of such uninhabited places can be taken in this report

57 There are considerable differences in the classification of villages according to size. Defining the terms as indicated in the margin, we find that in the whole State, 21 per cent of the total population live in very small villages, 24 per cent in small, 21 per cent in large and only 13 per cent in very large villages. The number of people living in very small and very large villages remains almost the same, but that in small villages has increased by about 33 per cent and that in large villages by 16

Villages of	Number	Percentage of population	
		1911	1901
Under 500 (very small) inhabitants	1921	31.3	21.6
500 to 1,000 (small)	709	24.7	21.4
1,000 to 2,000 (large)	324	21.4	19.8
2,000 to 5,000 (very large)	100	13.3	13.2

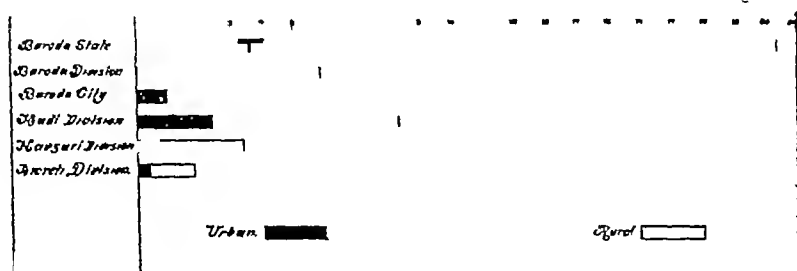
per cent of the total population

58 There exists a considerable difficulty in defining what population should be considered urban and what rural. Baroda State is a distinctly agricultural country and many of the so-called towns are merely overgrown villages. A large percentage of the people living in most of them is employed either in the production or distribution of agricultural produce. Industrial enterprise and manufactures on the Western model are confined only to the City of Baroda and four or five of the larger towns, like Petlad, Sidhpur, Dabhoi and Bilimora. Assuming, however, that the population of places classed as towns is urban, and the rest rural,

Distribution of the population in		
State	Towns.	Villages
Baroda with City	405,017	1,627,781
Kadi	182,713	591,187
Navsari	138,549	693,513
Amreli	42,221	293,246
	41,484	136,835

we find that in the State as a whole, out of every 100 persons in the population,

Diagram showing the total urban and rural population of the Baroda State in the different divisions



of urban population to 26.6 per cent. If it be excluded, it is only 14 per cent. After Baroda comes Amreli in which 23 per cent of the people live in urban areas. Then follows Kadi with 16.7 per cent and Navsari stands last with 12.6 per cent as urban population.

59 In the preceding paragraphs, we have compared the urban and rural population. Another way of showing the extent of towns is to mark the areality of towns. On the assumption that all the towns of the State are located at equal distances from each other, each would command an area of 195 square miles. The areality of towns in the Navsari District is nearly double of this average (319 square miles), as it has comparatively fewer towns and larger area. The figures for Amreli and Kadi are a little more than the average, viz., 224 and 216, respectively, while the Baroda Division has a contracted town circle of 135 square miles. In the

Bombay Presidency the town circle is as large as 755 miles including Sind and 503 without it. This shows that Baroda State is about four times better off in being studded with towns than the Bombay Presidency. For British Gujarat the average areality of towns is about 338 to our 103 miles.

60. Roughly speaking the proximity of one towns to another on the assumption of equal distribution is 15 miles in the State as a whole. If the Baroda and Narsari Divisions were taken separately each in respect of its own number of towns a man in the former would have to walk 12½ miles in reaching from one town to another and 31 miles in the latter. For Amreli and Kadi the distances are nearly the same as the average for the whole State. The proximity of towns in British Gujarat is about 20 to our 15 miles and for the Deccan about 25 miles.

61. In the same way assuming villages to be placed at equal distances in each division, the average village areality for the State is 2½ square miles and in the different divisions it is 3½ square miles in Baroda, 2½ in Narsari, 2½ in Kadi and 4 square miles in Amreli. The proximity of villages is about a mile and a half for the Baroda and Narsari Divisions, 1½ mile for Kadi and 2½ for Amreli. The average for the State is 1½ miles.

IV—HOUSES AND HOUSE ROOM

62. Houses are built within the State in various types which depend upon the locality and the stage of development and the race or caste of their inhabitants. In the outskirts of villages and towns the houses of Bhils and other primitive classes consist of mud or wattle huts with a small single room measuring about 13 by 1 feet circular in shape covered up with thatch and having a small entrance in the front. The houses of Khatris, Dheds, Bhanges, Khatiyas and similar other castes have generally an inner room called *ordo* and an outer room called *padal* and occasionally *orsi* or an open verandah to the front. The walls are made of mud but the roof is tiled. The houses of Kanbis, Vanias, Bhalmas and other higher castes and families are made of bricks and have one or more storeys but the arrangements of *ordo*, *padal* and *orsi* the same. The *ordo* or inner room is used as a cooking and dining room and also as a retiring room for females and for keeping the stock. It is usually 10 feet wide and 12 feet long. The *padal* which is 12 feet wide is used as a sitting and dressing room and when the males are in the verandah is used for grinding, pounding, and other household work by the females. The *orsi* verandah is 8 feet wide and is used for stalling cattle or as a sitting or sleeping place for the males if the cattle are stalled in the *padal* only and or some other room in or near the house. Some houses in towns have an open *chowk* between the *ordo* and *padal* and an open terrace either on the two sides of it or above the *padal* or verandah. Each house has a separate kitchen and water place near the *chowk*. Almost all houses in villages and most of the houses in the smaller towns have no privies and the people go out to the fields to answer the call of nature. Windows are very sparingly placed and the few that exist being generally shut up. Most of the houses are dark and ill-ventilated. In villages, however, though small, have open court yards and the ill-effects of the bad ventilation are to some extent mitigated by the fact that generally people go out whenever it is possible to do so. In towns the ill-effects of bad ventilation is lightened owing to the want of open spaces near houses and their being lighted close to a high thin long narrow and tortuous lanes. Education is now spreading among the people a better knowledge of sanitary principles and houses of a better kind are gradually coming into existence. There is a tendency to replace the old structure of mud and wood by structures of brick and the sense of security afforded by efficient police has also been encouraging the opening of more doors and windows. The houses built in towns in recent years are generally far better than the old ones and more than three times their former space. The building of bungalows in or near the European model with walls and ceilings of concrete is noticeable.

63 Circumstances vary so much in the different parts of India that a uniform Census definition of a house for the whole country is impossible. Discretion is, therefore, given to Provincial Superintendents to adopt a definition that would suit local conditions. In the Baroda Census of 1881 and 1891, a house was defined as the space within the external and party walls of each building or tenement having a separate and independent communication with a road. In 1901, it was defined as the dwelling place of one or more families having a separate entrance. These definitions enabled us to know the total number of houses of varying size from a hut to a palace in the State, but gave us no information about the number of families living in them. They gave us the structural but not the social information. It would be of great interest to ascertain the mean size of the family, as that may vary with the comparative prosperity of the locality, prevalence or scarcity of disease, the effect of migration and the comparative fertility of particular races or religious groups. It is more than interesting both in a political and social sense to learn how many families there are in these territories and in every district. Large families are a certain index of health and prosperity, whilst small ones are almost universally and equally clear index of poverty or disease.

A house was, therefore, defined in the present Census as consisting of "the buildings, one or many, inhabited by one family, that is, by a number of persons living and eating together of food cooked on one *chulah* or in one mess with their resident dependents such as mother, widowed sister, younger brothers, &c, and their servants who reside in the house." In other words a house was defined as the dwelling place of a family. This definition besides furnishing a means of ascertaining the normal size of the family, was easily grasped and accurately understood by the enumerators. It also accorded with the views of the people. In Gujarat, by the common understanding of the people, a *ghar* conveys the idea not of a homestead or enclosure but that of a place in which people living together have one common *chulah* (hearth). It is a custom in most of the Gujarat castes to make a present *lahari* of utensils, &c, on festive occasions, to the members of the caste. A *lota* or a *thal* is given to each *ghar* in the caste and for this purpose, those who have one *chulah*, i.e., those who mess together, are taken to mean one *ghar*.

64 The return of houses may be taken as fairly accurate. There was occasionally a tendency in towns, where the question of the imposition of house-tax was pending, to conceal separate messes with a view to escape taxation, but such attempts were not successful to such an extent as to vitiate the statistics.

65 It might be thought that owing to change in definition, the statistics of houses in this Census are not quite comparable with those of the past ones. But except in the case of the comparatively well-to-do, the differences arising from the change do not seem to have any marked effect on house numbering. Amongst the lower classes who form an overwhelming majority of the population, the dwelling place with a separate entrance usually corresponds to the residence of a commensal family and the average population is therefore fairly uniform in all the Censuses as will be seen later on.

66 Houses have been divided for purposes of the Census into two classes (a) occupied and (b) unoccupied. Those in which any person was residing on the Census night were taken as occupied and the rest as unoccupied. The unoccupied houses were either shops, warehouses, stables or houses shut up on account of their inmates residing elsewhere. The number of occupied houses in the State has risen from 489,955 in 1901 to 506,297 in 1911, an increase of 12 or 33 per cent, so that the rate of increase nearly equals that of the population. In the districts, houses have increased in Baroda and Navsari in keeping

Occupied houses in		
District.	1911	1901
State	506,297	489,955
Baroda District	150,261	141,231
Baroda City ..	28,603	31,350
Kadi	219,976	218,300
Navsari	68,060	59,849
Amroli	39,393	39,325

with the increase in the population. In Amreli, while the population has increased by nearly 3 per cent., houses do not show any appreciable increase. Kadi shows a slight increase (7) in the number of its occupied houses in spite of its slight decrease (31) in the population. This is due mainly to the tendency of the people to build houses away from the town or village and as a means of safety against plague which was prevalent in the district throughout the decade. Baroda City has declined both in population and the number of its occupied houses for reasons mentioned in the separate section devoted to it at the end of this chapter.

67. The average population per house in the State continues to decrease and is now only four as against 4.56 in 1881, and 4.48 in 1891. There is a great general uniformity between the average population per house in all the districts. The rather high average in Navsari and Amreli is probably due to a slightly greater tendency of families to remain joint and communal.

District.	Number of persons per house.
State	4.01
Baroda Division	3.91
Baroda City	7
Kadi	5.79
Navsari	4.96
Amreli	4.42

Throughout the State, the family, as a general rule, consists of the parents, sons married and unmarried, and the unmarried daughters. It continues joint so long as living together in harmony is possible. But dissensions take place especially among the females and the grown up sons live apart as far as all domestic matters are concerned, though as regards property there is as a rule no separation during the life-time of the father. There is slightly a greater tendency to hasten the breaking up of the joint family in towns than in villages among industrial and artisan classes than among agriculturists and among the educated than among the illiterate. But for all practical purposes a house may be taken to represent a family. The total number of occupied houses returned in the Census is as mentioned before 506,297 which may be taken as representing the number of independent families in the State.

68. The number of houses in urban areas has decreased by 1.5 per cent. only while the decrease in the number of urban population has been about 13.6 per cent. On the other hand while the increase in the rural population has been nearly 10 per cent. the increase in the number of houses in rural areas has been about 9 per cent. Thus in both urban and rural areas the number of houses have kept pace with population and there has been no noteworthy change in the housing of the people.

69. The number of occupied houses per square mile is 80 in Baroda District, 72 in Kadi, 55 in Navsari and 20 in Amreli. The corresponding figures were 5, 7, 31 and 30 in 1901 showing that along with the general increase in the population the number of occupied houses have also increased or decreased, except in the Amreli District where houses have not increased in the same proportion as the population.

House room.

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V—BARODA CITY

70. In Census phraseology a town with at least 100,000 inhabitants is regarded as a City. Baroda City with the Cantonment fulfilled this condition in the past but in the present Census its population (99,311) is a little less than that standard. It has however been treated as a City on account of its local importance. It is the only City and contains five per cent. of the total population of the State. In the whole of India, there were in 1901 only 97 cities with a population of about two per cent. of the whole country. In England nearly a third of the population is resident in cities. In Germany a sixth and in France more than a seventh.

Baroda City

But even in Europe the growth of cities is comparatively recent and due entirely to the development of trade and large industries. As we shall see in the next paragraph, the present decrease in the population of Baroda City is due to administrative reforms. And it is probable that the industrial awakening, which is now apparent may result at no very distant date in a marked increase in the population of the City.

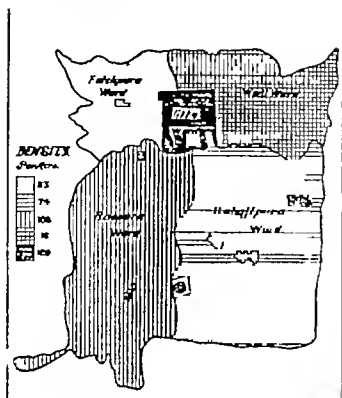
71 Baroda City mainly owes its importance to the presence of a native count and its entourage. The luxuries and needs of the past Gaekwads and then Sardars and retainers attracted to it, jewellers, bankers, musicians, beggars, etc., who swelled its population which in 1872 numbered 112,057 exclusive of the Cantonment. The new regime established in 1875, brought on a change which naturally resulted in the efflux or emigration of that portion of the population, which was left without employment and brought on a decline in the population to 101,818 in the Census of 1881. There were in 1881, 53 jewellers less than in 1872. The number of concubines diminished by 144, that of songstresses by 46, that of perfume sellers by 40, that of goldsmiths by 354, that of cloth dealers by 173, and that of beggars by 4,042. The period 1881 to 1891 was one of general prosperity, and the population of the City increased by natural growth to 112,471. The next decade was affected by a virulent type of plague and the most severe famine within the memory of men and the population declined to 100,628 in the Census of 1901. The decade 1901-1911 was free from such marked distress but was not favourable to the growth of population owing to successive bad harvests and the consequent depression in trade. Moreover some administrative reforms operated to bring about a decline in the population of the City. The State Military was less in 1911 than what it was in 1901 by about 1,000 which at the rate of four in a family accounts for a loss of 4,000 persons. The criminal population in the Central Jail, which the great famine had swelled to the unusual figure of 1,200 in 1901, was in 1911 reduced to 500. The famine poor-houses in the City which increased the population by about 1,100 in 1901, were non-existent in 1911. In 1901 uncooked *khichdi* was freely distributed to Dakshani Brahmans and cooked one to Musalmans as a charity from the State, but under the better regulation of this charity, brought about since then, it is now given only to the destitute and the deserving. A large number of idlers, dependent upon this charity, must have therefore migrated from a place where they could not earn their bread without resorting to the indignity of labour to which they were not accustomed.

Baroda Cantonment which for Census purposes was taken as a part of Baroda City, had a population of 4,317 persons in 1872. In 1881 its population increased to 4,694, but declined to 3,949 in 1891 and to 3,162 in 1901. In the present Census, the Cantonment has a population of 3,178. The variations in the population of the Cantonment depend upon the strength of the British army stationed in it, the number of camp followers and immigrants from the City proper for better climate or for purposes of trade.

72 The gross area of the whole city is nine square miles, of which the City proper occupies about eight and the Cantonment one. This gives a density of 11,983 persons per square mile to the City and 3,478 persons to the Cantonment. Excluding from the area of the City proper, the spaces occupied by extensive palace grounds, public gardens and wide roads which cover a greater portion of the city, the area comes to 1.66 square miles only.

73 The City is divided for municipal purposes into five wards, viz., Wadi, City proper (portion within the four walls), Fatehpura, Raopura and Babajipura. The density of each ward calculated without deducting the superfluous areas comes to 28, 115, 24, 17 and 19 persons respectively per acre. The City ward shows here an inordinately high density, as compared with the other wards, because of the fact that it does not contain any open area lying waste or uninhabited. But if we apply the same process that we did, to the City, as a whole, the ward densities come to 116, 120, 53, 107 and 74 persons respectively per acre. These figures show that the City ward is the most congested part of the City and Fatehpura the least, next to the City ward in point of congestion are the Wadi, the Raopura and Babajipura wards in order. Compared with the various sections of the Bombay City, we find that the City and Wadi wards approximate to Gungam, Raopura approximates to Byculla, Babajipura to Tardev and Fatehpura to Chaupati or Parel.

Map of Baroda City showing density of the wards.



4 The total number of houses in the City with the Cantonment is 41,497 of which 36,033 are against 31,250 in 1911 were occupied on the Census night, and the rest unoccupied, owing to their being shops, stables, warehouses, etc. The decrease in the number of occupied houses is due to the decrease in the population and to the diminution in the total number of houses on account of the widening of the Raopura and Lahripura roads. A special inquiry shows that of the total number of houses 90 per cent. are built with earth and 80 with brick or stone. Again of the total number of houses 51 per cent. have only ground floor, 41 per cent. have one storey, 10 per cent. have two storeys and 1 per cent. has more than two storeys. 59 per cent. of the houses are owned by those who live in them and 41 per cent. are rented by tenants. There are on an average 3.47 persons in each house and 2.25 persons on an average for each floor space.

5 Of the total population of the City only 63 per cent. were born in the City, 36 per cent. were born outside it. Of those born outside but enumerated in the City fifteen in a hundred have come from the different talukas of the Baroda District, six from the Kadi District, one from the Navsari District, two from the Amreli District, and seventy-six from places outside the State. It thus appears that most of the immigrants in the City have come from places outside the State.

6 According to the present Census there are 85 females to every 100 males in the City. Considering the wards separately we find that the proportion of females is highest in the City ward which is inhabited by the local population of the City and is the lowest in Raopura which is largely inhabited by immigrants who generally come here for State service.

Of the total population 9 per cent. are Hindus, 17 per cent. Muslims, 1 per cent. Jain, nearly 1 per cent. Christians and 1 per cent. others.

Sexes in the City

Ward	Proportion of females to 100 males
Kadi	85
City	85
Fatehpura	85
Bhamburda	85
Hathi Khajura	85

SUBSIDIARY TABLE IV.—NUMBER PER MILLE OF THE TOTAL POPULATION
AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS

District or Material Division.	Number per mille who live in towns.					
	Total population	Hindu.	Muslims	Christians	Jains.	Parsis.
1	2	3	4	5	6	7
Baroda State	559	363	423	236	395	799
Baroda Division (including City)	796	356	402	300	478	923
Kadi Division	196	114	391	363	346	631
N. West Division	123	119	311	318	471	735
Amreli Division	332	196	505	636	331	563

SUBSIDIARY TABLE V.—TOWNS CLASSIFIED BY POPULATION.

Class of Town	Number of towns of each class in 1911.	Proportion to total urban population.	Number of females per 1,000 males	Increase per cent. in the population of towns as shown at previous Census.				Decrease per cent. in urban population of each class from 1871 to 1911.	
				1901 to 1911	1891 to 1901	1881 to 1891	1871 to 1881	(a) in towns as shown in 1871	(b) in the total of each class in 1911 as compared with the corresponding total in 1871.
1	2	3	4	5	6	7	8	9	10
Total	52	100	834	7.7	6.7	8	11	10.2	4.9
I 100,000 and over	1	2.1	967	6.7	10.9	19.8	9.1	14.9	100
II 50,000-100,000	1	3.7	967	—	—	—	—	—	100
III 20,000-50,000	1	7	1,036	15.4	9.6	1.3	8.8	10.1	10.1
IV 10,000-20,000	1	21.9	1,068	19.4	2.8	8.7	2.7	19.8	23.6
V 5,000-10,000	16	37.6	936	2.1	1.9	16	1.6	5	4.9
VI Under 5,000	18	19.9	875	2.1	7	4	29	10.2	22.3

SUBSIDIARY TABLE VI.—CITY

City	Population in 1911	Number of persons per sq. mile.	Number of females to 1,000 males	Proportion of foreign born per cent.	Percentage of variation				
					1901 to 1911	1891 to 1901	1901 to 1891	1871 to 1901	Total 1871 to 1911
1	2	3	4	5	6	7	8	9	10
Baroda City (with Cantonment).	99,348	11,739	23	263	-4.25	-19.91	+ 5	-10.29	-11.44

SUBSIDIARY TABLE VII.—PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

District or Material Division	Average number of persons per house				Average number of houses per square mile			
	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9
Baroda State	6.61	5.95	4.65	6.36	81.90	66.45	61.62	81.97
Baroda Division (including City)	—	—	—	—	—	—	—	—
City (Baroda)	3.91	3.2	4.31	4.30	79.34	74.21	82.92	78.37
Baroda City and Cantonment	3	3.32	3.63	3.64	3,178.11	4,272	3,519.66	4,646.80
N. W. Division	3.7	3.2	1.96	4.90	72.74	72.49	79.43	69.41
Amreli Division	4.23	4.07	3.23	4.27	33.66	30.46	30.77	28.22
Amreli City	1.7	1.61	1	1.73	29.17	31.79	32.79	19.36

Chapter II.

MOVEMENT OF POPULATION.

78 The statistics showing the variations in the population of the State as a whole, as also in all its divisions, are contained in Imperial Table II. Similar information for talukas is given in Provincial Table I at the end of the Imperial Tables Volume. The proportional figures illustrating some of the more important features of the statistics will be found in the following Subsidiary Tables at the end of this chapter —

Subsidiary Table I—Variation in relation to density since 1872

Subsidiary Table II—Variation in natural population

Subsidiary Table III—Comparison with vital statistics

Subsidiary Table IV—(a) Variation by Talukas classified according to density (actual figures),

(b) Proportional variation, showing variation per cent

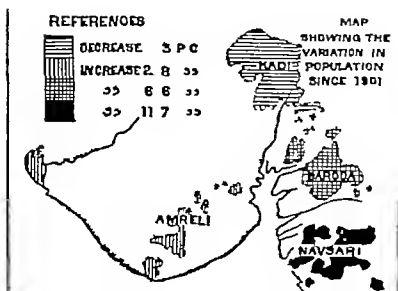
79 In the first chapter, the statistics of the population, as it stood on the 10th March 1911, have been considered. The present chapter will be devoted to a consideration of the changes that have taken place since the time of the first general Census which took place in 1872.

The information regarding the early population of the Baroda State is very scanty and unreliable. Estimates of the population were occasionally made for fiscal purposes, but none of them was based on an actual counting of the people. In 1819 Briggs (*Cities of Gujarastra*, p. 188) estimated the population of the State to be 2,250,000 by adopting a mean of different estimates supplied to him by different officials. The first regular Census taken in 1872 showed the

Year of Census	Population	Percentage of variations since previous Census
1872	1,997,598	—
1881	2,182,168	+ 9.24
1891	2,411,796	+ 10.69
1901	1,972,632	— 19.16
1911	2,032,798	+ 4.1

population of the State to be 1,997,598, and it must therefore be considerably less when Briggs made his estimate about a quarter of a century before. The Census of 1872 included the population of Chanded and Deesa camp, and that of 1881 included the population of Manekwada contingent camp, and Prabhas and Prachi, which have not since then been censused in Baroda. Excluding the population of these places from the Censuses in which it was included, the population of the State from Census to Census stands as stated in the margin. The variations in the population between 1872 and 1881, 1881 and 1891 and 1891 and 1901 have already been dealt with in the reports of those Censuses. They will, therefore, be treated of very briefly and the discussion in this chapter will refer chiefly to the variations which have occurred during the last decade.

80 As already stated, the population of the State now amounts to 2,032,798. The increase since 1901 is 80,106 or 4.1 per cent. This increase is neither general nor uniformly distributed over all the districts. Baroda (with city), Navsari and Amreli show an increase of 66, 116 and 27 per cent, respectively, while Kadi shows a decrease of 31. The map on the next page illustrates the variations since 1901. It will be convenient first to examine the general conditions which cause variation in population and then to proceed to a consideration of the changes in each district and in the State as a whole.



81 Variation in population may be either *positive* showing an increase or *negative* showing a decrease and is the net result of the operation of the forces that tend to its growth and those that retard it. Broadly speaking the forces that cause the variation are (1) natural increase or decrease, that is the difference between births and deaths (2) famine, (3) epidemic diseases (4) migration and (5) accuracy of enumeration. Of these, the last may now be said to be non-existing as this being the 5th Census of the State, a satisfactory degree of accuracy may now be assumed to have been reached. Famine and epidemics have their effects both on births and deaths and migration and it may therefore be said briefly that variations in the population depend upon (1) excess or other wise of births over deaths and (2) migration. Migration will be dealt with in the next Chapter and will be referred to here only so far as it is necessary to determine its effects on the variation in the population. Returns showing the number of births and deaths in each district are published in the annual reports of the Sanitary Commissioner for the State and if these are correct, an estimate of the population based on them with due allowance for migration ought to approximate with the results of the Census.

82 It will appear from the next Chapter specially devoted to migration, that it does not play a very important part in the variation of the State population. The State gives only about 90,000 persons more to the rest of India than it receives from them. This works up to nearly one per cent. of the population. It refers only to persons who have migrated to other parts of India and does not include those who have emigrated to South Africa, Zanzibar, Mauritius and other places beyond India.

83 Returns of vital statistics, if accurately maintained, would afford a fairly correct indication not only of the variations that take place from time to time in the public health but also of the actual growth or decadence of the population. Considerable attention has been paid, of recent years, to the improvement of the returns in this State but as we shall see in the next para, they are yet so incomplete that the statistics returned are worthless in all matters in which exactness is required.

84 Previous to 1901 in villages Mokhis and Patils (headmen) and in towns the Police registered births and deaths and sent a monthly return from these registers to the Taluka Vahivadar who tabulated a return for all the villages and towns of the Taluka and forwarded it to the Sanitary Commissioner in whose office births and death statistics for the whole State were compiled. The duty of reporting birth or deaths was under this arrangement imposed upon the village watch

men and not on the relations, and the result was always unsatisfactory. With a view to secure better registration, new rules were framed in June 1901 which are still in force. Under them in municipal towns, it is the duty of the municipality and elsewhere of the village headmen to keep a register of births and deaths. Vahivatdars, Naib Subas and Subas are required, while on their district tours, to inspect the registers and to see that they are properly maintained. It is only in the City of Baroda that the head of the family is bound within a fortnight of the event to send information about births and deaths in his family to the office of the Municipal Inspector of the ward and his failure to do so renders him liable to prosecution. Elsewhere there is no binding on the people to give information. As a matter of fact, the bulk of the people are yet unable to appreciate the utility of such information and are disposed even to resent inquiries into family matters as an unnecessary interference with the privacy of domestic life. With the provisions of law sitting so loosely on the shoulders of such ignorant people, the success of the system mainly depends on the efficiency of the staff employed and on the diligence with which their work is tested and checked.

55 An examination of the vital statistics of the decade as given in Subsidiary Table III reveals the fact that the work of registering them is very unsatisfactory. Except in the last three years, there is every year a consistent tale of high death-rate and low birth-rate

and the average of ten years comes to an excess of nearly 10 deaths over births

per 1,000 of the population per annum. At this rate the population of the State ought in the decade to be less than what it was in 1901 by more than 18,000 persons, but the actual counting in the Census has shown that as a matter of fact, the population has increased by 80,106. The registration of deaths is probably fairly accurate because information about them comes to the notice of the registrars easily owing to corpses being taken to the burning or burial grounds. But information about births cannot be had so easily and their registration is often neglected.

Year	Rate per 1,000 of population in the decade reported		
	Births	Deaths	Excess of births over deaths
1900-01	6.8	59.6	-52.8
1901-02	31.5	22.6	+8.1
1902-03	18.5	31.6	-13.1
1903-04	21.3	34.2	-12.9
1904-05	22.3	21.7	+0.6
1905-06	21.9	23.7	-1.8
1906-07	31.6	82.8	-51.2
1907-08	21.2	24.6	-3.4
1908-09	24.9	22.0	+2.9
1909-10	24.7	23.4	+1.3
Average of ten years	20.7	30.4	-9.7

lected

56 As the agency recording deaths is untrained and consists of low-paid clerks, the registered causes of deaths are also unreliable. The first thing that strikes one is the high proportion of deaths ascribed to fever. More than sixty-eight per cent of the total mortality is returned under this head. This is mainly due to the difficulty of diagnosing all but a few well defined diseases. Cholera, dysentery and small-pox are known, but most other complaints are classed indiscriminately as fever. The Sanitary Commissioner in his annual report for 1909-10 says "No doubt several deaths, if not many, due to other causes, such as from consumption, pneumonia, measles and whooping cough, etc., are wrongly returned as due to fever simply because that complaint is the most prominent feature of the diseases such as mentioned above and many others. As long as registration is in the hands of non-professional and untrained hands such as village Patels and Mukhis, this state of affairs will continue."

57 The record of vital statistics being thus useless for checking the Census statistics and accounting for the variation in population since 1901, we must turn to other available sources, and see if they throw any light on the subject. In a State like Baroda, where nearly seventy per cent of the population are dependent on agriculture for their livelihood, the rate of growth of the population should naturally vary with the state of the harvest. When the crops are good, the

people would be prosperous and progressive, but when they fall the pinch of scarcity would at once be felt and the rate of growth would be adversely affected. We may therefore, enquire into the seasons and rainfall, general health and other conditions likely to influence the growth of population.

88. The following description of the seasons and rainfall, which has been extracted from the annual administration reports of the State, shows that the decade 1901-1911 did not witness such a widespread calamity as the great famine of 1899-1900 which occurred in the previous decade, but the seasons and rainfall were not favourable to the full growth of the population. Weakened and thinned by a great famine in the previous decade, the people had successive lean years during the present one. There was hardly any room for recuperation—hardly any breathing time or respite in this long series of lean years —

1900-01.—Rainfall in all the divisions, except Amreli was less than normal. It did not begin in time and when it commenced it fell continuously for some time and then held off. As a consequence of this, the paddy *kodra*, *javar* and gram crops were damaged. Wheat and tobacco crops were fair so also was the cotton crop in the Kanam District. Bajra and *Javara* crops were fair. No scarcity of grass was felt. Some damage was done by rats to cotton crops in Baroda Division. A disease called *geru* damaged the wheat crop in the Kadi and Amreli Divisions.

1901-02.—The rainfall in all the divisions was considerably less than normal. In Amreli it was abnormally low. As the rains held off in the latter part of the season the paddy and *kodra* crops suffered a great deal in the Baroda and Kadi Divisions. In the Navsari Division the rainfall though below normal was reasonable in some parts. All the crops except paddy and sugar cane were fair. In the Amreli Division, all the crops failed. In the Baroda and Navsari Divisions damage was done to the crops by rats. In the Amreli Division, rats destroyed crops in Bhavnagar and Damanagar. In Kodinar crops were destroyed by some poisonous air coming from the sea.

1902-03 and 1903-04.—Rainfall was scanty everywhere in 1902-03 except in Navsari while in 1903-04 it was normal or copious everywhere except in Kadi. Crops suffered in many talukas in Kadi on account of this scanty rainfall while in some Talukas of Baroda and Amreli the rains were not reasonable. Locusts also appeared in all the four districts in 1903 and did damage to the crops. Cotton and *sasam* crops in Kodinar Taluka in the Amreli District were considerably damaged by rats otherwise the conditions were good.

1904-05.—The rainfall was scanty everywhere and in many places it was badly distributed. The result was that in most parts of Amreli and Kadi Districts and in large portions of Baroda District, there was famine during the year and relief operations had to be undertaken.

1905-06.—Rainfall during the year was less than the average of the preceding five years. In Kadi it was abnormal and, being not evenly distributed did more harm than good. In the Amreli District it was scanty and held off in the latter part of the season and this brought about famine conditions.

1906-07.—The rainfall during the year was more than the average of the last five years and that of the previous year in all the divisions except Kadi where it was a little less. It was also evenly distributed throughout the season. The average yield of staple crops in the various districts compared favourably with that of the previous year.

1907-08.—In all the districts except Kadi, the rainfall was less than that of the preceding year but more than the average of the last ten years. The rainy season commenced well, but, after a continuous fall during the month of July it stopped at once in the middle of August. This sudden and untimely cessation of rain greatly reduced the yield of the *kharif* and *rabi* crops.

1908-09.—Rainfall in this year was above the average in all districts. Unfortunately excepting in Navsari it was not very timely nor very evenly distributed, and the cessation of rains in September affected the yield of the

monsoon crops making it below average. The *ravi* crops, however, matured well and made up for the pooriness of the *kharij*.

1909-10—The rainfall during the year, though more than the average of the last ten, somewhat dry years, was a little less in Kadi and Baroda, and more in the other two districts than in the year preceding it. It was fairly and evenly distributed, and, though its cessation in September had some effect on crops, yet the outturn, on the whole, showed an improvement over that of the previous years.

89 In addition to insufficient and unequally distributed rain and consequent bad seasons, there was another disturbing cause—plague—throughout the decade.

Plague Plague first appeared in the Baroda State in Bilimora (Navsari District) and spread over the whole State with varying force in 1899. From 1899 to 1910, 103,390 cases and 77,975 deaths have been reported, but, owing to a faulty system of registration, the totals reported are probably a good deal under the real figures. It is now endemic, regularly reappearing with varying severity in all the districts.

90 Apart from the bad seasons and plague the past decade was one of great progress. The State Railways, which in 1901 had an aggregate length of 184 miles, have in 1911 grown to 446 miles, or more than double in length.

Railways

91 In 1901-02 the cultivated area in the State amounted to 5,815,095

Extension of Cultivation

District	Cultivated area in		bighas
	1901-02	1910-11	
Baroda	1,559,219	1,600,338	In 1910-11 it was
Kadi	2,439,584	2,448,928	6,074,321 big-
Navsari	946,157	1,030,328	has, an increase
Amreli	870,135	985,727	of 259,226
Total	5,815,095	6,074,321	bighas of 45

tion consisted mainly of fertile lands relinquished during the famine period.

92. Weaving, dyeing, calico printing and other old industries, for which

Growth of factories and mills

Baroda, Patan, Visnagar, Vadnagar, Petlad, Dabhoi, Amreli, Gandevi, Navsari, Kathoi and other towns were famous, are mostly on the decline, and industries under new methods are gradually coming into existence. An important event in connection with the development of industries in the State was the creation, in 1905, of the office of an Economic Adviser, and the appointment thereto of Mr R C Whitenack, an American gentleman, who soon justified his selection by manifestation of great energy and perseverance, quickness in comprehension of subjects and resourcefulness. The principal subjects that engaged the attention of the Economic Adviser, immediately after his appointment, were the organization of joint-stock banking, cotton-seed-oil industry, tanning and fibre industries, improvement of cotton staple, minerals and mining industries and technical education. The results were more than gratifying. In 1901, there was no bank even in the capital of the State, while in 1911 there are several with branches in the motussil. In 1901 there was only one spinning and weaving mill in the City of Baroda and 44 ginning factories and presses in different parts of the State. In 1911, the number of spinning and weaving mills had increased to 4, that of ginning factories and presses to 83, and 7 dyeing factories, 5 oil factories and 42 factories of a miscellaneous nature had sprung up. Joint-stock companies have risen in number from 6 in 1901 to 39 and their capital has increased from Rs 88,250 to Rs 66,13,500. Everything seems to point to the fact that Baroda has entered upon an era of industrial development, which has brought a marked improvement in the material condition of the landless labourers and the poorer classes in general. The demand for labour far exceeds the supply, and it is confidently expected that, in the event of a crop failure in the future, the damage of loss of life is greatly diminished.

93 In all the larger towns the water supply and sanitary arrangements have been greatly improved. Much has been done in the smaller towns also and even in the villages. It is one of the duties of the village panchayats, established in every village in 1903-04, to look after the village sanitation and to keep in order the village roads wells tanks etc. 37 towns have been endowed with municipalities, deriving their funds from octroi duty and other sources. Care is taken to guard against epidemic diseases at the fairs and festivals where the people assemble in large numbers. When cholera breaks out efforts are made to eradicate it by the disinfection of wells and other sources of water supply. The protection of the people from small-pox by means of vaccination has made a great progress. When public health is found to be suffering from obstructed drainage efforts are made to remove the defect by cutting artificial drainage channels. The number of dispensaries established by Government is rapidly increasing and medical relief is brought home to the people. Though there is yet much room for improvement, these and other measures cannot fail to have a beneficial effect upon the health of the people and, apart from plague against which as yet there has been no sure and satisfactory remedy the general health of the people must be steadily improving.

94 The most marked economic features of the decade were the continued high prices both of food and labour. Depopulation by famine and plague is the main cause which has contributed to the rise in the value of labour. The causes of the rise in the prices of food stuffs are more complex but there can be no doubt that less production owing to bad seasons is one of the main. Curious as it may seem there has been a rise also in the price of land and extension in the area under cultivation. Whatever be the ultimate causes of the increased cost of labour of food, and of acquiring cultivable land, the immediate effects are quite clear in respect to the classes whose incomes are fixed. For them the rise in the prices of food fuel land, service and rents has resulted in unmixed hardship accentuated by the correlated fact that the standard of living among all classes is rapidly rising. The effect of the high prices on the labouring classes is more than compensated by the enormous rise in their wages. The general impression is that the unskilled labourer whether paid in cash or in kind has greatly improved his economic position within recent years. Labour has become more mobile and the labourer more independent. The scarcity of labour seriously hampers agricultural operations and its increased cost impedes the execution of improvements. The position of the agriculturist under the changed conditions coupled with the bad seasons has been very hard. He has to pay more for labour and his produce is small. His cattle also cost him more now than before. The only relieving feature in his case is that his surplus produce repays him more handsomely than before on account of the rise in the prices of food stuffs.

95 When there has been a famine in the period between two censuses the population is stationary or decadent according to the intensity of the famine but when there has been no famine it is progressive. The rate of growth is greatest during the period of good crops following close on the heels of a famine. The reason for this is partly that a calamity of this sort causes a high mortality chiefly among the very old and the very young and other persons already of a feeble constitution so that when it is over the population contains an unusually high proportion of healthy persons at the reproductive ages and partly because by reducing the number of dependants to be supported, its ultimate effect is to improve the resources of the poorer classes and so encourage them to have larger families. Thus Madras having suffered severely in the famine of 1866-7 added 1.1 per cent. to its population between 1881 and 1891 and Bombay which shared in the same calamity had an almost identical increment. Similarly our Amich District lost nearly 9 per cent. of its population in the Census of 1881 owing to it having a famine in 187 but added 5.5 per cent. to its population in the decade 1881-1891.

If the decade which followed the great famine had been one of uniformly good crops and free from plague and other disturbing causes, the increase in the population of this State in the present Census would have been more than normal. But as we have already seen, such was not the case, and no large increase in the population could be expected.

96 The Census of 1881 was taken exactly nine years after the first Census of 1872, and showed an increase of 9.24 per cent in nine years. But, as has already been mentioned, in 1877, there was a partial famine in some parts of the Baroda District and total failure of crops in the Amreli District owing to failure of rain. Consequently, Baroda showed an increase of only about 4 per cent, while Amreli showed a decrease of nearly 9 per cent, in its population. In spite of a very high increase of 16 per cent in the Kadi District and of 19 per cent in the Navsari District, the general increase in the State was therefore reduced to 9 per cent only. The Census of 1891, taken ten years after 1881, showed an increase of about 11 per cent. The Census of 1901, which showed a decrease of 19 per cent, was taken after one of the most terrible famines that ever visited the country and carried away hundreds of thousands from the population. The decade 1881-1891 was a normal one and the population was not materially affected by causes which may bring on an abnormal increase or decrease in the population, except in Amreli, which was affected by famine in the previous decade and showed an abnormal increase of nearly 25 per cent. Making due allowance for this, 10 per cent in ten years, or 1 per cent every year, may be taken as the normal rate of increase in the State.

97 Having regard to the successive bad seasons and some periods of actual scarcity and plague, which characterised the past decade, even a normal increase in the population could not, and as a matter of fact was not expected. The Suba of Kadi anticipated a large decrease (about 10 per cent) in the population of his district, and though his estimate has been found to be too pessimistic, there has been some decrease (31 per cent of the population). The other Subas were not apprehensive of any decrease, but at the same time did not expect any large increase. Amreli, which stood next after Kadi in the ill luck of having bad seasons, shows an increase of 2.7 only, while Baroda and Navsari, which were comparatively better off, show an increase of 8.7 and 11.6 respectively in the actual counting of the heads.

98 After these general remarks, we shall now take each district separately and briefly review the variations in its population as a whole and also in each of its talukas. Baroda Division is on the whole healthy and its soil fertile. It had in 1872, a population of 631,163. In the Census of 1881, it showed an increase of 3 per cent. Compared with Kadi and Navsari, this increase was very small. There was a partial famine in 1877 in most of the talukas and there was an epidemic of fever in 1881, which mainly accounted for the small increase in the population. The decade 1881-1891 was marked by good seasons and was free from epidemics of any kind, except fever and consequently showed an increase of 7 per cent in the Census of 1891. Plague and the famine of 1899-1900 not only did not allow the population to show an increase in the Census of 1901, but there was a positive decline of about

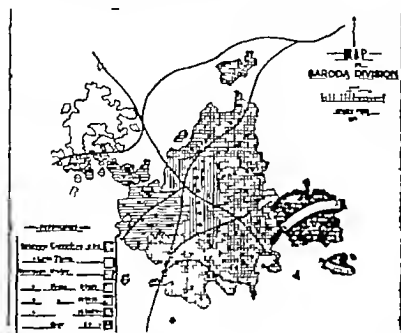
Baroda Division

Taluka.	Population in 1911.	Percentage of variation				
		1901 to 1911	1891 to 1901	1881 to 1891	1872 to 1881	Net variation + or -
District total	587,555	+ 9	-23	+ 7	+ 3	- 7
1 Petlad	128,008	- 5	-14	+ 7	+ 1	-12
2 Bhadrin	43,670	+ 5	-19	+11	+ 3	-24
3 Baroda	66,202	+10	-37	+ 7	+ 3	-12
4 Pendra	76,252	+ 4	-20	+ 6	+ 1	- 4
5 Karjan	56,334	+16	-22	+ 1	+ 6	+ 4
6 Dabhoi	55,210	+12	-18	+ 6	+ 6	-10
7 Anore	34,063	+15	-23	+ 1	+ 5	+12
8 Savli	44,339	+14	-15	+ 9	+ 7	+14
9 Vaghodia	24,467	+17	-24	+12	+15	+ 9
10 Sankheda	51,471	+10	-36	+10	+ 9	
11 Tilakwada	7,539	+57	-48	+24		

23 per cent. The present Census shows an increase of 8.75 per cent. The decade was not so prosperous as that of 1881-1891 but the increase is a little greater mainly on account of the Census following the famine.

Looking to the variations in the talukas, we find that the increase in the present Census is not uniformly distributed over all the talukas. The greatest

Map showing the Variation Population by Talukas since 1901



increase is shown by Savli, Vaghodra, Dabhoi, Sankheda, Kharjan, Sinore and Tilakwada Talukas which had lost from 15 to 48 per cent. of their population in 1901. The Okarottar Taluka of Petlad instead of any increase shows a decrease of 5 per cent. and Bhadran is almost stationary. These talukas are now less popu-

lous than in 1871 by about 1 per cent. Long before 1881 all the available land in these talukas was brought under cultivation. The density of the population in 1881 was 7.06 and there was hardly any room for expansion. Those who do not find means of subsistence in the village of their birth generally emigrate to Bombay, Ahmedabad, Madras and of late to South Africa.

Similarly the Patil Talukas of Baroda and Padra are now less populous than in 1871 by nearly 5 and 12 per cent. respectively. The Kanam Taluka of Dabhoi has gained nearly 4 per cent. while Kharjan and Sinore have lost 4 and 10 per cent. respectively during the same period. The Okarottar Talukas of Savli and Vaghodra have improved from what they were in 1871 by about 12 per cent. Sankheda and Tilakwada are the only talukas which have been progressive and have at each Census, except that of 1901, added largely to their population. In 1901, these talukas showed a terrible decline of 26 and 48 per cent. respectively. But the increase shown by them in the present Census, i.e. 40 and 57 per cent. is also remarkable. On the whole, Sankheda is now more populous than what it was in 1871 by 14 per cent. and Tilakwada by 9 per cent. Everywhere more land is brought under cultivation in these talukas. The new settlers are mostly people from the Kanam Taluka and also from the neighbouring petty states in the Sankheda Mewas.

99 The greater portion of the Kadi Division has rich alluvial soil except in the west where in part of Kadi and Hary there are tracts of poor salt land. The division is well known for the healthiness of its climate. When there was no disturbing cause such as famine or plague, the division always showed an increase in its population. The Census of 1881 showed an increase of 16 per cent. and that of 1891 an increase of 11 per cent. over the figures of the previous decade. Between 1891 and 1901 came the great famine of 1899 and cholera and other epidemics in its train which carried away nearly one-fourth of the population. After the famine had carried away the weak and the infirm, the survivor would naturally be expected to be strong and to show a good increase in the present Census. But through out the present decade Kadi had to grapple with a new foe which in spite of all human attempts has carried away either 17

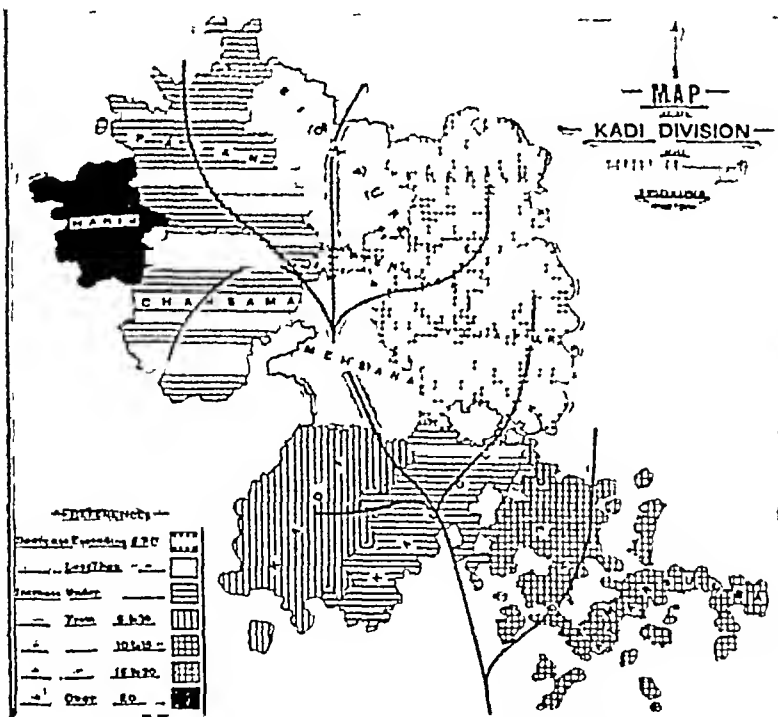
death or by migration more than the number it would have shown as the natural increase in the decade Till 1900-01, Kadi District was singularly

free from plague In the year 1902-03, the disease appeared in the Ahmedabad City and the infection thence proceeded to Kalol, and the village of Bahiyal in Dehgam taluka The net-work of railways in the district, though a great boon to the people, was the chief cause for rapid spread of the epidemic and

Kadi Division						
Taluka	Population in 1911	Percentage of variation				
		1901 to 1911	1891 to 1901	1881 to 1891	1872 to 1881	Net variation + or -
District Total	832,162	- 3	-24	+11	+16	-22
1 Dehgam	55,211	+12	-29	+ 7	+14	- 3
2 Atarumba	20,922	+11	-38	+ 9	+ 5	-21
3 Kadi	76,198	+ 6	-26	+ 9	+16	- 3
4 Kalol	81,187	+ 8	-17	+ 9	+19	+ 8
5 Vijapur	110,913	- 5	-23	+ 9	+14	-12
6 Visnagar	63,033	-11	-23	+13	+10	-16
7 Mehsana	73,887	- 2	-10	+17	+17	+21
8 Silbapur	58,739	- 2	-16	+13	+16	+ 8
9 Kheralu	70,641	- 8	-23	+13	+ 9	-12
10 Patan	167,003	+ 3	-23	+13	+23	+ 9
11 Chavama	68,661	+ 2	-34	+11	+19	-11
12 Harij	10,917	+28	-57	+11	+10	- 3

in 1903-04, there was no taluka in the district, which was not affected Kheralu had 1,463 attacks and 1,061 deaths, Vijapur 1,310 attacks and 1,178 deaths, Visnagar 1,031 attacks and 780 deaths and Mehsana 565 attacks and 476 deaths and since then every year upto 1903-10, the Sanitary Commissioner chronicles the melancholy news that "the largest number of villages infected as well as of attacks and deaths was in the Kadi Prant" The total number of deaths reported as due to plague in the Kadi District during the eight years from 1902-03 was 4 per cent of the population But it is possible that many deaths due to plague must have been included under the head of fevers, to which, as already mentioned nearly 68 per cent of the total deaths are annually ascribed The Census has shown that the district instead of showing its normal increase shows a decrease of 3 per cent in its population From this it can be inferred that the number carried away by plague, must be roughly speaking, equal to the extent of the expected growth in the population during the decade This at 10 per cent comes to 83,216 persons While the district as a whole shows a slight decrease, some of its talukas which were sharply hit by famine

Map showing the Variation in Population by Mahals since 1901



in the previous decade, show good increase Dehgam which had lost 29 per cent of its population in 1901, now shows an increase of 12 per cent. Atarumba which had lost 38 per cent in the previous decade, now shows an increase of 11 per cent. Kadi which had lost 26 per cent, shows an increase of 6 per cent, while Harij which had lost

57 per cent of its population in 1901, now shows an increase of 28 per cent

Vijapur Visnagar Sidhpur Kheralu and Mehsana show some slight decrease in their population mainly on account of plague while Patan, Kalol and Ohansma which were also equally affected, show some slight increase. Kadi District will take long time to recover from its heavy loss in 190 Its present population is now about $\frac{1}{2}$ per cent. less than what it was in 1872 and 16 per cent. less than what it was in 1881 Mehsana, Sidhpur Patan and Kalol are now somewhat better off than what they were in 1872 but Vijapur Visnagar Kheralu Kadi Ohansma Harij and Atansumba have not yet recovered their loss and are far behind what they were forty years ago.

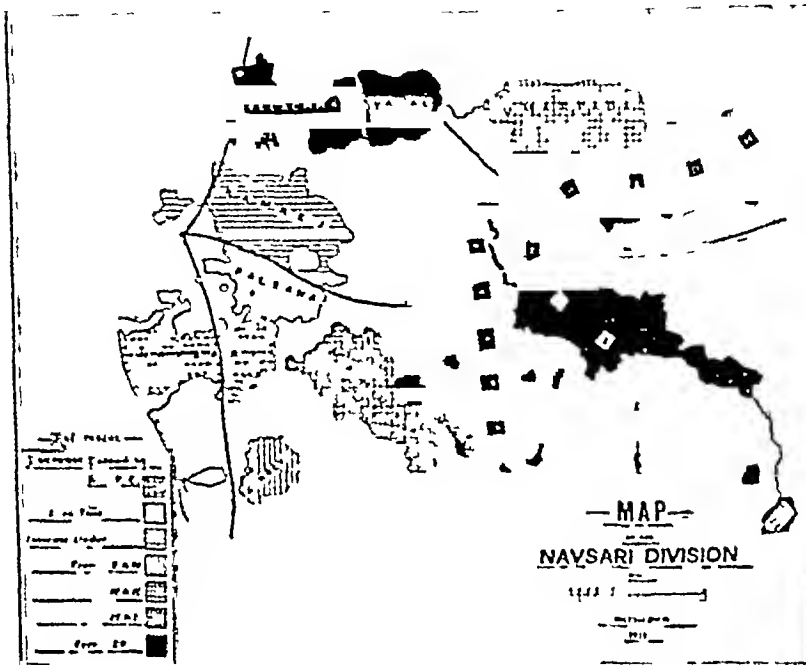
100 The Navsari Division has two classes of people, one of which is termed *Ujliparaj* or the white races and the other *Kaliparaj* or dark races. As explained in the Chapter on Caste, the *Ujliparaj* include the Kanbis, Anavalas and other higher castes and the *Kaliparaj* comprise Bhils Chodhras Gamits Dublas, &c. For the most part, the *Ujliparaj* abide in the *Kadi* or settled talukas and the *Kaliparaj* in the *Rani* or wild and uncultivated talukas. The soil is fertile but before 1875 the division was poorly populated and most of the land lay uncultivated owing mainly to the very heavy rates of assessment and the bad climate of the Rani Mahals. In 1875 the total demand was greatly reduced the reduction varying in the different talukas from 38 to 47 per cent. The industrious Anavalas and Kanbis and the poor *Kaliparaj* classes being thus relieved of their heavy burdens the general condition of the cultivating classes and it may be added, of the whole population has much improved and is reflected in the growth of the population. In 1881 the population of the division was only 241,255. During the decade 1875-1881 it increased by 19 per cent., and by 11 per cent. during the next decade. In 1901 when the Baroda and Kadi Districts suffered a heavy decline in their population owing to the great famine Navsari escaped with a comparatively light decrease of only 6 per cent. During the present decade the increase in the population of this district is nearly 1 per cent. a more than normal in spite of heavy loss owing to plague. The district is fortunate in having timely and ample rain and consequent good seasons.

Taluka.	Population in 1911	Percentage of variation.					Net variation + or -
		1801 to 1911.	1891 to 1901.	1881 to 1891.	1872 to 1881.	to 1881.	
District Total	333,647	+12	-2	+11	+19	+39	
1. Navsari	15,278	-8	+12	+8	+7	+21	
2. Gandevi	22,883	+7	-9	+12	+7	+19	
3. Patan	24,906	-1	+08	+10	+8	+13	
4. Hamrej	41,908	+1	-7	+22	+12	+32	
5. Mah. Va.	25,741	+13	-8	+8	+22	+19	
6. Velachha	37,431	+22	-11	+23	+24	+30	
7. Songhad	42,446	+31	-8	+1	+21	+18	
8. Vyara	87,477	+30	-17	+12	+20	+29	
9. Vatal	16,812	+30	-20	+9	-27	-	
10. Umarpada	2,344	+4	-27	-	-	-	

Within the district, there are large variations. The highest increase in the present Census is shown by Vatal and then come in order Songhad Vyara Velachha Mahra, Gandevi Umarpada and Hamrej the variation ranging from 1 per cent. to 37 per cent. The highest increase is shown by the Rani and some Rani Mahals where the population is sparse and large tracts of land formerly lying waste are brought under cultivation within the last twenty years. The light assessment and the very favourable term under which land is given has brought a large number of settlers to these talukas and the population as was expected has well increased. The increase in Hamrej is slight but that is because all the cultivable land has already come under cultivation and there is no room for expansion. Besides a large number of Vohoras from Kathor Kholwad Varar and other places in this taluka has migrated to Burma and Africa. Navsari Talasana and Gandevi talukas were badly hit by plague throughout the decade and the together with emigration mainly to Bombay has brought on the decrease in Talasana and Navsari. Gandevi also would have shown a decline had it not been for the large increase in Bilimora due to the industrial activity which has already wonderfully developed. Bilimora being the centre of considerable trade in timber coconut &c., which are brought here in

country crafts from Bombay and other places, Bilimora is also the market for Bausda, the Dangs and other districts in the interior. A branch railway from Bilimora to Sara, a village about 40 miles in the interior is under construction, and will, when completed, give further impetus to the trade of Bilimora.

Map showing the Variation in Population by Mahals since 1901



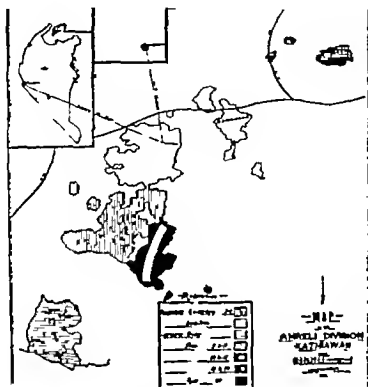
101 The soil of the Amreli Division is with a few exceptions inferior to that of the other divisions in productiveness, and the rainfall is scanty and unequally distributed. The Census of 1872 showed the population to be 158,581. In 1881 it was found to have lost 8 per cent of its population owing to the famine of 1877, but during the next decade which was a prosperous one, it increased by 25 per cent. In the Census of 1901, while all other divisions showed a heavy decrease in their population, Amreli escaped with a loss of 3.74 per cent only mainly owing to the special protective measures adopted against famine in this division. In the present decade, Amreli Division had not only lean years, but like Kadi had also plague, though in a less virulent form. Consequently the total population of the district shows an increase of only about 3 per cent over the figures of 1901. The highest increase (38 per cent) is shown by Khambha, which owing to famine had lost 21 per cent of its population in the previous decade. Dhari, Ratanpur and Bhimkatta which were free from plague in this decade, but had lost heavily in the previous one, also show good increase. Kodinar had lost 16 per cent of its population in the last decade. During this decade, there was hardly any year in which it was not affected by plague, and yet mainly owing to its having fertile land and ample and well distributed rain, it has somewhat made up its past loss, and added 3 per cent to

Amreli Division.

Taluka.	Population in 1911	Percentage of Variation					Net variation + or —
		1901 to 1911	1891 to 1901	1881 to 1891	1872 to 1881		
District Total	178,269	+ 3	— 4	+ 25	— 8	+ 12	
1 Amreli	64,679	— 1	+ 7	+ 24	— 16	+ 12	
2 Damsagar	19,176	— 2	+ 4	+ 32	— 17	+ 12	
3 Dhari	28,761	+ 11	— 6	+ 31	— 11	+ 18	
4 Khambha	11,366	+ 38	— 21	+ 39	— 11	+ 18	
5 Kodinar	83,471	+ 3	— 16	+ 21	— 7	— 4	
6 Okhamandal	21,740	— 4	+ 2	+ 11	+ 22	+ 32	
7 Beyt	3,658	— 21	— 2	+ 35	+ 21	+ 33	
8 Ratanpur	1,531	+ 12	— 24	+ 6	+ 3	— 10	
9 Bhimkatta	1,048	+ 21	— 20	+ 2			

its population. It is curious that Amreli, Darnagar and Okhamandal Talukas which show a decrease in this Census had shown an increase in the last one, when everywhere else there was a decrease in the population owing to famine. It is just possible that this increase was not real but only apparent, having been

Map showing the Variation Population by Mahals since 1901.



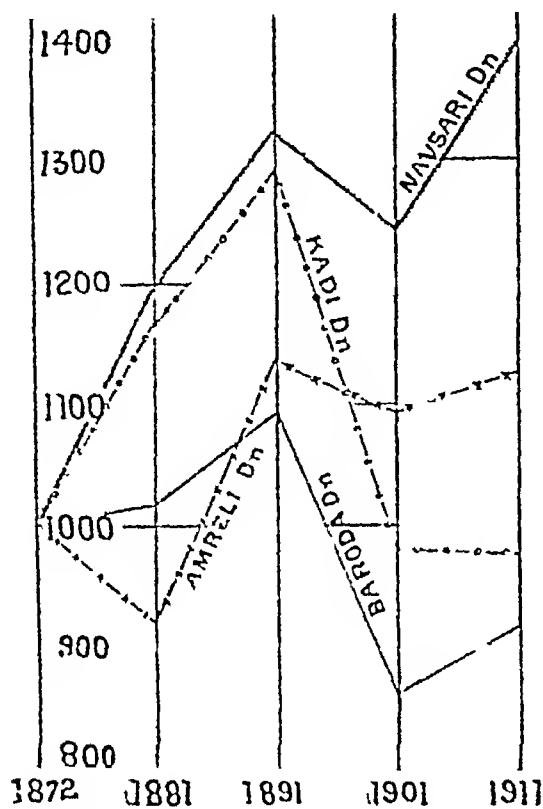
contributed by the temporary migration of people from the neighbouring foreign districts. The return of these people to their homes after the calamity was over may be one of the reasons for the decline in these talukas. Bort and Dwarka are places of pilgrimage, and their population depends upon the presence or absence of pilgrims on the Census day. As the present Census came some days before the *Holi* holidays, the usual number of pilgrims were not present and this accounts for the large decrease which Bort shows in its population.

10.— In conclusion we may briefly notice the progress in the State as a

Progress in each district compared.

whole and in each of its Natural Divisions since 1872. The diagram on the next page shows the variations since 1872 in the population of the different Natural Divisions at each successive enumeration. Between 1872 and 1881 the total increase in the population of the State was 9.4 per cent. Navsari showed the greatest increase in its population (19.19 per cent.). Kadi which stood second also showed great increase (10.45 per cent.). Owing to some parts of it being partially affected by the famine of 1877 Baroda showed only a slight increase of 3.77 per cent. while Amreli which was much more affected showed a decrease of nearly 9 per cent. The next period 1881 to 1891 was one of general prosperity and good season and the State increased by nearly 11 per cent. in its population. The greatest increase (24.59 per cent.) was shown by Amreli which had suffered a terrible loss of population owing to the famine of 1877 in the previous decade and its rapid growth was the natural reaction from that calamity during a period of renewed prosperity. Kadi and Navsari increased in their population by a little more than 11 per cent. but never having carried away a large number of persons the increase in the Baroda Division was limited to only about 1 per

cent The decade 1891-1901 witnessed one of the greatest famines within the memory of men, and the appearance of a new and deadly disease in the form of plague and the State lost nearly 20 per cent or one-fifth of its total population The loss of life was the heaviest (over 24 per cent) in the Kadi Division and nearly 22 per cent in the Baroda Division Navsari, owing to its more favoured situation with regard to rain, and Amreli, owing to the most lavish relief works opened within its limit, escaped with a comparatively smaller loss of nearly 6 and 4 per cent, respectively Had the last decade been a prosperous one and free from plague, it would have shown a remarkable increase in population owing to its following the great famine, which had carried away the old and infirm from the population and left only the strong and productive But as we have already seen, rain was generally precarious and the harvest poor, while plague was doing its evil work in all the parts of the State In consequence of this, the increase in the population has been limited to only 1 per cent The increase is the highest (11.66 per cent) in the Navsari District Baroda follows with nearly 9 per cent and then comes Amreli with nearly 3 per cent Kadi in which the battle of life was the hardest, shows a slight decline of 3.1 per cent



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103 Navsari and Amreli are the only districts, which passing through various vicissitudes during the last forty years, show an increase in their population compared with what it was in 1872 The population of Navsari is now 39 per cent more than what it was forty years ago, while Amreli has improved by 12.5 per cent during the same period But both Baroda and Kadi are now less populous than what they were forty years before by about 7 and 2 per cent respectively The net result of these gains and losses is that the State, as a whole, has now only 35,200 persons more in its population than it had in 1872 In other words the net increase of population during forty years has been only 1.76 per cent

Summary

it was in 1872 The population of Navsari is now 39 per cent more than what it was forty years ago, while Amreli has improved by 12.5 per cent during the same period But both Baroda and Kadi are now less populous than what they were forty years before by about 7 and 2 per cent respectively The net result of these gains and losses is that the State, as a whole, has now only 35,200 persons more in its population than it had in 1872 In other words the net increase of population during forty years has been only 1.76 per cent

SUBSIDIARY TABLE L.—VARIATION IN RELATION TO DENSITY SINCE 1872.

District or Natural Division.	Percentage of variation increase (+) decrease (—)				Net variation 1872 to 1911	Mean density per square mile.				
	1901 to 1911	1901 to 1901	1881 to 1891	1872 to 1881		1911	1901	1891	1881	1872
1	2	3	4	5	6	7	8	9	10	11
Baroda State	+4.86	-19.13	+30.08	+0.34	+1.70	245	229	223	287	244
Baroda Division	+6.74	-22.98	+4.94	+3.77	-0.81	311	336	371	347	334
Baroda City	-4.28	-2.81	+9.30	-8.33	-10.86	11,038	11,322	12,938	11,832	13,919
Kadi Division	-91	-21.02	+11.18	+16.73	-2.01	373	376	363	327	251
Karnati Division	+11.64	-3.94	+11.00	+19.49	+10.08	173	187	167	180	128
Amroli Division	+2.79	-7.4	+24.89	-8.80	+15.43	132	129	134	167	118

Note.—The figures of density for 1861 and previous census have been revised according to the latest figures for area.

SUBSIDIARY TABLE II.—VARIATION IN NATURAL POPULATION

District or Natural Division	Population 1911				Population in 1901				Variation per cent (1901-1911) in Natural population Increase (+) Decrease (—)
	Actual population	Immigrants	Emigrants	Natural population	Actual population	Immigrants	Emigrants	Natural population	
1	2	3	4	5	6	7	8	9	10
Baroda State	3,032,791	223,837	1,12,033	2,951,875	2,852,802	172,933	282,279	1,942,826	+ 2.8
Baroda Division	2,755	163,179			348,391	90,167			
Baroda City	99,313				103,790				
Kadi Division	632,102	15,184			334,711	25,929			
Karnati Division	322,467	50,229			206,411	62,909			
Amroli Division	178,869	31,931			172,436	22,437			

SUBSIDIARY TABLE III.—COMPARISON WITH VITAL STATISTICS

District or Natural Division	1901-1910 Total number of		Number per cent of Population of 1901 of		Excess (+) or Deficiency (—) of births over deaths	Increase (+) or Decrease (—) of Population of 1911 compared with 1901	
	Birth	Death	Births	Deaths		Natural Population	Actual Population
1	2	3	4	5	6	7	8
Baroda State	464,377	294,376	28.7	20.6	-119,997	9.7	+4.1
Baroda Division	117,693	141,613	31	36	-64,920		+9.73
Baroda City	11,994	26,324	1.4	3.9	-14,330		-1.29
Kadi Division	143,181	253,473	17.8	31	-110,292		-31
Karnati Division	84,74	66,236	25.9	25.7	+ 22		+11.64
Amroli Division	171	31,734	34.1	29	-19,779		+9.79

**SUBSIDIARY TABLE IV—VARIATION BY TALUKAS CLASSIFIED
ACCORDING TO DENSITY**

(a)—Actual variation

District or Natural Division	Decade	Variations in talukas with a population per square mile at commencement of decade of							
		Under 150	150 to 300	300 to 450	450 to 600	600 to 750	750 to 900	900 to 1050	Over 1050
1	2	3	4	5	6	7	8	9	10
Baroda State	1881-1891	+ 36,188	+ 77,679	+ 59,121	+ 30,329	+ 15,682	+ 1,201	+ 3,130	+ 9,908
	1891-1901	- 35,594	- 121,348	- 169,728	- 87,812	- 10,461	- 23,228		- 4,533
	1901-1911	+ 42,800	+ 71,124	- 11,672	- 12,332	- 4,412			- 5,402
Baroda Division with City	1881-1891		+ 24,309		+ 5,623	+ 15,682			+ 9,908
	1891-1901		- 61,115	- 46,585	- 18,933	- 10,461	- 23,228		- 12,630
	1901-1911	+ 6,811	+ 44,447	+ 2,857	+ 209	- 6,550	..		- 4,445
Kadi Division	1881-1891	+ 2,852	+ 28,985	+ 53,713	+ 24,706				
	1891-1901	- 16,629	- 51,739	- 126,751	- 68,879				
	1901-1911	+ 3,442	+ 16,441	- 14,629	- 7,936				
Navsari Do.	1881-1891	- 647	+ 24,002	- 5,409				+ 3,130	..
	1891-1901	- 15,696	- 5,021	+ 3,608					- 1,893
	1901-1911	+ 26,496	+ 10,997		- 4,605	+ 2,138	..		
Amreli Do	1881-1891	+ 33,983	+ 383				+ 1,201		
	1891-1901	- 3,269	- 3,473	..	..				- 10
	1901-1911	+ 6,561	- 761						- 957

**SUBSIDIARY TABLE IV—VARIATION BY TALUKAS CLASSIFIED
ACCORDING TO DENSITY**

(b)—Proportional variation

District or Natural Division	Decade	Variations in talukas with a population per square mile at commencement of decade of							
		Under 150	150 to 300	300 to 450	450 to 600	600 to 750	750 to 900	900 to 1050	Over 1050
1	2	3	4	5	6	7	8	9	10
Baroda State	1881-1891	+ 13	+ 115	+ 105	+ 10	+ 8	+ 35 1	+ 10 5	+ 9 3
	1891-1901	- 17 3	- 18 2	- 20 1	- 26 4	- 19 4	- 14 7		- 9 4
	1901-1911	+ 19 6	+ 9 2	- 2 3	- 7 1	- 2 7			- 5
Baroda Division with City	1881-1891		+ 6 5		+ 6 5	+ 8			+ 9 3
	1891-1901		- 25 4	- 29 8	- 20 1	- 19 4	- 14 7	..	- 10 8
	1901-1911	+ 24 6	+ 16 9	+ 3 9	+ 0 5	- 4 9			- 4 3
Kadi Division	1881-1891	+ 10 9	+ 11 9	+ 10 6	+ 11 5				
	1891-1901	- 57 1	- 25 2	- 20 3	- 28 7				
	1901-1911	+ 27 5	+ 5 3	- 3 3	- 11 2				
Navsari Do	1881-1891	- 6	+ 29 4	+ 9 2				+ 10 5	
	1891-1901	- 13 4	- 4 8	+ 5 6					- 5 8
	1901-1911	+ 30 6	+ 8 9		- 7 7	+ 6 9			
Amreli Do	1881-1891	+ 25 2	+ 6 4				+ 35 1		
	1891-1901	- 5 4	- 3 0						- 2
	1901-1911	+ 7 0	- 1 0		..				- 20 8

Chapter III

BIRTH PLACE

104. The statistics of birth-place are contained in Imperial Table XI. The following subsidiary tables in which the prominent features of the statistics are given in brief will be found at the end of this chapter.

Subsidiary Table I.—Showing the general distribution according to birth place of the persons enumerated in each district.

Subsidiary Table II.—Showing the general distribution according to place of enumeration of the persons born in each district.

Subsidiary Table III.—Containing proportional figures of the migration to and from each district.

Subsidiary Table IV.—Showing, the volume of migration between natural divisions at the present Census and in 1901.

Subsidiary Table I and I A.—Showing the gain or loss by migration between the Baroda State and the other parts of India.

105. The movements of the people so far as they affect the total population of the State and of each of its districts have been considered in the last chapter. The present chapter will be devoted mainly to a consideration of the direction and character of the various streams of migration, the reasons that induce them and the extent to which they have grown or declined in volume since the date of the previous Census.

106. Statistics recorded in Imperial Table XI tell us how many of the persons enumerated in this State on the 10th March 1911 were born within it, and how many were born in Provinces and States outside it. Similarly from Table XI of other Provinces and States in India, we can know how many persons born in this State were enumerated in those Provinces and States.

107. All of those who were enumerated in this State but recorded as born outside it, are not necessarily immigrants. Similarly all of those recorded as born in the State, but enumerated outside it are not necessarily emigrants from it. The birth of many persons outside their real home is, in this country often a casual event, owing to the practice of taking wives from outside and young married women going to their parent house for confinement. Moreover those who have been regarded as immigrant or emigrants in a previous Census from their birth district will be similarly regarded in a subsequent Census also if they continue to reside in the same place. Inference of migration based upon birth place is thus likely to be erroneous. But as we have no other means of gauging the extent of immigration and emigration we may use birth statistics as an approximation to the correct figures. It must however be remembered that Census statistics only furnish the condition of things as it exists at a certain moment, once in ten years and do not show what reciprocal movements occur from year to year or how they are affected by adverse seasons and similar casualties.

108. Generally speaking five different types of migration may be distinguished—

- (1) *Casual* or *accidental* movement across the boundary line between contiguous districts. In all the districts of the State people are constantly found moving for different purposes from their original homes for the purpose of marriage or other social functions. This is mainly due to the general feeling and custom among the Hindus that a wife cannot be taken from one's own village. This restriction which is less prevalent in towns than in villages is based on the old tribal tradition of the Jyoti and the primordial form of marriage by capture. The four districts of the State being detached blocks at a great distance from each other there is very little of such movement.

between them. But there is a great movement of this kind within the boundaries of each district and between the State districts and the foreign territory contiguous to them. When a man's wife is a native of another district, his children will usually be born there also, it being the usual practice for young married women to go to their parents' house for their confinement. This movement is reciprocal, and it is probable that as many real subjects of the State are returned as born outside it, as real foreign subjects are returned as born within it. In Subsidiary Tables I, II and III, migration between contiguous districts has been shown separately and as there are no apparent reasons for a genuine permanent progression from one district to another, the whole or greater part of it may safely be taken as due to casual movement here described.

- (2) *Temporary*—due to a temporary demand for labour on roads, railways, &c, and to journeys on business, pilgrimages and the like.
- (3) *Periodic*—due to the changing seasons. Of this nature is the annual exodus, in the summer months, of Bhavads, Rabaris and Gahis from their homes to places where they can find grazing pastures and water for their cattle. They generally return home when rainfall has filled the ponds and restored the herbage in their own district.
- (4) *Semi-permanent*—The natives of one place reside and earn their livelihood in another, but retain their connection with their own homes, where they leave their families, and to which they themselves return at more or less regular intervals and look forward to the time when they may again live there permanently. The settlement within the State of some of its servants from the Deccan and other parts of India is generally of this nature, so also is that of the Vohoras of Kathore and Sidhpur who have migrated to Rangoon and of the Varnas from Patan, Vadnagar and other places who are trading in Bombay.
- (5) *Permanent, &c*, where overcrowding or distress on one hand or physical or political advantages on the other, drive away from one district and attract to another, people who settle down permanently on the land.

The ordinary course of permanent migration is as follows.—A family finds its ancestral land or business insufficient for its increasing numbers or is unable to obtain local employment for all its members and a son accompanied perhaps by a cousin or two goes off in search of land or work to places where he knows he can find them. He starts as a tenant or a clerk and after a time, becomes an owner, and sends for his wife to join him in his new home. Her brothers and cousins follow her on the same errand which brought her husband to the place, knowing that they will find friends. His sons look for wives and his daughters for husbands in the neighbourhood of the old home, and so a small colony is formed which serves as a nucleus for further migration. As time goes on, the colony expands, its numbers increase, migration ceases or assumes the reciprocal form, until at length, the ties connecting the colony with the people of the neighbourhood grow stronger and those with its original home relax and wives are no longer sought for at a distance. The instance of the Deccan castes, who have migrated to Baroda, is to the point. Formerly, they used to go to their original home for the weddings of their children, but they have increased in Baroda to such an extent that they can manage their marriage affairs there, and have now practically severed all connection with their original home.

109 The Census figures do not distinguish between the different types of migration, but a clue to them may be obtained from the proportion of the sexes, the distance of the district of emigration from the district of birth, the religions and castes to which the emigrants belong and the nature of the employment which attracts each group.

The character of the migration is to a great extent reflected in the proportion of the sexes. When it is casual, females will naturally be in excess as almost every woman changes her residence after marriage. When it is temporary or periodic, except when a

pilgrimage is the object the majority of migrants will be men. In the case of semi-permanent migration also males are usually in excess. A man does not ordinarily take his wife and family with him until he is well established in the place of his migration. But when the movement is a permanent one both the sexes are usually found in fairly equal numbers. Periodic migration often tends to become semi-permanent and semi-permanent migration permanent.

110 An examination of our Table XI shows that out of our total population 1,809,841 persons or about 89 per cent were born within the State and 22,937 or nearly 11 per cent were born in other Provinces and States in India or in countries beyond India. 22,935 persons may therefore be taken as immigrants into the State. The number of such immigrants in 1901 was 172,931 showing an increase of 50,006 persons or about 2 per cent. of the total population, on the present occasion. The Census of 1901 was preceded by the great famine and the number of those born outside the State was comparatively smaller in the population owing to postponement of marriages, less attraction for outsiders and similar causes. Extension of railways in the present decade and the growing demand for labour appear to be the main causes for a larger number of foreigners within the State territory. We shall now analyse the figures of those born outside but enumerated in the State and see how many of them are real immigrants and how many have come into the State from the contiguous foreign districts mainly owing to marriage and other social customs.

111 The proportion of sexes among immigrants from contiguous foreign districts is 176 females to 100 males. Among those enumerated in non-contiguous districts of the Bombay Presidency and Bombay States and in other parts of India the proportion is 73 females to 100 males. The relatively high proportion of females in the case of contiguous districts may be explained, in marriage which usually means for a woman a move to a new home in another village and not to migration properly so called.

112 Of the total number of immigrants 187,690 or 84 per cent. were born in the contiguous districts of the Bombay Presidency and the Native States under it. The four districts of the State being detached blocks surrounded by foreign territory there is a great movement of population between them and the contiguous foreign territory. These movements are as a rule only from one village to another in the neighbourhood across the border and are intended mainly for social purposes. There is an interchange of wives between the Baroda District and the British Districts of Kaira, Broach and Rewa Kantha Agency between the Navsari District and the British District of Surat and the Banaski, Dharmpur and Sachin States between Kadi and the British District of Ahmedabad and the Palanpur and Mahi Kantha Agencies and between Amreli and the States of Kathiawad. If the State consisted of compact area instead of the present detached blocks these casual movements would not have received any prominence as migration.

113 As regards real migration, i.e., movements to a distant place whether permanent or temporary in search of employment we find that 318,8 per cent. or 16 per cent. of the total number born outside the State have come to it from the non-contiguous foreign districts. Of these 40,149 or 12 per cent. have come from the non-contiguous districts of the Bombay Presidency and the Bombay States and the rest viz. 146,9 per cent. from other parts of India. Most of the immigrants from the non-contiguous districts of the Bombay Presidency and States have come from Kolaba, Ratnagiri and Poona Districts and the Kolhapur State mainly for employment in the State service.

114 We have already seen that the total number of immigrants from Provinces outside the Bombay Presidency is 146,9 or only 1 in 1,000 of the population of the State. Of these the large number from a single Province is from Rajputana which gives the State 6,239 per cent. mainly for labour

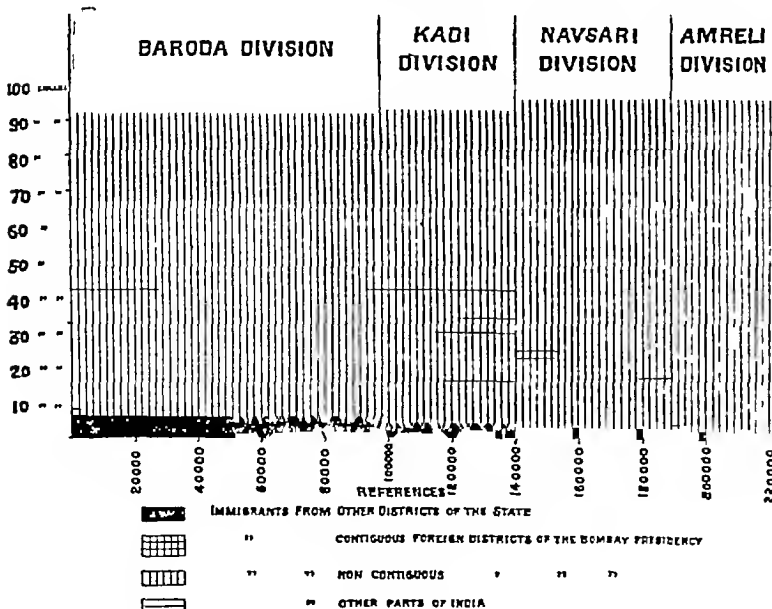
and trade. Then follow, the United Provinces which give the State 3,907 persons mainly for the recruitment of its Military and Police, Central India Agency (Indore, Gwalior, &c), which gives the State 1,413 persons, and the Punjab which sends 921 persons either as servants, traders or labourers. Immigrants from the rest of the Provinces are insignificant and call for no remarks.

115 The total number of immigrants from countries beyond India is only 530. Of these, 191 came from countries in Asia beyond India, 70 from European countries, 257 from countries in Africa and 12 from America. Those who came from countries in Asia were Afghan or Arab merchants or Nepalese pilgrims. Those who came from Africa were simply born there, being the children of emigrants from the State, to South Africa, Mauritius and Zanzibar.

116 The four districts of the State being widely apart from each other, there is no migration from contiguous districts of the State. But there is some small migration of a semi-permanent nature from one district of the State to another. This is due to people born in one district serving the State in another and to artisans, contractors and traders migrating from their home district in search of work to the other districts of the State. Thus Baroda receives 4,307 persons from Kadi, 1,060 from Navsari and 989 from Amreli. It gives them in return 1,406, 1,295 and 482 persons, respectively. Kadi receives 1,406 from Baroda, 130 from Navsari and 198 from Amreli, and gives them 4,307, 324 and 203 respectively in return. Navsari receives 1,295 persons from Baroda, 324 from Kadi and 105 from Amreli, and gives them 1,060, 130 and 41 respectively in return. Lastly, Amreli receives 482 persons from Baroda, 203 from Kadi and 41 from Navsari, and gives them in return 989, 198 and 105 respectively. These actual figures are given in Subsidiary Table IV, and compared with those for 1901. They show that Baroda District, which has the seat of the Central Government, and Kadi, which is the largest among the districts in area and population, exchange population to some slight extent, but in Navsari and Amreli, the interchange with the other districts is insignificant.

117 The diagram given in the margin illustrates the proportion in each

DIAGRAM
SHOWING THE PROPORTION OF IMMIGRANTS IN EACH DIVISION



district of immigrants from the other districts of the State and from foreign territory. The proportion of district-born is highest in the Kadi District and smallest in the Amreli District. The proportion of immigrants from contiguous foreign territory is highest (17 per cent) in Amreli, and next to it in Navsari (12 per cent), and then in Baroda (9 per cent) owing to even their

talukas being more or less detached from each other. Kadi being more compact

than the other districts has the lowest proportion of immigrants from non-contiguous districts. The proportion of immigrants from non-contiguous districts is the highest in the Baroda Division owing to its including the capital City of Baroda and the Cantonment which give employment to many immigrants from those districts.

118. On reducing the figures of immigration given in Subsidiary Table 1 to proportional parts we find that out of every 1 000 persons in the population of the State 800 were born in the districts of the State in which they were enumerated. Barely one was enumerated in one district, but born in some other district of the State, 82 were born in contiguous parts of other Provinces and States and 17 in non-contiguous Provinces and States. As said before the four districts of the State being detached blocks at a great distance from one another and surrounded by British and other foreign territory there is no migration from "contiguous" districts within the State. But in its place we have considerable migration of a casual type from the districts of the Bombay Presidency and Native States contiguous to the districts of this State. If the area of the State was compact this casual migration would have come within the category of migration from contiguous districts of the State. The total amount of migration within the State (110 persons in 1 000 of the population) is small and it would be still smaller and amount to only 18 in 1 000 of the population if we exclude from consideration the casual migration across the borders from foreign contiguous districts. There are no industries on a large scale within the State to attract foreigners. State service is the main occupation which draws strangers from outside. Moreover the natives of India are as a rule home-loving and unless absolutely necessary are reluctant to leave their ancestral home. Even when they go abroad in search of a better livelihood than they can get in their own district, their exile is as a rule temporary. They return home from time to time and ultimately hope to retire to and die in the village of their birth.

119. The total number of persons born in Baroda but enumerated outside it in other Provinces and States in India is detailed in Subsidiary Table V. In addition to these emigrants there are also to be reckoned those who migrate to countries beyond India and for whom the Census furnishes no data.

From a special inquiry made through the taluka Vahivardars it is ascertained that about 3,555 persons from the different parts of the State have emigrated to South Africa, Mauritius, Zanzibar and other parts of the world.

We have already noted that the total number of immigrants in the State is 9,350. The net outcome of the interchange of population is as will be seen from Subsidiary Table V a loss to the State of nearly 20 000 persons in India alone. To this may be added the number of those who are estimated to have emigrated to parts outside India.

120. We know the total number of persons who have emigrated elsewhere outside the limits of the State but we have no means of knowing how many of them migrated from each district. The statistics of other Provinces do not usually give the district of this State in which the Baroda immigrants found their way to foreign lands.

121. About thirty or forty years ago ideas of locumotus as well as difficulties of locumotus did not permit males migrating from their birth district to seek their wives with them. This feature was especially observed among Marathas, Rajputs, Lowas, Kanbis and Mahomedans among whom the joint

system is observed to a more or less extent. Those in State service at Baroda and other places lived alone and had to keep their wives in their native village. Those from the State who migrated to Ahmedabad, Bombay, and other places for trade or service, generally left their females at home. Western education and the convenience of easy locomotion afforded by railways have brought about a change in this custom, and now-a-days, there is a tendency among people who migrate from their home even temporarily to take their women with them.

122. Spread of education seems to be slowly but steadily encouraging emigration from the State. Most of the people in the State are so conservative that they would starve at home rather than go elsewhere for earning their livelihood. But these conservative ideas are disappearing under the influence of education, which is now both free and compulsory in this State. Young persons born and educated in Baroda are now to be found in Bombay and also in such distant places as Rangoon, Quetta and Madras, either serving as clerks and accountants or doing business on their own behalf.

123. A reference to the statistics of migration between Baroda and the Provinces and States in India given in Subsidiary Table V at the end of this chapter shows that the interchange of population between the State and the rest of India is small and insignificant, except in the case of the Bombay Presidency. Subsidiary Table V-A shows that in return for the 89 per cent of its immigrant population which

Province or State	Gives to Baroda	Receives from Baroda	Gain (+) or loss (-) to Baroda
Bombay Presidency	207,748	229,307	- 21,559
British Districts of Bombay Presidency	128,412	143,636	- 15,224
Contiguous	114,359	135,498	- 15,224
Non Contiguous	14,053	8,138	+ 5,915
Bombay States	73,686	81,228	- 7,542
Contiguous	73,240	80,844	- 7,604
Non Contiguous	446	384	+ 62
Bombay Unspecified	5,650	4,443	+ 1,207

receives from the Bombay Presidency, it gives it 92 per cent of its emigrant population. The net outcome of this interchange of population is a loss to the State of 21,559 persons. As in immigration so in emigration, the greatest amount of migration is to the districts of the Bombay Presidency and the Bombay States, which are contiguous to the State. But as already stated, this is for the most part a migration of a casual nature from across the boundary, for social purposes, such as marriage, &c. It is significant, however, that, while the Ahmedabad District gives the State only 18,309 persons (5,851 males and 12,458 females), it receives from it 58,704 persons (26,335 males and 32,369 females). The loss to the State amounts to 40,395 (20,484 males and 19,911 females) and indicates that there is considerable migration to Ahmedabad from the contiguous Kadi District of the State. There is a tendency among villagers to marry their daughters in the neighbouring towns, and it is probable that a small proportion of the loss sustained by the Kadi District may be due to Ahmedabad getting from it more wives than it gives it, but there can be no doubt that a large proportion of the adverse balance to the State in connection with Ahmedabad must be due to the attraction of labourers in the cotton mills of that city. Similarly the British Broach and Panch Mahal Districts and the Cambay State receive from the State respectively 4,139, 2,517 and 1,187 persons more than they give it. On the other hand, the State receives 16,487 more persons from Kathiawad and 14,904 more persons from the Surat District than it gives to each of them.

104. The statistics of migration from and to the State in the last three Censuses are given in the margin. It will be seen

Comparison with previous Censuses.

	1891	1901	1911.
Immigration	211,922	172,931	222,227
Emigration	222,394	207,376	217,823
Net (+) or loss (-) to the State	+ 89,528	- 34,445	+ 4,404

that the Census of 1891 which showed an increase of 10-60 per cent. in the State population indicated migration to the State to be in excess of migration from it by about 5 per cent. of the total population. The Census of 1901

preceded as it was by famine, showed a decline of 10-15 per cent. in the population. Of this decrease loss of about 30 000 persons or 1.5 per cent. of the population by migration formed a part. The present Census also shows a loss of about one per cent. of the population by migration but compared with 1901 there is some improvement. Railways by reducing the difficulties of locomotion have encouraged people to more frequently migrate from their home and as already stated, education and spread of western ideas among the people, have also operated in the same direction. As its result we find an increase in the volume of migration both from and to the State since 1901.

SUBSIDIARY TABLE I.—IMMIGRATION (ACTUAL FIGURES).

District or Natural Division where enumerated	BORN IN																	
	District (or Natural Division)			Contiguous Districts in the State			Other parts of the State			Contiguous parts of other Provinces, &c.			Non-contiguous parts of other Provinces, &c.			Outside India		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Gujarat State	1,809,841	965,918	843,923							187,599	69,593	118,006	34,828	20,120	14,708	530	304	226
Gujarat Division with City	583,721	325,015	258,676				6,356	3,527	2,829	62,191	19,752	42,439	34,471	19,053	15,418	161	109	52
Baruch Division	787,004	411,337	375,667				1,734	1,040	694	33,456	9,676	23,780	9,919	5,233	4,686	49	38	11
Surat Division	285,238	145,856	139,382				1,724	1,062	662	40,174	17,357	22,817	8,049	4,825	3,224	282	125	157
Amreli Division	143,338	77,633	65,705				726	418	308	40,390	11,748	18,642	3,777	2,069	1,708	38	32	6

SUBSIDIARY TABLE II.—EMIGRATION (ACTUAL FIGURES)

District or Natural Division of Birth	ENUMERATED IN																	
	District (or Natural Division)			Contiguous District in the State			Other parts of the State			Contiguous parts of other Provinces &c.			Non-contiguous parts of other Provinces &c.			Outside India		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Gujarat State	1,809,841	965,918	843,923							216,342	84,599	131,743	25,691	15,297	10,394	Figures not available		
Gujarat Division with City	583,721	325,015	258,676				3,183	1,906	1,277				District figures not available					
Baruch Division	787,004	411,337	375,667				4,834	3,000	1,834									
Surat Division	285,238	145,856	139,382				1,231	500	731									
Amreli Division	143,338	77,633	65,705				1,292	641	651									

SUBSIDIARY TABLE III.—PROPORTIONAL MIGRATION TO AND FROM EACH DISTRICT

District or Natural Division	Number per mille of actual population of						Number of females to 100 males amongst			
	Immigrants.			Emigrants			Immigrants.		Emigrants.	
	Total	From contiguous Districts	From other places	Total	To contiguous Districts	To other places.	From contiguous Districts.	From other places.	To contiguous Districts	To other places.
1	2	3	4	5	6	7	8	9	10	11
Gujarat State	110	92	18	119	106	13	170	73	156	68
Gujarat Division with City	150	91	59	District figures not available			215	81	District figures not available	
Baruch Division	54	40	14				246	85		
Surat Division	150	130	30				181	67		
Amreli Division	196	170	26				159	80		

**SUBSIDIARY TABLE IV—MIGRATION BETWEEN NATURAL DIVISIONS
(ACTUAL FIGURES) COMPARED WITH 1901**

Natural Division in which born				Number emigrated to: Natural Divisions.				
				Baroda.	Kathi.	Morwar.	Amerli.	
1				2	3	4	5	
Baroda with Oby	—	—	—	1911	24 721	1,606	1,795	132
	—	—	—	1901	243,821	1,722	632	979
Kathi	—	—	—	1911	1 207	797 804	321	303
	—	—	—	1901	4,140	946,313	117	320
Morwar	—	—	—	1911	1 946	136	243,236	41
	—	—	—	1901	1,832	36	227,117	214
Amerli	—	—	—	1911	979	194	106	112,136
	—	—	—	1901	923	43	113	112,813

SUBSIDIARY TABLE V—MIGRATION BETWEEN THE BARODA STATE AND THE OTHER PARTS OF INDIA.

Provinces or State	Immigrants to the Baroda State.			Emigrants from the Baroda State			Excess (+) or deficiency (—) of immigration over emigration.		Remarks.
	1911.	1901	Variation	1911	1901	Variation	1911	1901	
1	2	3	4	5	6	7	8	9	
Bombay	207,710	141,143	+ 66,567	279,207	193,613	+ 85,594	- 71,520	- 34,192	
Berham	61	23	+ 38	134	—	+ 134	- 73	+ 25	
Central Provinces and Berar	221	111	+ 110	145	114	+ 31	- 90	- 4	
M. Ind.	221	—	+ 20	929	304	+ 11	- 32	- 94	
P. Ind.	921	614	+ 103	923	166	+ 120	+ 994	+ 713	
North West Frontier Province	19	—	+ 19	11	—	+ 11	+ 19	—	
Baluchistan Agency	41	13	+ 28	7	—	+ 7	+ 34	+ 13	
Central India Agency	1 413	619	+ 291	6,231	4,122	+ 192	- 3,111	- 3,633	
Kashmir P. Ind.	16	13	+ 3	—	0	- 2	+ 11	+ 9	
Mysore State	32	27	+ 5	14	14	- 122	- 11	- 114	
Tamil Nadu	—	—	—	—	—	+ 1	- 4	—	
Cochin	—	—	—	—	—	—	—	—	
Ajmer-Merwara	179	69	+ 119	—	—	+ 221	- 13	+ 60	
Eastern Punjab	0	4	—	—	—	—	—	+ 4	
Western Punjab	72	913	- 121	—	13	—	—	+ 7 1	
N. W. Frontier of P. Ind.	3,277	3,294	- 17	—	924	—	—	+ 3,272	
N. Frontier P. Ind.	161	313	—	—	134	—	—	+ 47	
P. Ind. Agency	239	139	+ 100	1 4 1	3 1	1,274	+ 1 14	+ 3 1	
Foreign Born	143	21	+ 122	—	—	—	—	+ 122	
India Dispersed	67	—	—	—	—	—	—	+ 67	
Total	222,423	172,594	+ 49,829	212,833	202,379	+ 20,454	- 19,486	- 29,672	

The above figures are for the whole of India. The figures for the provinces and states are not given separately. The figures for the provinces and states are not given separately. The figures for the provinces and states are not given separately.

Chapter IV

RELIGION

DISTRIBUTION AND VARIATIONS SINCE 1901

1 Imperial Table VI gives the strength of all religions returned for the State as a whole and its districts and Tables LVII and LVIII contain details of the sects, races and ages of Christians. The following subsidiary tables in which the most important features of the statistics are illustrated by means of proportional figures will be found at the end of this chapter—

Subsidiary Table I—General distribution of the population by religion

Subsidiary Table II—Distribution by districts of the main religions at each of the last four Censuses

Subsidiary Table III—The variation in the number of Christians in each district.

Subsidiary Table IV—Races and sects of Christians (actual numbers).

Subsidiary Table V—The distribution per mille of (a) each race of Christian by sect and (b) of each sect by race.

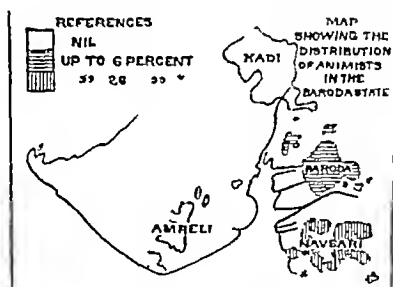
Subsidiary Table VI—Religions of urban and rural population.

The total number of religions other than Christianity was optional but as it is recorded in this State for all religions their number is shown in an additional Subsidiary Table No. VII.

hathodra, hokna, kolgha, kotwalia, Marchi, Nayakda, Valvi, Vasava and Varli. The Kolis may be taken as an intermediate layer between the rest of the Hindu population who are called *rytharua* or bright coloured as against the *kulipara* or dusky race the general name of the early tribes.

130. Hinduism is gradually attracting the non Aryan tribes within its fold. Conversion to Hinduism. Education and closer contact with Hindus due to improved means of communication, have created a tendency among some of the Animistic tribes to call themselves Hindus. They have begun to worship some of the gods and goddesses who are revered by all followers of Brahmanism. Thus the Dublas worship Mahadev and Hanuman; the Chodras worship Ram and Devi in her form of Durga, the destroyer. Kaka, India is feared and courted by all. Some past students of the Soughad and Vavra Dhanka Boarding Schools have started a regular mission for the conversion of their people to Hinduism. Putting Hindu sect marks on the forehead and wearing *kankhu* on the neck, daily bathing and abstaining from drinking spirituous liquor are extolled and encouraged, and I understand that the educated section of the people was instructed to return themselves as Hindus in the present Census. When I was paying oral visits to the Census procedure to the Census staff of the Soughad Taluka, early in December 1910, a young Chodhra who was a student in the Soughad Dhanka Boarding School presented a petition and requested me to issue orders that all the people of his tribe should be recorded as Hindus. He was informed that no such order could be issued, but that he and the rest of his people may return themselves as Hindus if they really believed that they were Hindu and that their statement as to their religion would be accepted by the enumerators.

131. Nearly three-fourths of the Animistic population are to be found in the Navsari District and one-fourth in the Baroda District. There are no Animists in the Kadi and



Amreli District. The proportion of Animists to the total population is 25.3 per cent. in the Navsari District and 5 per cent. in Baroda.

132. In the Census of 1882, no distinction was made between the Hindus and the members of the original tribes. In 1881 on the distinction being introduced, a large number of the tribes, less than a fifth of the total strength, were returned as aborigines and in 1881 a census of the tribes was taken for orthodoxy and almost all were returned as Hindus. A very small number were among the "Caste" in the Census of 1901. The first approximate correct enumeration of the Animists was in 1901 when their number was 11,111 (6,043 males and 5,068 females). On that census all the members of the early tribes were returned as Animists for the first time either by the tribes

names or as Hindus. On the present occasion, the correct procedure was followed with the result that 115,411 persons (58,858 males and 56,553 females) were returned as Animists and 85,566 (43,625 males and 41,941 females) as Hindus. This has brought about a decrease of 34.5 per cent in the Animistic population compared with 1901. There can be no doubt that a small portion of those who have returned themselves as Hindus, has, owing to contact with Hindus really accepted Hindu practices and worship Hindu gods, but the claim of a large portion of them to be Hindus is doubtful. From inquiry made after the Census, it appears that they follow their ancestral primitive beliefs and have returned themselves as Hindus, simply because their more enlightened brethren wished them to do so. When we examine the figures for the districts, we find that the decrease in the number of Animists is contributed to the extent of 38 per cent of their population by the Navsari District and 16 per cent by the Baroda District.

133 The question, what constitutes a Hindu, was mooted in the Census

Who are the Hindus? Commissioner's note, dated the 12th July 1911, where the feasibility was discussed of supplementing the statistics in Imperial Table VI by a note stating what classes of persons have been included in the figures for Hindus, who cannot strictly be regarded as

- (1) Deny the supremacy of the Brahmins.
This category includes two distinct groups —
(a) certain sectarian groups which owe their origin to a revolt against the Brahmanical supremacy and
(b) the aboriginal tribes and also certain low castes who, being denied the ministrations of Brahmins, retaliate by professing to reject the Brahmins.
- (2) do not receive the *mantra* from a Brahman or other recognized Hindu guru,
(3) deny the authority of the Vedas
(4) are not served by good Brahmins as family priests
(5) have no Brahman priests at all,
(6) are denied access to the interior of ordinary Hindu temples
(7) cause pollution (a) by touch, (b) within a certain distance.
In southern India about half the population falls within this category.
- (8) burn their dead.
Here again there are two groups, (a) castes derived from outcasts and
(b) low castes imperfectly Hinduized.
- (9) eat beef and do not reverence the cow.

such Tests noted in the margin were laid down, and it was desired that a list should be prepared of the castes, &c., contributing more than one per mille to the total population of the State, who according to these tests cannot strictly be regarded as Hindus. It has already been mentioned that 85,566 members of

the Animistic tribes have returned themselves as Hindus, but if these rigid tests are applied, they would have to be excluded from the category of

1	Bhangl	-	-	-	26,397
2	Dhed	-	-	-	94,798
3	Garoda	-	-	-	6,281
4	Chamar or Khajpa	-	-	-	12,210
5	Shenra	-	-	-	7,687
6	Others	-	-	-	921
Total					13,194

Hindus. The untouchable and depressed classes contribute as noted in the margin, about 10 per cent to the Hindu population. Except that orthodox Hindus do not touch

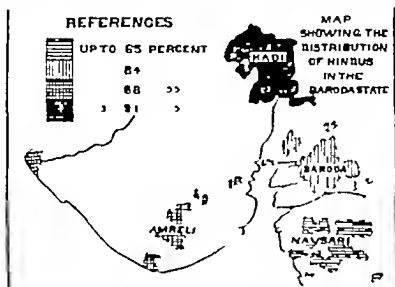
them and good Brahmins do not serve them, they satisfy all other tests and are regarded as Hindus, both by them and the orthodox Hindus. How tenaciously these depressed classes cling to Hinduism is illustrated by the following story —

"A Mohammedan sovereign asked his Hindu Minister, which was the lowest caste of all. The minister begged for leisure to consider his reply, and having obtained it, went to where the Dheds lived and said to them "You have given offence to the Padishah. It is his intention to deprive you of caste, and make you Mohammedans." The Dheds, in the greatest terror, posted off in a body to the sovereign's palace, and standing at a respectful distance, shouted at the top of their lungs, "If we have offended Your Majesty, punish us in some other way than that. Beat us, fine us, hang us if you like, but don't make us Mohammedans." The Padishah smiled, and turning to his minister, who sat by, affecting to hear nothing of the matter, said, "So the lowest caste is that to which I belong!" (Rasmala, p 538)

134 We have seen that more than four-fifths of the total population are

Distribution of Hindus Hindus. They are most numerous in the Kadi District, where 91 persons out of a 100 are Hindus. After Kadi, comes Amich with 88 Hindus in a 100 of the population. Then follow

Baroda Division with 84 and Baroda City with 10 in a 100 who are Hindus. The Navsari District stand last with only 63 Hindus in a 100 of the whole population. The lowest proportion of Hindus in this district is due to its having a large population of the primitive tribes whose Animistic forms of belief have already been described.



13 In the State as a whole the Hindus have increased by nearly 9½ per cent during the decade. The changes in the strength of any religion depend on three causes viz. (1) the reproductive power of its adherents, (2) migration and (3) conversion. Migration does not seem to have materially affected the number of Hindus in the State for the gain by immigration is counterbalanced by the loss by emigration. The reproductive power of the Hindus does not seem to be superior to that of the followers of the other religions. Conversion therefore is the main cause which accounts for the large increase in the Hindu population of the State. We have already seen that 85,586 Animists have in this Census returned themselves as Hindus. In addition to this, the half Hindu—half Musalman Matras and Shaikhdas who as followers of the Purana sect founded by Saivad Imam had previously returned themselves as Musalmans have on the present occasion returned themselves (401 Matras and 161 Shaikhdas) as Hindus. In 1901 the Purana sect was held to have only 3,636 Musalman followers. On the present occasion there is a return of 3,630 Hindus and 102 Musalman and its followers. Thus the total gain of Hindu converts amounts to 86,018 persons. In 1901 there were only 50 Arya Samajists in the State. In the present Census their number has increased to 509 mostly owing to conversion from Hinduism which has thus lost 548 persons. Subtracting the loss from the gain, the net gain of Hinduism is 85,470 persons or 5 per cent of its population. If this gain is not taken into consideration, the natural increase of the Hindu amounts to 4½ per cent of its population which is just equal to the general increase during the decade.

13C It has often been said that Hinduism never of itself takes in new converts and that when they are admitted that is done on the fiction that they have been Hindus all along. Until recently there were no known cases of the admission into Hinduism of persons who had previously been Musalman or Christian. It is now stated however that the Arya Samajis are now endeavouring to secure the readmission of such persons. Not long ago nearly 400 Musalman Rajputs are said to have been taken back into Hinduism at Ranthambhore in the Alwar District of the United Provinces. At the Arya Samaj Conference held in January 1911 at the village of Lakhm in the Baroda District nearly a dozen of persons converted to Christianity were readmitted to Hinduism and were forthwith treated as Hindus.

by all concerned. Matias and Shaikhdas, who were originally Hindu Kanbis, and accepted Islam about 300 years ago, owing to the preaching of the Ismailia Sayyad, Imam Shah, had been previously returning themselves as Musalmans of the Pirana sect. They have lately reverted to Brahmanism, worship Hindu gods, go on pilgrimages to Benares, Dwarka, Dakorji, etc., and employ Brahmans for the performance of marriage ceremonies, and have also returned themselves as Hindus in the present Census. Upon further inquiry, I learn that they are recognised as Hindus and have been re-admitted into the Vaishnava sects founded by Ramanand and Swaminarayan.

137 Nearly one-half of the Hindus returned themselves as Vaishnavas under one name or another, one-fifth as Shaivas or Smaitas, and one-sixth as Shaktas or *Devī Upasaks*.

Only 53 per mille of the total Hindu population did not return any sect. Details about these main and other minor sects will be found in the descriptive section of this chapter.

138 The followers of Shaivism and Shaktism did not return any sub-sect.

Vaishnava sub-sects

Name of the sect	Number of followers
Ramanuji	101,987
Ramanandi	484,679
Vallabhachari	171,460
Swaminarayan	53,721

But about 96 per cent of the followers of Vaishnavism returned minor sub-sects named after their principal religious preceptors. All of these, with the number of their followers have been detailed in Subsidiary Table VII at the end of this chapter, and the most important of them have been shown in the margin. It will appear from it that the Ramanandi sub-sect is the most popular among the Vaishnava Hindus of the State.

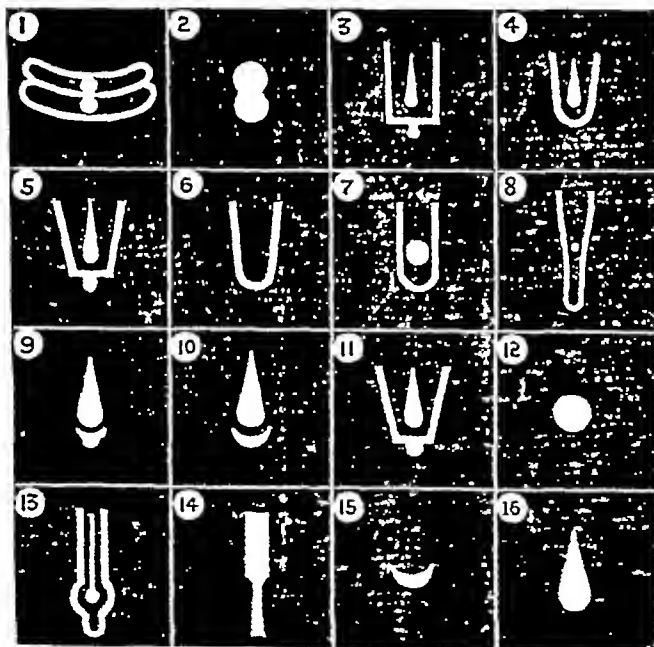
More than one-half of the Vaishnava Hindus are Ramanandis and one-fifth are followers of Vallabhacharya. One out of eight Vaishnavas is a Ramanuji and one out of 16 is a follower of Swaminarayan.

139 Hindu males paint on their foreheads white or coloured marks indicative of their sects. Some of these *tilaks* or

Sect Marks

sect marks are illustrated in the margin. *Tripundria* or three transverse streaks, painted with *vibhuti* (sacred ashes) or sandal paste

Diagram illustrating sect marks



- (1-2) Shaiva, (3) Lannan (Gengali), (4) Ramanaji (Tamil)
 (5) Ramanandi, (6) Vallabhachari, (7) Swaminarayan, (8) 1-2-3
 (9) Bishpanthi, (10) Pashupat, (11) Gopani, (12-16) Jain
 (17) Madhuchari, (18) Kailash, (19) Shakti

with a round mark in the middle, or merely two round white marks distinguishes the Shaiva or worshipper of Shiv. Each Vaishnav sub-sect has its own distinguishing mark. Ramanujis paint on their foreheads the *trifala* three lines drawn upwards from near the meeting of the eyebrows, the central lined and the outer ones white, made with *gopi-chandan* or white clay, procured from a tank near Dwarka in which according to legend the *gopis* (milkmaids) drowned themselves on hearing of the death of their divine lover Shri Krishna. The Vallabhachari sect-mark consists of two red perpendicular lines converging in a semi-circle at the roof of the nose. The followers of Swaminarayan

have a similar sect mark made with *gopichandan* and with a round red powder mark in the middle. Irrespective of sects Hindu females mark their foreheads with a *chankla* a round red powder mark, which indicates that they are *saubhagyan* or with good luck, i. e., have their husbands alive.

140. One person out of 50 in the total population of the State is a Jain.

Distribution of Jains Jains are most numerous in the Kadi District which contains more than one-half of their total population. Next to the Kadi District comes Baroda City in having a comparatively large Jain population. Out of a thousand in the population there who are Jains are 6 in the Amreli District and 13 in the Baroda District. Navsari District has only 83 Jains in 10,000 of its population.

More than nine-tenths of the Jains belong to the Vania castes and only about one-tenth belongs to other castes such as Bhavsar, Bhojak, Kambli etc.

141. Compared with 1901 Jains show a decrease of 10 per cent. in their total population. The districts responsible for this decrease are Kadi and Baroda. Navsari and Amreli show an increase of 3 and 8 per cent. respectively in their Jain population. The decrease is heavy in the Kadi District and amounts to 14 per cent. while in the Baroda District without the city it is 1 per cent. and in the Baroda City alone it is 3 per cent. Considering their general prosperity it is not likely that Jains could have suffered from acutely plague or any like cause to a great or even the same extent as the general population. After the recent Jain Conferences Jains in Gujarat are so tenacious about their religion that the decrease cannot be ascribed to any tendency among them to describe them even as Hindus. Migration is probably the main cause which is responsible for such a surprisingly large decrease in the Jain population of the State. Most of the Jains in the Kadi District emigrate to Bombay and other places for trade purposes. Their business trait is so developed that they do not now hesitate even to go to Europe or America. Several Jains from the Kadi District are said to have recently established themselves as jewellers in Paris. It is therefore not improbable that migration could have taken away a large number of their population from their homes.

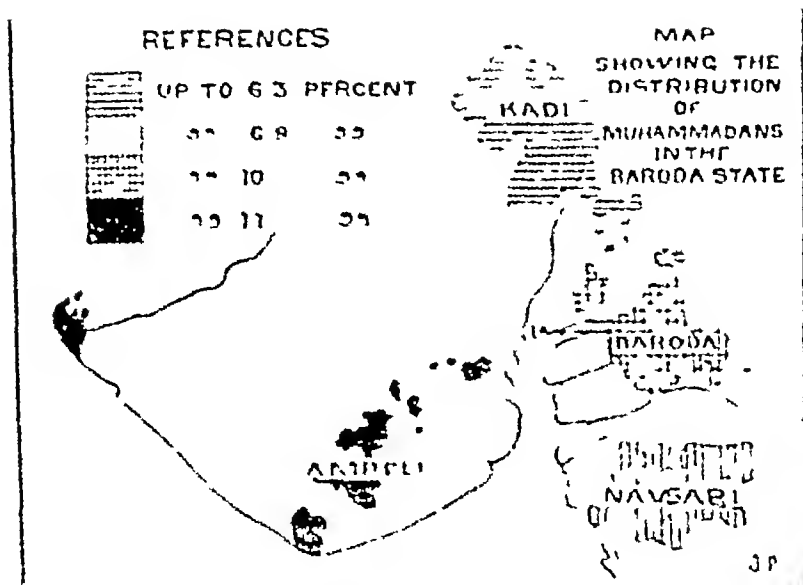
142. The Jains are divided into two principal sects called *Svetambaris*

Jain Sects. *Swamin* and *Digambaris* or *sky-clad*. A later sect among the *Svetambaris* led to a section of them called *Sthanakya* or *Svetambaris* or *Dhumbia* (see para. 93). The *Svetambaris* are the most numerous 84 out of 100 Jains being of this sect. On ten Jains is a *Digambari* and on seven is a *Dhumbia* or *Sthanakya*. *Svetambaris* as the people now choose to call them have Jains have no linguistic sect mark. They make however *tilaks* like Hindus but use *chankla* and *chankla* in place of red powder (see Vol. 10 diagrams para. 11).

143. Mahomedans form only 8 per cent. of the total population of the State.

Distribution of Mahomedans. They are particularly the largest in the Baroda City where they form 1 per cent. of the population.

After the City comes the Amreli District with 11 per cent. and then Baroda District with only 10 per cent. of its population who are Mahomedans. The proportion of Mahomedans in the total population is the same in the 63 and 67 per cent. in the Kadi and Navsari Districts respectively. Next to the third of the total Mahomedan population in the State is in the Kadi District where most of them in the Baroda District and the rest in the Amreli and Navsari Districts and Baroda City.



144 In the State as a whole, Mahomedans have decreased by 2.5 per cent during the last decade. Only in the Baroda District, they show an increase of about 8 per cent, but elsewhere they show a decrease of from 5 to 8 per cent. The decrease is heavy (8 per cent) in the City of Baroda and the Navsari District. It amounts to nearly 5 per cent in the Amreli and Kadi Districts. Some Mutas (101) of the Navsari District and Shakhidas (51) of the Baroda District, who previously returned themselves as Muslims, have, on the present occasion, returned themselves as Hindus. But this loss is trifling, and does not materially affect the proportion of the Mahomedans in the State. The decrease in their number can only be explained by migration and plague. An ever increasing number of Mahomedans has been migrating from the Navsari District to South Africa, Mauritius, Burma and other places for trade and other purposes. Similarly Khojas and Memons from the Amreli District and Vohoras from Siddipuri and the Baroda City migrate to Bombay, Madras and other parts of India and to Singapore. Kadi Mahomedans migrate to Ahmedabad, Surat, Mahikantia and Pakurpuri Agencies for service as constables, sepoy and sowars. Plague, which was raging in one place or another, in the whole State throughout the decade, must also be responsible to some extent for the diminution of the Mahomedan population. The Mahomedans are great fatalists, and thus, together with their zemana system, makes them very reluctant to leave their quarters even when severely affected by plague, with the result that they lose largely in their numerical strength.

145 Most of the Muslims in the State are Sunnis. Out of every 100 followers of Islam, 85 are Sunnis, 11 are Shias and 4 is a follower of the Imamshahi or Pirana sect, an account of which will be found in the descriptive section of this chapter. The followers of the Shia sect are mostly trading Vohoras, Khojas and Arabs, while the followers of the Pirana sect are known as Monmas and Shakhidas whom Imamshahi of Pirana, near Ahmedabad, and his kinsmen converted from Hinduism in the 15th century.

146 The total Parsi population in the State consists of 7,955 persons, of whom 7,179, or nearly 90 per cent, are in the Navsari District, and 561 or 7 per cent in the Baroda City. Elsewhere Parsi population is only nominal, there being only 109 persons in Baroda District, 77 in Kadi and only 29 in the Amreli District. Navsari is the head-quarters not only of the Parsis in the State, but also of many others living in Bombay and elsewhere for trade and other purposes.

147 Compared with 1901 the Parsi population in the State has decreased by about 5 per cent. The Parsis are an energetic and adventurous race and migrate to all parts of India for business purposes. Such a slight variation in their population in the State as has come to light, is mainly due to the varying extent of their absence from their homes in the Navsari District.

148. The Parsis are divided into two sects called Shenshahis and Kadmis. The agitation which split the community into these two sects did not arise till 1736 A. D. when a Zoroastrian *Behdin* or layman named Jamshed arrived in Gujarat from Persia. He brought to the notice of the Surat Parsi that their reckoning of months was on month behind that of the Persian Zoroastrians. This led to a dispute which lasted for several years. It ended on the 6th of June 1745 by the community splitting into two sects, *Shenshahi*, who kept to the Indian reckoning and *Kadmi* who adopted the Persian practice. The Shenshahis number 7,778 and the Kadmis only 1,717 in the total Parsi population of the State. In other words in a hundred Parsis there are 98 of the first sect and only 2 of the second. Inter-marriage between the two sects was formerly not allowed, but now it is common and there is the fullest harmony between them.

149 The Christian community numbers 4,403 of whom 6,962 are Natives and 941 Europeans and Anglo-Indians (formerly called Eurasians). Of the Native Christians 4,833 or nearly two-thirds are Methodists 189 Presbyterians 400 Roman Catholics and 1,540 or a little more than one-fifth are Salvationists. Of the Europeans and Anglo-Indians 139 belong to Anglican Communion, 4 are Baptists 7 Lutherans 17 Methodists, 4 Presbyterians and 68 Roman Catholics. Two European males returned themselves as Agnostics and are therefore classed under the head "Indefinite beliefs." As the return of Christian sects was vitiated in the past Censuses, owing to the ignorance of the Native Christians regarding their sects special measures were taken on the present occasion to ensure a correct return. The heads of mission working within the State were addressed shortly before the Census with a view to securing their co-operation and they all readily responded and agreed to supply their converts with slips on which the correct name of their sect was printed. The enumerators were instructed to call for the sect slip from each Native Christian enumerated by them and to copy out the entry thereon in the sect column of the Census schedule.

150 Five-sixth of the total number of Europeans and Anglo-Indian Christians are in the City of Baroda (with the Cantonment) and the rest who are mostly employed on Railways are distributed in the districts of the State. Of the Native Christian 84 per cent. are in the Baroda District 10 per cent. in the Baroda City and 6 per cent. in the Kadi District. Christianity is not yet spread to any appreciable extent in the Navsari and Amreli Districts.

151 The number of Christians in the State increased from 313 in 1870 to 7,111 in 1891 but declined to 6,962 in 1891. It rose to the remarkable figure of 7,691 in 1901 owing mainly to the humane efforts of the missionaries in giving shelter to the destitute poor during the great famine of 1899-1900. After the famine was over many of the destitute sheltered by the missionaries returned to their home and probably reverted to their own religion and new conversions are rare. This has resulted in the decline of the Christians by 488 persons or 6.35 per cent. in the present Census.

152. The classes most receptive of Christianity are those who are outside the Hindu system or whom Hinduism regards as degraded and untouchable and treats unjustly. It is for this reason that missions generally succeed in having converts from Dheds and similar castes. Amongst the higher Hindu castes there are serious obstacles in the way of conversion, of which family influence and caste system are the greatest. By accepting Christianity a man at once cuts himself off from all his old associations and is regarded even by his family as an outcast. Moreover the prospect of such an occurrence is

viewed with the greatest dread, and when any one is suspected of an intention to become a Christian, the greatest possible pressure is brought to bear on him by all his relations and friends, in order to make him change his mind

153 The missions working in the State are —(1) the Methodist Episcopal Church Mission, (2) the Salvation Army and (3) the Irish Presbyterian Mission. Of these, the Methodist Mission is the most important and has secured the largest number of followers within the last thirty years. The first Christian missionary who came to Baroda was a representative of the London Missionary Society and arrived in that City in the year 1844. Two years later, the work was taken over by the Irish Presbyterian Mission and that Mission carried on work in the City for some years. In the year 1870, representatives of the Methodist Episcopal Church Mission came to Baroda for work among the English-speaking people and commenced work for all classes in the year 1881. This mission is working in many parts of the Baroda and Kadi Districts with headquarters at Baroda. In the year 1880, a small Church was erected in the Cantonment. A boarding-school for boys and another for girls were soon opened and both of them were in a flourishing condition before the great famine. They were thrown open to receive destitute children and during the time of the great famine of 1899-1900, three thousand children were cared for. After the close of the famine, the majority of the children, who had gone in the boarding-schools, returned to their native villages.

At present there are in the Baroda Cantonment separate boarding-schools for boys and girls. 369 boys and girls are students in these schools. In connection with the boarding institutions, there are a Primary Girls' School, a Boys' School of the primary grade and a Co-educational Anglo-Vernacular School and High School. In the Boys' Boarding School, there is a Manual Training Department and lads showing proficiency in that Department are transferred to the Industrial School of this Mission situated at Nadiad, while boys of that institution, who are especially promising, are transferred to the Baroda Mission High School. The girls of the boarding-school are taught domestic work and useful industries, such as weaving, lace-making, sewing, &c. The Florence Nicholson School of Theology at Baroda occupies commodious quarters. To this institution, young men with their wives come for training to prepare them for the work of the Christian ministry. The buildings are a memorial to the lady whose name the institution bears and were erected by her husband. The Theological course covers a period of three years, and there are ninety students in the school. The Mission has a large Hospital for women and children located near the Cantonment. It is well equipped and is in charge of an American lady physician, who is assisted by a competent staff of nurses. Medical work is also carried on throughout the district in the villages where the Christians live.

In addition to this institutional work, there are upwards of 150 preachers who are working in the Baroda District, and the converts are now nearly 5,000 in number.

154 The total number of Arya Samajis in the whole State is 598. Of these, 169 are in the City of Baroda, 185 in the Baroda District, 25 in the Kadi District, 153 in the Navsari District and 66 in the Amreli District.

155 The Census of 1901, for the first time, returned 50 followers of the Arya Samaj within this State. During the present decade, their number has shown a remarkable increase as detailed in the above para. The increase is mainly due to the preachings of missionaries from the United Provinces and to the two Arya Samaj Conferences held at Itola and Ranoli villages of the Baroda District in 1910 and 1911. Most of the Arya Samajis belong to the Lewa Kanbi or Anavala and Audich Brahman castes, and respect their caste restrictions. In the Census, many of them returned "Hindu" as their religion and "Arya Samaj" as a name of their sect.

156 There are only six Brahmins (four males and two females) in the whole State. They are immigrants from Bengal, the mother land of this new form of religion.

Brahma.

157 Sikhs number 90 who are mostly immigrants engaged in the army. 65 of them are in the Amreli District, 13 in the Baroda City nine in the Baroda District, two in Kadi and one in Navsari.

Sikhs and their distribution.

Sikhism was founded in the Punjab by Guru Nanak (1469-1539 A. D.) and was further developed by succeeding Gurus notably by Guru Govind Singh (1675-1708 A. D.) The

Sikhi m.

Sikh creed involves belief in one God condemning the worship of other deities; it prohibits idolatry, pilgrimages to the great shrines of Hinduism faith in omens, charms or witchcraft and does not recognise ceremonial impurity at birth and death. As a social system, it abolishes caste distinctions and Brahmin supremacy in all ceremonies at birth, marriage and death. Sikhs are permitted to eat flesh though not beef but are prohibited from using tobacco in any form. Every Sikh is required to bear foremarks known as *five* *ba* the hair uncut (*Kesh*), the short drawers (*Kachh*), the kurt or iron bangle the *Khanda* or steel knife and *kangha* or comb. The main object of the early Gurus was to distinguish their disciples from the Hindus among whom they lived. Now however many shades of opinion prevail among the Sikhs and many Hindu practices e.g. going on a pilgrimage to Hardwar find favour amongst large portion of the brotherhood.

Sikhism has given rise to several mendicant orders of which the principal are the *Chila*, *Namahi* and *Akali*.

158 Jews number 40 only in the whole State and are mostly immigrants for State service. 1 of them are in the City of Baroda, 12 in Amreli, 6 in Navsari, 2 in Kadi and 3

in Baroda District.

PART II—DESCRIPTIVE.

L.—HINDU RELIGIOUS BELIEFS AND PRACTICES.

159 Hinduism includes such a variety of creeds that it has been called an "Encyclopaedia of Religions." It is not one homogeneous growth of religious thought. Starting from the Veda Hinduism has ended in embracing something from all religions and in presenting phases suited to all minds. It is all tolerant all comprehensive all absorbing. "It has its spiritual and material aspect, its esoteric and exoteric its subjective and objective its rational and irrational its pure and impure. It may be compared to a huge polygon or irregular multilateral figure. It has one side for the practical another for the severely moral another for the devotional and imaginative, another for the sensation and casual and another for the philosophical and the speculative. Those who rest in ceremonial observances find it all sufficient; those who deny the efficacy of work and make faith the one requisite need not wander from it; those who are addicted to sensual objects may have their tastes gratified; those who delight in meditating on the nature of god and man, the relation of matter and spirit the mystery of separate existence and the origin of evil may here indulge in their love of speculation; and this capacity for almost endless expansion causes almost endless sectarian division even among the followers of any particular line of doctrine" (Hinduism by Professor Monier Williams p. 1).

Comprehensiveness of Hinduism.

160 So highly the comprehensiveness of this great religion it is difficult to define it in precise terms. Several definitions given by various writers on the subject were compiled in the last India Census Report p. 308. In the Punjab Census Report of 1891 Sir Denzil Ibbetson described it as—

"A hereditary sacerdotalism with Brahmins for its priests; the vitality of which is preserved by the social institutions of caste and which may include all

shades and diversities of religion native to India, as distinct from the foreign importation of Christianity and Islam, and from the later outgrowths of Buddhism, more doubtfully of Sikhism, and still more doubtfully of Jainism."

Mr. James, who was Census Commissioner in 1891 proceeded by the method of exclusion, and defined Hinduism as "the large residuum that is not Sikh, or Jain, or Buddhist, or professedly Animistic, or included in one of the foreign religions, such as Islam, Mazdaism, Christianity, or Hebraism." Sir Alfred Lyall described Hinduism as "The religion of all people who accept the Brahmanic scriptures." He went on to speak of it as "a tangled jungle of disorderly superstitions." Finally he called it the collection of rites, worship, beliefs, traditions and mythologies that are sanctioned by the sacred books and ordinances of the Brahmans and are propagated by Brahmanic teaching. While accepting the general accuracy of this definition, Sir Herbert Risley, with a view to give an idea of the elements out of which popular Hinduism has been evolved, and of the conflicting elements which it has absorbed described it as "Animism more or less transformed by philosophy or magic tempered by metaphysics." "Within the enormous range of beliefs and practices, which are included in the term Hinduism there are comprised two entirely different sets of ideas, at one end at the lower end, of the series is Animism, an essentially materialistic theory of things which seeks by means of magic to ward off or to forestall physical disasters, which looks no further than the world of sense and seeks to make that as tolerable as possible, as the conditions will permit. At the other end is Pantheism, combined with a system of transcendental metaphysics." The same idea is expressed by a modern Hindu writer on the subject, who has tersely summarised the main features of Hinduism in the following Sanskrit couplet —

प्रमादं दुर्दिद्वेदुः सप्ततानामनेकता ।

उपासनाभिधान एतदस्य लक्षणम् ॥

10, "The religion which has implicit faith in the Vedas, recognises diverse ways of attaining the (spiritual) goal and has unlimited objects of adoration."

161 In Hinduism we have at the top of the ladder, Brahmanism represented by a few known as *Vedantists*, whose leading dogma, *Uham ca adbhutam*, 'There is but one being, without a second' summarises their whole creed. According to them nothing really exists, but the one Universal Spirit called Brahma or *Paramatma* and whatever appears to exist separately from that Spirit is a mere illusion, *Maya* or individual soul is identical with *Paramatma* or Supreme Soul, as microcosm with macrocosm, it is restrained from consciousness of its unity, and hence from union with it by the resultants of its previous *Karma* or actions. So long as there remains attached to the soul a resultant of its previous actions, it is doomed to wander in repeated incarnations, from body to body. Only those souls in which the resultant finally vanishes attain *moksha*, or emancipation. They lose all sense of individual personality by complete absorption (*sanyasa*) into the only really existing Being who is wholly unlettered by action and without qualities of any kind (*nirguna*) and called *satchidanand* because he is pure life, pure thought, pure joy.

162 Popular Hinduism, though supposed to accept this creed, called *Gnyana Marga* or the way of true knowledge, adds to

Popular Hinduism

it two other inferior ways — (1) *Karma Marga*, or 'path of religious rites', 10, the belief in the efficiency of sacrifices, rites, ritual washings and austerities, and (2) *Bhakti Marga* or 'path of love and devotion' to personal deities. Popular Hinduism supposes that the one Universal Being amuses himself by illusionary appearances, and that all visible and material objects, good and bad, including gods, demons, demi-gods, good and evil spirits, human beings and animals are emanations from Him and are ultimately to be re-absorbed into His essence. Popular Hinduism is represented by the complicated system of polytheistic doctrines and caste-usages which have gradually resulted out of the mixture of Brahmanism with Buddhism, with the non Aryan creeds of Dravidians and Aborigines. Popular Hinduism is something very different from Brahmanism, though the one is derived from the other. It is like a huge

irregular structure which has spread itself over an immense surface by continual addition and accretions. It has adopted much of the Fetichism of the Negro inhabitants of India. It has stooped to the practices of various hill tribes and not scrupled to encourage the adoration of serpents, rocks, stones and trees.

163. A Gujarati Hindu attaches the greatest importance to bathing. As a rule, he does not take his morning meal before having a bath which consist in pouring a few *lwas* of water on his person. After bath he worships his family gods or god-desses or goes to the temple of his sect for the same purpose. The *darsan* in the temple consists simply of getting a glimpse of the idol and saying *je je je* chanting *Alakus* hymns and leaving a few coppers or a handful of grain in the dish kept for the purpose. On holidays he offers flowers to the idols. The temple is visited also in the afternoon by those who are very devout. Whenever he is at leisure or in a contemplative mood he mutters the name of Shri Ram or Shri Krishna, either alone or in company with their respective consorts i.e., Rama Rama or Sita Rama or Radha Kri hna. He gives alms in the shape of a handful of rice, pulse or flour to Brahmins and Sadhus. He either sets apart a portion of his food or uses the remainder at his table for dogs and cows which wander about in the streets. He observes a fast on every Monday Saturday or on a 15th or 16th day in a fortnight. He feeds Brahmins or Sadhus whenever he is inclined to accumulate extra merit. He goes on a pilgrimage to Dakrji, Narmadaji, Kalka Mata, Amba Mata and other places when he has taken a vow to do so or whenever it pleases him to do so. He believes in heaven, hell and transmigration of soul. His next life and his going to heaven or hell depends upon his actions in present life. He hopes to better his position in this and the life to come by his devotion to his god his *das* charity to Brahmins and his *dasya* kindness to men, cows etc.

164. So great is the influence exerted by caste-rules on the daily life of the Hindus that the whole of their religion may be said to be centered in caste observance and Hinduness and *caste* to have become convertible terms. Strictness in the maintenance of caste is the only real test of Hinduness exacted by the Brahmins of the present day. In matters of mere faith Hinduness is all tolerant and all receptive. No person who is not born a Brahmin can become one but any person can be admitted into the lower ranks of Hinduness who will acknowledge the supremacy of the Brahmin and obey the rules of caste. So long as a man observes the rules of his caste he is at liberty to hold any religious opinion he likes.

165. All Gujarati Brahmins except a few who follow the Swami Narayan sect are followers of Shiva and almost all have household gods whose worship some member of the family performs. The family gods are either some or all of the Hindu *ganesas* or the group of five *lingas* or a stone *linga* for Mahadev, a true *skatigram* or a picture of Shri Nityajit or Vibhuti a picture or metal image of Shakti Bhavani or Mata typifying devotion to Govind, Ganesha and Nara or the Sun or Hanuman or the Snake, etc. All their social and religious customs are chiefly ruled by the Manu the Mitakshara and the Dharma and Naraya Smritis. They perform *namaskar* or twilight prayer at least once a day in the morning count their life and repeat the *Gayatri* or sun-hymn. Fasts and beggar are almost the only means to observe the regular fast. As a rule on Mondays and on the 13th and 15th of each month without the great religious festival when visit Shiva temple for worship. Women more than men do not observe fast. But at the regular visiting of temple. Family and village priest learn by rote a number of Sanskrit different verses or mantras but with a few exceptions have no claim to learning.

166. Gujarati Brahmins are of the Dakshina Brahman or Shiva or Smarta. But they are in no ceremony more scrupulous in observing ceremonial purity and keep more closely to religious rules than Gujarati Parsis.

Brahma-Kshatrias keep the rules laid down for Brahmans—reading the sacred books, worshipping, meditating, repeating prayers, making offerings to the Sun and at meals putting on a silk sacred cloth. Kayasthas mostly belong to the Vallabhachari sect, but some of them are Ramanuji and some Shaiva. Varnias are very religious and as a class are staunch adherents of the Vallabhachari sect to which they were converted about four hundred years ago. In South Gujarat, each house has a separate god-room. They worship daily at the Vallabhachari temples and in their houses. Instead of the sacred thread, both men and women wear round their neck a *kanthi* (basil thread necklace). They mark their brows with two upright lines of *kanthi*, (red powder), rub their eyelids and forehead with *gopichandan*, the yellow clay found near Dwarka, Gokul and Mathura, and imprint a seal dipped in sandal dust between the sectarian lines and on the temples, neck and arms. Bhatias are Vaishnav of the Vallabhachari sect and are very observant of religious rites. Like Varnias, they visit Vaishnav temples and worship in their houses the image of Vishnu in the form of Ranchhodji and Radha Krishna. Luhanas are Vaishnavas of the Vallabhachari and Ramanuji sects. Their family goddess is Randel Mata and they are devout worshippers of Darya Pir, the spirit of the Indus. Rajputs do not differ from other Hindus in their religious observances and practices. Though many are followers of the Vallabhachari, Swaminarayan and Ramanuji sects, Rajputs from remote ages have been partial to the worship of Shiva. At the same time, they worship all Hindu gods and goddesses and their house shrines contain their images of Shiva, Vishnu, Ganpati and of the tutelary goddess of the clan. The Kathis worship the Sun and the Parajia Sonis worship fire. Among other castes, such as Kanbis, Kolis, Kachhis, and the agricultural and artisan castes, generally a striking feature is the great hold which comparatively modern cults called *murga* or *panth*, ways, have taken upon them. Of these, the chief are Ramanandi, Swaminarayan, Kabirpanthi, Bijmaigi, Pannami, or Meherajpanthi, Ramsanehi, Dadupanthi, Radha Vallabhi, Santarampanthi, and Shakta or Vammargi. Some time when they are between seven and eleven, both boys and girls are taken to the religious head or *guru*, who binds round the neck of the novice a rosary of beads made of the stem of the basil plant. Besides a day's food, the *guru* receives about Rs 2 as the initiation fee. If they fall sick, they take vows to feed a certain number of Brahmans or not to eat milk, ghee or any other dainty or to put on a turban, till they have been on a pilgrimage to the shrine of their favourite deity. The untouchable and depressed classes, such as Dheds, Bhangis, &c., are very religious and honour most of the Brahmanic gods, but chiefly Hanuman, Ganpati, Rama, and Devi and above all, they revere the sacred basil or *tulsi* plant. As they are not allowed to enter them, people of these classes seldom worship at the regular village temples or shrines. In some hut near their dwellings, they have an image of Hanuman or of Mehaldi Mata where, on holidays, they light a lamp or offer flowers. In front of their houses most of them keep a plant of basil or *tulsi* and inside some of them have an image of Mata, Hanuman or Ganpati. Those who can afford it, are fond of going on pilgrimage for worshipping Krishna at Dakore and the Mata at Pavagadh and Ambaji. They do not pass into the building but stand in the portico, bow as they catch a glance of the image and present a few coppers to the temple servants.

A belief in demonology, sorcery, witchcraft, the evil eye and omens is found more or less in almost all castes. Among religious practices, worship of ancestors, the elements, planets, the sea, rivers, animals, and plants is common to all.

166 All the gods and goddesses have offerings made to them, either daily or on special days. Offerings are either

Offerings

bloody or bloodless. Blood offerings are made to goddesses by Ahirs, Bhavads, Bhils, Charans, Dheds and other low castes. Blood offerings are sometimes made even by high caste Hindus in fulfilment of a vow taken to avert or cure some family sickness or secure the favour of some goddess. Blood offerings are also made for general good health and agricultural prosperity by the villagers as a body, or by some wealthy villager. Some high caste Hindus, who scruple to kill an animal, simply lay before the

goddess a live cock, sometimes with one of its legs cut off or an ear bored goat and allow the animal to roam at large. With a sword, they cut a pumpkin or sprinkle on the goddess the blood that oozes out by having the animal's ear lopped off or its body scratched with a knife.

Bloodless offerings consist of grain fruit flowers and tree leaves. They are made both in every-day worship and on special days and differ for different gods. To the stone image of Shiva are offered the leaves of the *bûi* tree (*argle marmelos*). To Devi or Mata Shiva's consort, all red flowers are offered especially the *karena*, (oleander). The flowers of *akho* swallow wort, cannot be offered to any god except Hanuman. To Vishnu in his form of Krishna are offered white flowers.

167 If the rain holds off till late in June or July and a drought is imminent efforts are made to induce Indra, the rain god to favour the earth with showers. Wealthy

Rain worship

men engage Brahmans to repeat prayers to the rain-god in a Shiva or Mata temple. Sometimes the outlet through which the water passes from the basin in which Shiva's *linga* is set is closed and the women of the village keep pouring water on the *linga* till it is deep sunk in water. This pouring of water intended to please Shiva, is repeated for eight days unless it rains in the mean time. Sometimes the people of a village quit the place in a body for a few days and leave it *upad* or uninhabited and cook their food outside. This is done because by holding off rain Indra wishes to lay waste the land, and by voluntarily doing it, people believe that finding his wish fulfilled he would send rain. Sometimes a party of Koli Vaghari or Bhil women walk in the street singing the praises of *Mahulo* the rain-god. One of the party bears on her head a basket containing a clay frog with three twigs of *amro* tree stuck in it. The party stops at every house where the women pour a potful of water over the frog drenching the bearer and presenting them with dolos of grain.

168. The sea is worshipped by all high caste Hindus on every *Amavasya* day particularly when it falls on Monday. Bathing in the sea is considered specially cleansing because

Sea worship.

on that day the water of 999 rivers is believed to be brought into the sea by the spring tides. During the whole of the intercalary month sea bathing is also held clean ing

169 On *Sundara* Tuesdays and on the 14th and dark 15th of every Hindu month and during the whole of the intercalary month people bathe in the rivers in the hope

River worship

of their sin being washed away. The rivers which are considered particularly sacred in Gujarat, are the Tapi, the Narmada the Mahi and the Sara wati. The holis of Mahikantha call it a Mata and the feeling of awe for the Mahi Mata is so great that if made to swear by its name no man will dare tell an untruth. The bones of the dead are thrown after cremation into the nearest river and in the case of the well-to-do are taken to the Narmada the Sara wati or the Ganges. The Sara wati at Sadiapur is held very sacred and is much sought after by persons wishing to perform after-death ceremonies for women. The water of the Jumna is stored by most *Vaisnavas* who say it after the daily worship is over. The water of the Ganges is dropped into the mouth of the dying in the hope that it will wash away all sin.

170 According to the Hindu the moon is a male deity and is respected by all lunar Rajputs who daily worship a representation of it. Non-moon days or *Amas* of each month

The moon.

only by for all and *shakhs* and is observed as a day of rest by traders shopkeepers and craftsmen. If it falls on a Monday the day is sacred and people bathe in a river or pool and make gift to Brahmans. On the bright second day of a month, the moon is hailed by most high caste Hindus particularly by traders and shopkeepers. After seeing the new moon people take care that the first month they look at a pool and in the evening. If their neighbours are not such they look at a silver coin. The new moon day is held particularly sacred by all who belong to the *Bijmarga* sect which has many followers among Ahirs Bhatars Rajputs and Sathawaras. Some Koli live to the new moon and ask three



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blessings thus by *navdi, chule tadvdi, be godha ne ek gadvdi, i e*, "Mother Bj, give a cooking pan (that is daily bread), two bullocks and a cow." The bright fourths are called *Ganesh Chaturthi* or Ganpati's fourth and the dark fourths are called *Sankashtha Chaturthi* or trouble clearing fourth. The sight of the moon on the bright fourths is considered unlucky and specially so, in the month of *Bhadra*. It is believed that any one who sees the moon on that day will be falsely charged. After sunset, people shut all windows. If by chance any one happens to see the moon, he throws stones on his neighbours' roofs till some one in the neighbour's house gets angry enough to abuse the stone-thrower, when the risk of the false charge of theft passes away. From this stone-throwing, the day is called *dagdd choth* or "stone fourth." The bright fifteenths or full moon, *punam*, are sacred to all Matas or goddesses. On particular full moons, such as the *Kartik, Paus, Chaitra* and *Ashvin*, the temples of the different gods and goddesses as also the sacred places on the river banks are thronged by pilgrims. The Aso full moon is called *Manchhari punam* or the pearl-making full moon, for, it is believed, that if a rain-drop on this night falls into the mouth of an oyster, it is turned into a pearl.

Persons to whom the moon is unfriendly, wear a white diamond or a pearl ring or engage a Brahman to repeat a special prayer in his honour eleven thousand times to ward off his evil influence.

171 For twelve hours before a sun eclipse begins and for eight hours

Eclipse before a moon eclipse begins, no cooked food is eaten. Before the eclipse begins, all water jars are emptied and the store of pickles and *papad* is carefully locked. All including the household gods are held to be impure so long as the eclipse lasts. The people explain this impurity by saying that *Rahu* was a Bhangri or sweeper and that his touch defiles the sun and the moon. During the eclipse, gifts are made to Bhangris who go from door to door shouting *karo dharm chhut graham*, that is 'Give gifts and the seizure will be loosened.' When the eclipse is over, every one bathes either at home or in a river or in the sea. They fetch fresh drinking water, purify the house-gods by going through the regular daily worship, and present grain or copper and silver coins to the family priests.

172 Among the Hindus the cow is particularly sacred. Her tail with the help of which they hope to cross the hell river

Animal Worship (*Vaitarni*), is applied by people to their eyes or instead of the tail, they put their right hand on the cow's haunches and apply their hand to the eye. The gift of the cow, *gaudan*, is the noblest of gifts. It is generally made during the intercalary month or before a person's death. The cow to be given is decorated and the donor holding her tail in his right hand gives her to a Brahman. After the dead body is burnt, a cow is milked on the funeral pile or her milk is poured over the ashes. High caste Hindu women perform *gautrat, i e*, cow worship for their husband's long life and if a widow, to exchange her lot in the next birth.

The bull called *sandhu, akhalo* or *godho* is Shiva's carrier and is held sacred. In a Shiva temple, there is always an image of a bull which is worshipped along with Shiva. On the *Dasara* festival, owners get their horses washed, mark their head with a *tika* and put garlands of flowers on their neck. Similarly bullocks are worshipped by Kanbis and other agriculturists.

173 The serpent, generally the *naz*, or cobra is much dreaded and wor-

Serpent Worship shipped by almost all classes. In spite of its destructive nature, a cobra is never killed. When a cobra appears in the house, the people bow to it and pray it not to harm the inmates. At the most, it is caught, put in an earthen jar, and the jar is laid in a lonely spot. The day held most sacred to serpent-worship is the bright or dark fifth of Shrivani, called *nagpanchmi*. On that day women worship the cobra or its image. When a person is bitten by a snake, an adept in curing snake bites is called. He gives charmed cow-dung ashes to be rubbed on the bitten part or while repeating some charm, ties knot after knot on a thread. If the person is still restless, the adept dashes seven handfuls of water on the eyes of the sick and otherwise tries to force the snake to leave the body. Under the influence of the water or charm, the snake, through the person bitten, tells why he bit the man.

If the injury which prompted the snake to bite was slight, the snake agrees to leave his body; if the injury done was heavy, the snake persists in not leaving the body and the patient dies. In the City of Baroda, there is a Nagar Brahman family all the members of which are deemed to be adepts in curing snake bite by charms and their services are more readily requisitioned than those of the expert medical officers.

14. The trees and plants held in high reverence are *darbha dare*, *paplo*

Tree Worship.

shami, *talsi* and *tali*. *Darbha* is used in all religious ceremonies both lucky and unlucky. A blade of *darbha* grass is held by the bride and bridegroom just before their hands are joined, and a blade of it represents the dead in the *shraddha* ceremony.

The *aro* (*cynodon dactylon*) grass is Gaupati's favourite offering. The day sacred to it is the bright 8th of Bhādrapad when men and women drop water, flowers, red powder (*kanku*) and rice on it.

The *paplo* (*figus religiosa*) is believed to be the emblem of Vishnu and the haunt of *Mansa*, the spirit of a throat-gout and unmarried Brahman lad.

The *shami* (*prosopis spicigera*) is regarded as Shiva's wife and is called *Vijayavata*. The tree is held sacred by all Hindus but chiefly by Rajputs, because on it the land was hung their arms when they were banished. The arms were turned into snakes and remained untouched till the owners came back to take them. By worshipping this tree on the Dasara day Rama conquered Ravana, Vali conquered Sugriva and the Pandvas conquered the Kauravas. In worshipping this tree people walk round it and while walking repeat verses telling how the tree purifies from sin, destroys enemies, cures diseases and ensures success.

All Vaishnavas keep the *culs* plant in their houses. Dheds also hold it sacred and keep it in front of their houses. To get rid of barrenness women walk 108 times around the *talsi* and *paplo* planted together. *Talsi* leaves are believed to have great sin-cleansing power and a *talsi* leaf is therefore put in the mouth of the dying.

The *tali* (*egle marmelos*) is planted near shrines and other holy places and is believed to be the home of Parvati after whom it is called *Satuarak-sha*. Brahmins gain merit by repeating prayers sitting under its shade. The leaves of the tree are the favourite offerings to Shiva.

15. Fire is held in high veneration. It is used in burning the dead and in

Fire worship.

all sin-cleansing rites. Offerings are made to fire in thread, marriage and pregnancy ceremonies. When a lamp is lighted in the evening and brought into a room, those sitting in it, make a bow to it and to each other. Bonis, Lohars, Kanbharas and all other artisans who use fire in their calling make offerings of clarified butter and rice to their fire-place. The followers of the Khatris and the Bymargi sects who profess not to worship idols hold the flame of a lighted lamp sacred, and make offerings to it, just as others do to their idols.

16. In the evening of the last day of the year bankers and merchants

Book worship.

perform *rahi-pujan* or book worship. New books for the coming year are piled on a wooden stool generally in front of an image of Lakshmi, the goddess of wealth, lighted lamps are placed round them and flowers are thrown on the books. The priest repeats a prayer for the favour of the godless in the next year's business and dipping his fingers in ink makes round marks on the first page of each book. The worship ends by writing on the walls of the room the words *Shri Ganesha namah Lakshmi matias vidat Bhadrar Karas* "salutation to Ganesha mother Lakshmi help us overflow our treasure house."

17. Consecrated stones are held sacred by almost all classes of Gujarati

Stone worship.

Hindus. Most of the golden images are made of stone and when consecrated by prayers and offerings become the dwelling place of semi-guardian spirit. While Khatris, Vaghars, Dubla and other wild tribes have no special rites for making a stone fit to be the guardian. Wild tribes of more religious faith with red lead make it an object of reverence. A red lead tree is painted on it.

trunk of a *numb* or *piplo* tree and a heap of stones is piled at its root. Believing the place to be the dwelling of some god or goddess, passers-by show their reverence for it by adding a stone or two to the heap.

178 Among Hindus in Gujarat, tomb worship is not common. The few tombs that are worshipped are those raised over the remains of a *sati*, that is a woman who burnt herself

Tomb worship with her dead husband, of ascetics and of Mahomedan saints. Over the spot where a woman was burnt, a *devdi* or masonry platform was used to be erected by the ruler of the land or by the members of her family. A stone is set on the platform which is sometimes canopied and on the stone are carved the Sun and the Moon and the figure of a woman with her right hand uplifted. The members of the woman's family visit the *Sati's devdi* generally on the dark fourteenth of *Asv* (October), daub it with red lead, lay a lighted lamp near it and offer a cocoanut and a robe to it. *Sati's* tomb is worshipped by barren women and by fever-stricken people.

Masonry platforms raised over the remains of a Hindu ascetic are called *samadh*, because the ascetic is believed at the time of death to be in a state of mental absorption or *simadh*. A stone is set on the platform and on the stone a pair of footprints is carved. These *samadhis* are worshipped by disciples, daily or at least on Sundays, Tuesdays and Thursdays, *Ashtad* full moon or on the anniversary of the ascetic's death.

The *tavajo* or tombs of Musalman *Pirs* or *Saints* are worshipped by middle and low class Hindus, when a vow taken in the saint's honour is to be fulfilled. The intercession and help of these *Pirs* are asked when a man's life is in danger, when a lost article is to be recovered, when the milk-yielding power of milch cattle is to be restored, when punishment is to be avoided, and when epidemics, cholera, cattle plague, snake-bite, woman's barrenness, &c, are to be cured. When by the saint's help the object is gained, offerings are made to the tombs. During the *Mohorram*, the *taboots* or *tazias* which are models of the tombs of Hassan and Hussain are held sacred by Marathas, Rajputs, Vagharias, Kolis, Dheds and other low class Hindus. Brahman, Vania and some other high caste Hindu boys are dressed by their parents as *fakirs* and made to live on gifts made by friends and relations. In fulfilment of a vow, some pour water, throw themselves on the road and with a cocoanut in their hands roll in front of the *taboots*, some pass and repass under them, some walk a considerable distance with their faces turned towards the *tazia* and some paint themselves as tigers and bears.

179 Epidemics are believed to be caused by a goddess or *Mata* whose wrath requires to be appeased by offerings. The ceremony with which these offerings are made is

Epidemic scaring called *shanti* or quieting rite. It is performed by a whole caste or by the people of a street or village, near a goddess's temple, in the market where four roads cross or in a street. *Shanti* ceremonies are also performed when the rainfall is scanty, when the fields are attacked by locusts, when a child is born under an unlucky star and when an unlucky occasion, such as marriage is beset with obstacles. After the offerings are made, the ends of the street or of the market are festooned with cocoanuts and *numb*, *asopalo* and mango leaves with, at each end of the festoon, two earthen pots one over the other.

180 Disease both in its milder endemic form in which it is generally present and in its fiercer epidemic form which

Disease worship breaks out from time to time, is believed to be due to spirit possession. Endemic diseases are believed to be caused by the unfriendly influence of some planet or of some god or goddess or of some evil spirit. Epidemic diseases are believed to be caused by the anger of some goddess. If a disease is caused by the unfriendly influence of some particular planet, a Brahman is engaged to offer prayers to it and articles sacred to it are used or are given away in charity. If it is caused by some god or goddess, prayers are repeated in their name and their favourite offerings are made to them. If it is caused by the influence of some spirit, offerings are made to the tombs of Musalman saints and charmed articles are worn on the arms or neck. The shrines usually frequented by the sick are at Behecharaji in the Chansma

taluka of the State Miradatar near Unja, Ambaji in the Danta State and halika Mata in the Panch Mahala. Epidemic small-pox is believed to be provided over by a goddess called *Shitala Mata* and endemic small-pox by a god called *Sanyad Kaba*. Both are propitiated by parents especially by mothers once in a year to protect their children.

181 There is a widespread belief in spirits, *blats*, and spirit possession, *valgan*. Spirits are of two kinds *gharna blat* or family spirits and *lakarna blat* or outside spirits.

The influence of the family spirit is confined to the house or family to which it belongs. It does not trouble outsiders. A family spirit is generally the ghost of a member of the family who died with some desire unfulfilled or whose after-death ceremonies were neglected or improperly performed. Married women are very liable to be possessed by the spirit of a husband's former wife. To guard against it, a second wife always wears round her neck a gold ornament called *shetyapaghu* the former wife's footprint which is sometimes marked with mystic letters or figures. Family spirits are quieted by performing special after-death rites. The chief outside spirits are (males) *Jhand Jim Kharas Shikotar* and *Vir* and (females) *Chudel, Jhampadi, Jyoti, Maldi, Puri Shikotar* and *Vartri*. Of these female spirits *Jhampadi, Maldi* and *Shikotar* are the favourite goddesses of most of the low-caste Hindus like Bhangis Dheds &c., who avert their evil influence by offerings. The favourite haunts of these spirits are burning grounds *papal* or *labal* trees wells empty houses &c. They are said to enter the bodies of those who annoy them by committing a nuisance in or otherwise defiling their abodes and by leaping over the circle within which offerings are laid for them at the crossing of the four roads. The days most favourable for spirits entering human bodies are all Tuesdays and Sundays the *navratra* festival which lasts for nine days in *Asv Sudi* and the dark fourteenth of *Asv*; the hours of the day when they are most likely to enter are sunset and midnight.

182 When a person is believed to be spirit possessed, a little of cowdung, chillies, mustard, an iron nail and live charcoal are placed on a bell-metal plate. Over these articles a

Exorcism

bell metal cup is turned with its rim down and over the bottom of the cup, a mixture of cowdung and water is poured. The plate is then waved over the head of the sick seven times by a woman. If after some time the cup sticks to the plate the spirit is believed to have left the person and to have gone inside the cup. Sometimes charmed threads supplied by some exorcists are tied to the wrist & the neck. Sometimes Brahmins are engaged to repeat sacred verses in a *grahasth* temple. If the spirit is a weak one it gets frightened by one or more of these processes and leaves the victim. If it is a strong spirit and cannot easily be got rid of, an exorcist is sent for. He is called a *dhakro* and may be a Brahmin *Khatris* *Kabari* *Bharwad* *Vaghari*, *Koli* or a *Bhil*. He may be a *Jam Gori* or a *Musalman Fakir* or *Molvi*. Exorcists are said to gain their power of exorcising spirits by mastering spells *mantra*, which force spirits to become their servants and obey their orders. An exorcist goes to a burial ground alone at midnight on the dark fourteenth of *Asv* every year and unearthing the body of a low-caste Hindu, mutters the *mantra* sitting on the corpse. When he is consulted, the exorcist's first care is to ascertain whether the sick person suffers from spirit possession or from some other disease. This is done either by the Hindu method of counting grain or the Musalman in that called *Kharat* of examining the reflection of a lighted lamp in a liquid. The Hindu exorcist gives a member of the sick person's family some rice wheat or *chola* a nail, a piece of charcoal seven clods of earth seven particles of salt and a copper coin. These are wrapped in a piece of cloth, waved seven times over the head of the sick and the bundle is tied to his sleeping cot. On the next day which must be a Sunday or a Tuesday the bundle is opened and the exorcist takes a pinch of the grain from the bundle. The grains are arranged in two and if one grain remains over it is called *radhako* and shows that the spirit is still in the sick man's body. If no grain remains there is no spirit in the sick man. If by this process the sick man is found to be possessed by a spirit the exorcist first tries *radhako* and if they fail harsh means are used.

dislodge the spirit. He drives an iron nail into the threshold of the house and gently brushes the sick man's face with a peacock's feather or a *nimb* twig, all the while exhorting him to speak out. He forces the sick man to swing his body from side to side and to speak out the name of the spirit which has possessed him. Sometimes a whole night passes without any result, and the operation is repeated on the next night. A fire is lighted, a few chillies, mustard, and cumin seeds, salt, dung of a dog, monkey or donkey and a piece of leather are dropped into the fire and the fumes blown through the sick man's nostrils. To impress the sick man with his superhuman powers, the exorcist beats his own back with an iron chain. When the sick man is thus teased and annoyed, he replies to every question put by the exorcist, gives his name, explains why and how he entered the sick man's body, and after a solemn promise from the sick man's friends and relations to satisfy his demands, agrees to return to his old haunts.

Western education has weakened the belief of high caste Hindus in evil spirits. But among the low castes, such as Golas, Ghanchis, Kolis, Dheds, Bhangis, &c, who are still very ignorant, it is yet as strong as ever.

183. Almost all classes of Gujarat Hindus believe that the result of every

undertaking is foreshadowed by certain signs and omens. The business of the day will prosper or fail according to the nature of the object first seen after waking. The objects which the people are most anxious to begin the day by looking at, are the household gods, the *pipal* tree, the basil plant, a Brahman or a cow. Unless the signs are favourable, no new work is undertaken. If the first signs are unfavourable, people sit down and await the appearance of favourable signs. Kolis, Bhils, and others of the depredatory classes wait for the appearance of good omens on the village outskirts, and if they do not appear, put off their starting on a plundering raid from day to day. The goodness or badness of signs is determined by the appearance of certain living and lifeless objects in a particular form, in a particular way and in a particular state. An armed man, a cavalier, a mace-bearer, a school boy, a cultivator returning from his fields with his plough, a barber with his bag, a musician with his instruments, a mahi or gardener with a basket of flowers, a woman with two water pots filled with water on her head, a cow on the left, a horse neighing to the right, &c, are considered good signs. Eating of curds before going on a journey is considered lucky. A journey is avoided to the north on a Sunday, to the north-west on a Monday, to the west on a Tuesday, to the south-west on a Wednesday, to the south on a Thursday, to the south-east on a Friday and to the east on a Saturday. Among bad signs are a physician, a goldsmith, a blacksmith, a pregnant woman, a widow, a buffalo, a camel, a goat, a cat, a woman carrying three earthen pots, sneezing, &c. A man who is cat-eyed or who has no hair on the breast or upper lip is considered unlucky. The popular saying is *makadmuchho ne manjro, jene haide nahi val, te nai jo samo male, to nishche jage kal, i e*, it is a sure sign of ruin if on the way you meet one who has reddish moustaches, who is cat-eyed and who has no hair on the chest.

184. Places of pilgrimage owe their sanctity to their possessing the shrines of the objects worshipped and as being places mentioned in the legendary lore. Such places are many,

Pilgrimage both within the State, such as Sidhpur, Modhera, Behecharaji, Dwarka, Chandod, Unai, and outside it, such as Shrinathji, Dakorji, Pavaghad, Ambaji, Gokul Mathura, Benares, &c. Of the places of pilgrimage connected with this State, Dwarka (Amich District), Sidhpur (Kadi District) and Chandod (Baroda District) are well-known throughout India. Dwarka is looked upon as a very holy place on account of its once being the capital of Shri Krishna and at present possessing the shrine of Shri Ranchhodji. Sidhpur is looked upon as the only place in the whole of India where *shradha* can be performed, for the propitiation of the manes of the deceased mother. What Gaya is for the father, Sidhpur is for the mother. Chandod is situated on the sacred Narbada, ablutions in whose water are believed to cause the purification of sins. Large number of pilgrims from within and without the State, constantly visit these holy places, thus providing a livelihood for the local Brahman priests who administer to them the necessary rituals.

The Jains have their own places of pilgrimage, such as Mount Abu, Shatrunjaya and Girnar. People have great faith in the merit to be attained by going on a pilgrimage and thousands flock to places of pilgrimage several times in a year if they are near and once in their life, if they are very distant. In the old unsettled times pilgrims used to go in bands called *sanghas* with hereditary leaders called *sanghatis*. Railways have made pilgrimages easier, safer and less costly; but devout Hindus, especially Jains, still go on foot, expecting thereby to gain more religious merit.

185. A Hindu on his death-bed gives a Brahman the *gundan*, that is the gift of a cow or of a cow's worth not less than one rupee and four annas. With the help of her tail he

Death-rites.

hopes to cross the hell river *Vastara*. He is then made to pour some water on the ground saying "so much (naming the sum) will be given in charity after my death." When the end draws near he is bathed and with his head to the north is laid on the ground which has been cleansed with fresh cowdung wash. While he lies on the ground he is told to remember Rama and drops of Ganges water and *tulsi* leaves are laid in his mouth and a lamp is lighted. When life is gone the body is covered with a sheet and the relations raise a loud cry. A bier of bamboo poles is prepared, the dead body is bound on it and borne, head first out of the house. The bier is carried on the shoulders of four near relations, the chief mourner going a little in front, carrying along in a string an earthen jar holding lighted cowdung cakes. The female mourners follow the funeral party for some distance and then stop beat their breasts and go to the village pond or river to bathe and then return home weeping. About halfway to the burning ground the bier is turned round and set on the ground and rice, betelnuts and coppers are laid on the spot where the bier was rested. From this spot to the burning ground the body is carried feet first instead of head first. On the way the bearers chant to each other "*Pam bolo bhaisama* — Say Rama brother say Rama. At the burning ground the body is unbound, bathed and laid on the funeral pile. The chief mourner takes out a lighted cowdung cake from the earthen jar and after dipping it in clarified butter lays the cake on the mouth of the corpse. He fills the jar with water standing at the head of the corpse. He next walks round the pile and lights it at the head. When the body is consumed, the fire is put out either on the same or next day and the ashes are thrown into the sea or into a river. A few bones are collected and sent to some sacred river and the place where the body was burnt is washed with water. An earthen pot of water is set on the spot and broken with a stone thrown by the chief mourner. The funeral party raise a loud cry, leave the burning ground, bathe and return home.

186. On the next or third day after a death a cow is brought and milked, so that the milk may fall on the spot where the body was burned. Letters called *chalis* announcing the

Post-death rites

death are sent to friends and relations by post or by a special carrier. For ten days relations and friends, especially females, come and weep morning and evening. Milk and water are set on the *tilla* or wooden peg in front of the house on the first day by a Brahman and on the succeeding three days by some member of the household. The nearest relation remains impure for ten days during which they touch no one, do not approach the house-gods, do not visit the temples and do not shave. If the deceased has left a widow her head is shaved on the tenth day after his death and the heads of the male members of the family are also shaved. Near relations also shave their mustaches.

The *shradha* ceremony is performed by the chief mourner from the tenth to the thirteenth day, on the eleventh day it is performed with the help of a Kavata Brahman and on the other three days with the help of the family priest. During the four days of the *shradha* ceremony the chief mourner instead of a turban wears a *sanjnu* or silk cloth wound round his head. The *sanjnu* is removed on the thirteenth day when his father-in-law presents him with a new turban. Near relations are seated from the tenth to the thirteenth day and the chief mourner on the twelfth. On the thirteenth day the family priest performs the *shraddha* with a *puja* or a *havan* set with bell, brass and copper vessels and various *kul* offerings and a small *prasad* of fruit and of the departed soul. During the

first year, monthly, half-yearly and yearly (*masiso*, *chhamasi*, and *varshi*) *shradhas* are performed. A yearly *shradha* is performed in all subsequent years and an additional one during the latter half of the month of *Bhadarvo*.

187 Apart from the all-pervading physiological and superstitious beliefs briefly described in the preceding paragraphs, some essential doctrines of Hindu philosophy are well-known to almost all the Hindus and passing like a rich heritage from father to son, have reached even the illiterate and ignorant masses. They promote virtuous living, discourage worldliness and teach resignation in their existing troubles. The first and the foremost among these is the belief in *lakschoras: avatar* or the transmigration of soul. It is a general understanding that while earthly desires remain unextinguished and while earthly passions continue to exist, the human soul is subject to be reincarnated again and again until finally emancipated from all mundane hopes and affections. The second belief is that the circumstances of each embodied existence are the result of the works done in the previous existence, and that souls, according to their actions, may enjoy happiness in this world or the heaven of god, or on the other hand suffer punishment on this earth or in hell reserved for evil doers. *Karyan karma bhogavavana jithe* or "as you will sow, so you will reap," is an axiom which even a rustic believes to be applicable to this life and the one to come. Consequently, he believes that he must bear his miseries in life with patience and it is to his present and future welfare to live rightly, and to free himself from all carnal desires so as to ensure his early release from rebirth and to effect his union with god.

2—HINDU SECTS

188 The record of sects at the Census was optional with Local Governments. It was attempted in this State in 1901 as also on the present occasion, with a view to ascertain, as far as possible, the sectarian distribution of the people.

189. Most of the higher castes, such as Brahmins, Varnas, Kanbis, Bhats, Rajputs and the artisan classes know the name of the *panth* or sect to which they belong. Even those of them who have no clear idea of the distinctive tenets of their faith, have an intuitive knowledge as to whether they are Shaivas, Shaktas or Vaishnavas, and if the last, whether they belong to the Ramanuj, Ramanand, Vallabhacharya or Swaminarayan *sampradaya*. Such, however, is not the case with the members of the lower castes, such as Kolis, Vagharies, etc. Only a few of them know the name of their sect. The majority of their number who are illiterate and ignorant, know, only generally, the name of Parmeshwar, Rama, Shivaji, Amba, Bahuchara or Kalka Mata, but have no idea of sectarian differences or of sect names and are generally content with saying that they are Hindus. In spite of this in 1901, sects were returned for the whole Hindu population, and on the present occasion, there are only 53 in 1,000 for whom no sect is returned. This leads to the suspicion that many of the persons for whom sects have been entered, especially among the lower classes, owe them to the fact that names of sects were given in the instructions to the enumerators as illustrations of the kind of entry required, and it is probable that the most likely of them were entered by the enumerators when the enumerated themselves could not name any. Being thus vitiated no accuracy can be claimed for, and no implicit reliance can be placed on the Census return of sects. It can, however, be used to form an estimate of the followers of the various forms of religious beliefs which exist in the State.

190 All the Hindu sects returned at the Census fall into two main categories (1) those who advocate the rival claims of one or other of the great Vedic deities or of Parnanic accretions to the orthodox pantheon such as Durga, etc., and (2) those who deny the regular deities and prohibit idol worship. To the former class belong (a) the Shaivas or Smartas, (b) Shaktas or Devi Bhaktas, (c) Vaishnavas and (d) the followers of minor deities, such as Saivias, Ganpatyas, etc. To the latter class belong the followers of Kabir, Dadu, Santiam, Ravisahab and many others.

191. Of the total Hindu population, 1,454,660 persons or 85.4 per cent. belong to the sects which reverence Vedic and Pauranic deities; and 299,983 persons or 13.6 per cent. are the followers of habit and others who do not reverence Vedic deities; and but believe in one impersonal God. The rest are merely Hindus with out partiality for any sect. Compared with 1901 the followers of Shaivism and Shaktism have increased by *6.8 and 10.5

Sect Statistics.

Name of Sect.	Number of followers in		Increase or Decrease	Percent- age
	1911.	1901.		
I—Believers in Vedic and Pauranic deities.	1,154,000	1,307,937	+ 153,937	+ 13.3
1. Shaiva or Shaktia	364,790	374,189	+ 9,399	+ 2.6
2. Shaktia	277,147	290,094	+ 12,947	+ 4.7
3. Vaishnav	514,011	632,772	+ 118,761	+ 23.1
(1) Ramanandi	161,987	15,080	+ 146,907	+ 91.3
(2) Ramanandi	194,479	204,320	+ 9,841	+ 5.1
(3) Vallabhachari	172,490	183,613	+ 11,123	+ 6.4
(4) Swaminarayan	83,723	99,771	+ 16,048	+ 19.3
(5) Mithunachari & unspecified	81,771	83,106	+ 1,335	+ 1.6
II—Non believers in Vedic and other deities.	229,963	179,979	- 50,984	- 22.2
1. Kabi Faith	179,818	179,817	- 1	- .001
2. Bij Faith	4,834	2,143	- 2,691	- 55.7
3. Patnam	2,481	—	- 2,481	- 100.0
4. Dada Faith	6,490	6,490	0	0.0
5. Danda Faith	4,790	2,790	- 2,000	- 41.8
6. Danda Faith	2,630	—	- 2,630	- 100.0
7. Danda Faith	2,630	—	- 2,630	- 100.0
8. Danda Faith	2,630	—	- 2,630	- 100.0
III—Worshippers of Hindu deities	—	—	—	—
IV—Sects not returned	—	—	—	—
Total	1,383,963	1,487,916	+ 103,953	+ 7.5

per cent. respectively while Vaishnavism shows a decline of 2 per cent. in its votaries. It is difficult to account for these variations. The statistics being not quite reliable, any inference drawn only from the apparent variations disclosed by the figures is likely to be misleading. But having regard to the present tendency among the people a conjecture may be ventured to the effect that the increase in Shaivism may be due to the growing popularity of Shankara's ideal philosophy; the increase in the number of Shaktas is doubtless due to the inclusion among Hindus of the members of the early tribes most of whom are returned as *devi bhaktas* or votaries of Devi a dubious term which may equally apply to the Pauranic deities as also to their tribal goddesses. The decrease in the number of Vaishnavas is only apparent and due to the coming into existence of new sects which though really Vaishnavite in belief and practices are known by the name of new *gurus* or preceptors who by their fascinating practices and preaching draw around them a large number of people looking upon them as god incarnate and distinguishing them as their followers. Such was, within the last few years, Huberdas of Barva, whose followers though really Vaishnavas are known as *Huberpanthi*.

192. The division of the Gujarati Hindus into sects is not a division into many water-tight compartments between which no communion is possible. There is no doubt a certain amount of hostility is felt by the leaders and the inner circle of devotees of some sects against the adherents of their rival sects. It is due to this that devout Vaishnavas of the Vallabhachari sect are careful that they do not pronounce the Gujarati word *shirasan*, to bow lest they may thereby indirectly utter the name of Shiva and show him reverence. The head of the Shaiva sect, the Shankaracharya of Dwarka similarly shows hostility to the Swaminarayan and other Vaishnav leaders and the brawls between them sometimes result in legal notices, apologies and even criminal proceedings. But beyond these, lies the great mass of the people who, while showing special reverence to the god of their sect, their *ishta devta* worship also all the gods of the Hindu pantheon. A Shaiva Brahmin for instance visits Shiva's temple and also Vishnu *mandirs* and Mata temples. A Vaishnav makes obeisance to the Rama or Krishna idol of his sect and also to its Mahadev and Mata temples; and similarly *Devipunks* have no objection to reverence Mahadev or Krishna. The Gujarati Hindu is very religious and very tolerant. He worships not only his own and his people's god but also shows reverence to *Mu ali an Pir* and

or of serious illness and evil planetary influence prayers called *rudra* and *surudhaya* *yaj* (death conquering prayer) are offered to Shiva in his temples. This consists in Brahmins pouring water over his *ling* and reciting the *Rudra* *hymns* or panegyrics in honour of *Purva*. It is recited 11 times in *Rudra* 191 times in *Lagna* *Pudra*, 181 times in the *Maha* *Rudra* and 14,641 times in the *Ati* *Rudra*.

Shiva worship has continued from the earliest times to be the cult of the Brahmins. Towards the close of the eighth century it was extended and adopted by Shankaracharya to popular worship. Shiva's terrible aspects as *Rudra* *Bhairav* *Ugra* and *Aghor* easily adapted him to the religion of fear and propitiation prevalent among the non-Aryan races. He thus became the deity of the highest and the lowest of castes.

Shankaracharya established in India four seats where he installed his pupils as *acharyas* or religious heads and their successive pupils still occupy the *gadis*. One of these called *skanda* *pith* or throne of learning is situated at Dwarka in the State and is endowed by His Highness the Gaekwad who sanctions the appointment of every new pontiff called Shankaracharya. The chief duty of the Shankaracharya is to preach and disseminate the doctrines of the Vedic religion. He is an authority in religious questions for the followers of Shaivism in Gujarat.

Shaivas use a traverse streak on their fore-head as a religious mark. They also put on a necklace of *rudraksha* (*Elaeagnus* *ganitrus*) berry and use *rudraksha* hand rosaries.

195. 78 64 Hindu or 17 per cent. of the total Hindu population returned themselves as Shaktis or Devi *shaktis*. They

Shaktas. are found in all the Provinces. The Shaktas give prominence to the worship of the female counterpart of Shiva the goddesses Devi, Durga and Kali all consorts of Shiva. This worship of *shakti* or energy is inculcated in the Tantras and in the *Brahma* *Vaivarta*, *Skand* and *Kalika* Purans. A section of the Markandeya Puran called the *Devi* *Mahatmya* or *Handipath* is devoted to the praise of Durga. It is read in Mata temples to avert the wrath of the goddess as also to secure happiness and prosperity even by those who call themselves Shaivas or Vaishnavas. Songs in honour of the *Matas* are also sung throughout Gujarat especially during the *navratras* or nine nights sacred to *Matas* in the bright half of *Asv.*

Though not so returned in the Census Shaktas are said to be divided into two classes *Dakshina* *kari* or right-hand worshippers and *Purnachari* or left hand worshippers. The *Dakshinacharis* worship their goddess publicly and with the usual Vedic or Pauranic ritual. They do not allow blood sacrifices. Worship is restricted to Shiva consort and to Shiva only as identified with her. The *Purnacharis* make the Tantras their Veda, and adopt a ritual which holds the Veda *Smriti* and *Puran* in contempt. Besides Shiva's wife they worship *Matraka* *Yoginis* the evil doing *Dakinis* and *Sakinis* and Shiva in his form of *Bhairav*. At their chief ceremony which is performed secretly at night, a circle is formed composed of men and women without respect to caste or relationship. The five *matras* or *mantras* are required, viz., *madya* wine *matsya* fish, *mudra* parched grain and *mudra* sexual union. The goddess is represented by a woman in the flesh. Wine and flesh are first offered to the woman goddess and then distributed among the votaries organs follow and the ceremony called *shri* *koti* or *purnabhishek* or full initiation ends the rite. A branch of *navratras* found in North Gujarat and Kachh is called *Kamalahant* or *Khajur* *fest* which holds that promiscuous intercourse between the sexes on certain days confers religious merit.

Shaktas generally mark two perpendicular vermilion marks on their forehead or mark it up to the middle of the forehead, with a round red *lanka* at the top of the nose. The division of the sect into *Dakshinachari* and *Purnachari* and of the latter into *Kamalahant* has not been recorded in the census but there can be no doubt that they have many secret votaries who join the faith in the highest place held out in the Tantra texts.

196 104,987 persons are followers of the Ramanuj sect, so called from the name of the founder Ramanuj, a Tamil Brahman, who flourished in the twelfth century. Against Shankaracharya's *advait* or strict "monism", Ramanuj set up a theory called *Vishishtadvaita* or 'qualified monism' maintaining (1) that individual souls are not essentially one with the supreme soul though he is their source, and hence the soul after salvation enters into a relation of perfect heavenly service to him and (2) that the supreme is not purely abstract being, but possesses real *qualities* of goodness and the like, infinite in degree. The Ramanujis worship Vishnu as Narayan and his bride Laxmi or Shri. The special marks of a Ramanuj are a close-shaven mustache, a *tulsi* or sweet basil rosary, and two vertical or slanting lines on the forehead of white clay, a perpendicular red streak for Laxmi in the middle with a horizontal white clay line connecting the three across the root of the nose the whole from one to two inches wide and representing Vishnu's throne. There are two main divisions of the sect, *Ten-gala* or southern school and *Vadagala* or northern school which differ chiefly in externals. The northern school accepts the Sanskrit Veda. The southern has compiled a Veda of its own called *Nalayira* or "The four thousand verses written in Tamil."

An important difference of doctrine, caused by different views of the nature of the soul's dependence on Vishnu, separates the two parties. The view taken by the Vadagalas is called the "monkey theory." The soul, say they, lays hold of the Supreme Being by its own free will, act, and effort, just as the young monkey clings to its mother. The Tengalas hold what is called the "cat-hold theory." The human soul remains helpless until acted on by the Supreme Being, just as the kitten remains helpless until transported by the mother cat.

The two divisions are distinguished by different marks on the forehead, to which they attach great importance. The Vadagalas contend that the mark on the forehead ought to represent the right foot of Vishnu, while the Tengalas contend that equal reverence is due to both feet. The Tengalas draw the whole line half down the nose to represent the lotus throne of Vishnu. Both divisions agree in branding the emblems of Vishnu—the disc and conch shell on their breasts, shoulders and arms. Both are noted for the strict privacy with which they eat and even prepare their meals.

197 The Ramanandi sect has 434,679 followers mostly of the lower castes. It was founded by Ramanand, a disciple of Ramanuj who flourished at Benares about the beginning of the 14th century. The only point on which Ramanandis differ from Ramanujis is that they do not observe privacy in preparing and taking food, on which Ramanuj laid great stress. It is said that Ramanand having travelled extensively over India returned to one of the monasteries of his sect, where some priest raised the objection that in his wanderings he could not possibly have observed the rule of the Ramanuj sect requiring meals to be strictly private. On these grounds, Ramanand was required to eat apart from the rest of the brethren. In resentment he founded a new sect and to show his contempt for caste distinctions freely admitted into it men of all castes, even the lowest. It is for this reason that even Dheds, Bhaugis and Chamars are followers of this sect, along with Brahmans, Varnias and artisan classes. Ramanand inculcated the worship of Vishnu as Rama with Sita and Laxman. The initiatory verse is *Shri Rama* and the salutation *Jaya Sita Rama*. The forehead mark is like that of Ramanujis made of *gopichandan*, but the red vertical streak is narrower.

198 Another strong current of Vishnuism arose from Vallabhacharya, a Tailanga Brahman born in 1478. In theory he had much affinity with Ramanuja but in practical religion, he laid far more stress upon the myths of Krishna's childhood and amours, narrated in the tenth Chapter of the Bhagwat Puran, in which he is represented as Bala Gopala, the cowherd boy who indulged in amorous dalliance with the frail milkmaids of Brindaban. Philosophically, Vallabha held that the human soul (*Jivatma*) was a spark from the divine essence (*Paramatma*) and though separated from, was yet identical with it. Unlike his sect-forming-

predecessors, Vallabh discountenanced all mortifications of the flesh maintaining that the body should be revered and not ill-used. Building on this philosophical basis Vallabh introduced elements of pleasure and enjoyment in divine worship rejecting the austerity and hardship of the other sects and called his cult ; *satkarm* or creed of spiritual nourishment. He found many adherents especially among the Brahman, Kanbi and other middle classes in Gujarat. In this State, the followers of the Vallabhachari sect number 171,460 or 10 per cent. of the total Hindu population or 21 per cent. of the total number of Vaishnavas of all sects. Vallabha married and enjoined marriage and worldly life to his successors who are now known as Gosañi Maharaj or Gosañi Vallabhakul. There are seven seats or *godis* of this sect each of which is presided over by the lineal descendants of the founder. They are at Ahmedabad and Surat in Gujarat Gokul Mathura and Hankroli in the United Provinces and Kotah and Nathdwara in Rajputana. There are subordinate establishments in Bombay Baroda, and most of the larger towns where they are called *karvi* or *palaco*.

Both mental and physical worship are prescribed for the followers of this creed. Mentally the image of Krishna is to be imagined as existing before the mind a eye and to be worshipped without rites or ceremonies. Physically the actual human image of Krishna is to be worshipped with pomp and ceremony. In their *mandir* temples which are built like ordinary houses without porch or spire images of Shrikrishna in various forms are set on raised platforms and homage is paid by devotees at fixed hours every day. On holidays, the image is profusely decorated seated on a richly carved dais or swung in fancy cradles of glass or wood decked with flowers. Seven daily services or *darsans* are held. Thousands of devotees, males and females flock to the Gosañi temples and there are many who do not take their food if they have not been able to get a glimpse *darshan* of the Thakorji. The first *darsan* is called *manjala* and takes place at about six or half past six in the morning when the image is shown as rising from bed. The rest are — (2) *sangar* at 8 A. M. when the image is richly attired (3) *rajbhoga* at noon when the image is shown as taking a meal after returning from cattle tending (4) *utth jan* at 3 in the afternoon, when the image is shown as rising from repose (5) *bhog san* at 4 P. M. the afternoon luncheon (6) *sandhya* or *arti* at about sun-down; and (7) *arn* or repose for the night after lamp light.

followers among Brahman, Kanbi, Bhavsai, Charan, Daiji, Ghanchi, Gola, Kachhia, Kathi, Koh, Luhai, Mali, Rajput, Salat, Sathawara, Soni and Sutar castes. Sahajanand was born in A D 1780 at the village of Chhapai, eight miles from Ayodhya in the United Provinces. His parents dying when he was 11 years old, he became a recluse and knew the Bhagwatgita and Vishnu Sahasra Nama by heart. In 1799 he began to associate with a body of Ramanandi Sadhus and in 1800 was initiated with the name of Sahajanand. He began to preach the Vishishtadwait faith of Ramanuja with such effect that the then head of the Ramanuja body appointed him his successor. During his rambles, he visited Gujarat several times, and being offended at some of the practices of the Vallabhiachari sect, preached chastity and purity of soul to be the key-note of his religion. By his preaching and his own exemplary life, he succeeded in making many converts, chiefly among the lower classes. When he knew that he had gained a sufficient ground, he boldly asserted that he himself was an incarnation of Krishna, born to restore the Vaishnav faith to its former purity. He died in 1830 at Gadhada in Kathiawad where his *padulas*, footmarks, are worshipped. Being a celibate, he adopted two of his nephews, one of whom was installed at Ahmedabad and the other at Vadtal. These descendants are the hereditary Acharyas of the sect. Though the Acharyaship is hereditary, it requires a confirmation by a council of four Brahmacharis, four Sadhus, and four laymen, *satsangis* before accession. If the Acharya does not behave properly he may at any time be deposed. Such a course had to be taken at the Vadtal *gadi* about four years ago, for the first time in the history of the sect.

The tenets of the Swaminarayan sect are embodied in a book called *Vachanamrit*, nectar of precepts, which is a treatise on all branches of religious philosophy. Their authoritative works are the Vedas, the Vedanta Sutra of Vyasa, as interpreted by Ramanuja, the Bhagwat Pmana, three chapters of Mahabharat, viz, Vishnu Sahasra Nama, Bhagwatgita and Vidur Niti, and Vasudeva Mahatmya, a chapter of the Skanda Puran. The book which is usually read by the followers of the sect in their daily prayers is called *Shikshapatrika*, or book of precepts embodying practical ethics. It prohibits the destruction of animal life, promiscuous intercourse with the other sex, use of animal food and intoxicating drinks and drugs, theft and robbery, blasphemy, false accusation, caste pollution, &c.

The ceremony of initiation begins with the novice offering a palmful of water near the feet of Acharya saying, "I give over to Swaminarayan my mind, body, wealth and sins of (all) births (*man, tan, dhan and janamu pap*)". He is then given the sacred formula, *Shri Krishna ttram gatir mam, i e*, "Shri Krishna, thou art my refuge". The novice then pays at least half a rupee to the Acharya. Ordinarily every follower is expected to present to his Acharya a twentieth of his yearly income, while the more devout is expected to pay a tenth. Before taking his food, he is enjoined to worship an image of Sahajanand Swami which he keeps in his house along with the *Shiksha Patrika*. He also worships his footprints on a piece of cloth and tells his rosary beads repeating his name. There is a Swaminarayan temple in almost every important village which is attended either in the morning or in the evening, or at both times, by all the followers. There are separate passages in the temples for women and also separate reading and preaching halls for them.

The distinguishing mark which followers of the sect make on their forehead consists in a vertical streak of *gopichandan* clay or sandal with a round red powder mark in the middle. They also wear a necklace of basil beads.

200 Among the minor Vaishnav sub-sects may be mentioned Radha-vallabhi founded in the sixteenth century by one **Minor Vaishnav sub-sects** Haribansh of Bindrabai near Gokul. The Radha-vallabhis give more importance to Krishna's mistress than other Vaishnavas, and worship her with Krishna as her *vallabhi* or lover. Another minor Vaishnav sub-sect, with followers chiefly in the Kadi District, is Gopinath Panth, founded by one Gopinath, a Ramanuji Visnagarai Nagar, in the fifteenth or sixteenth century. Gopinath was a great devotee of Shri Rama, a tendency for whose worship he

manifested from his early childhood. He used to keep images of Shri Rama and Sita at his house, and there used to offer prayers and sing songs to them every day. He showed many miracles to the people of Visnagar where he had a large *mandir* built for him by the Babi the then reigning chief at Visnagar. The Babi was once imprisoned by the Raja of Patan and was being removed there by the Raja's men bound in chains when Gopinath is reported to have said to those men.

Why are you taking him in this way? He deserves to be and will be taken there with great pomp seated in a *myana* (or palanquin) and attended by a great number of followers." The bearers did not mind his words but took away the Babi forcibly. When they were a kos from Patan, they were astonished to find a large body of armed men with a palanquin and tom-toms and such other pomp, sent from Patan to receive the Babi with honour and dignity. The Babi on his return to Visnagar inquired after Gopinath, who lived at Lalpur and sent for him from there. The Babi then ordered a temple to be built at Visnagar for Gopinath where he afterwards stayed for the remainder of his life. He was greatly respected by many who took him to be an incarnation of Rama and thus his followers began to style themselves Gopinath Panthis and the creed was named Gopinath Panth.

Nearly three thousand persons reported that they were worshippers of *tulsi*, the basil plant, sacred to Vishnu. On inquiry they appear to be some Dheds and Bhangers in the Baroda and Navsari Districts, who not being allowed to enter Vaishnu temples worship at home his emblem and call themselves followers of *tulsi panth* by which of course they mean that they are Vaishnavas.

*01. The Surya Upasak are the worshippers of the Sun (*Sarga Narayan*).

Surya Upasak.

Their manner of worship is as follows—Every morning after taking a bath the devotee stands facing the sun and looking up towards him pours out a potful of water on the ground, supposing that the water thus poured out reaches the sun as his humble offering. He then throws up a little red powder (*lanis*) or sandalwood paste towards the sky and in the end, takes a few rounds bowing to the sun every time when a round is finished.

There are no special observances or religious holidays among this sect, and they have also no preceptor (*guru*). Its followers are principally the Surya van Ji Rajputs, Kathis and the like. Some of them eat flesh and drink spirituous liquors. They adore the Tulsi plant and the *pyal* tree sometimes and hold the cow in reverence.

*02. All the sect-makers from Chauksacharya to Swaminarsyan were

Non idolatrous sects.

Brahman and men of learning. In Kabir and others of his type we have men from the lower caste unacquainted with Sanskrit showing a repulson for caste and idol worship, seceding from Vaishnavism and founding non idolatrous sects on a basis of equality between man and man. They were greatly affected by the example of Islam in their disregard for caste and idol worship. They also promulgated a high moral code declaring that life was a sacred gift of God and that the blood of men or animals ought never to be shed by his creatures. Great stress is laid on truthfulness and a libration is allowed to be paid to Vishnu or Rama, not as idols but as names of our God.

*03. The Kabir Panthi Sect which has 34,251 followers in the State is a

Kabir Panthi Sect.

branch of the Ramanandi and was founded in about 1360-1400 A.D. by Kabir (Arabic the great) a low caste Hindu or Musalman of Upper India who by force of genius earnest faith and sincerity of conviction rose to be one of the greatest religious reformers of India. Kabir's birth and parentage are shrouded in mystery. It is said in the *Khilats Mala* that he was the son of a Brahman virgin widow who was unconsciously blessed with a son by Ramanandi. She exposed the child which was taken and adopted by a Musalman weaver or *Mulajia* which is the name by which Kabir calls himself in his *Diya*. He was a disciple of Ramanandi and is said to have originally been a worshipper of the deity endowed with faith

and attributes as Rama Krishna. Subsequently he rose a step higher, and under the influence of Islam preached the doctrine of a god without form and attributes. He tried to unite, in one common faith, both Hindus and Musalmans alike, discarding the worship of all forms of the deity and the observance of Hindu or Musalman rites and ceremonies. His faith prescribes no initiatory *mantra*, no fixed form of sectarian salutation, no distinctive forehead mark and no rosary. As a sample of his teaching, the following translation may be quoted from Prof Campbell Oman's book, p 124 —

"To Ali and Rama, we owe our existence and should therefore show similar tenderness to all that live. Of what avail is it to shave your head, prostrate yourself on the ground or immerse your body in the stream? Whatst thou shed blood, thou call yourself pure and boast of virtues that thou never display. Of what benefit is cleaning your mouth, counting your beads, performing ablutions and vowing yourself in temples, when whilst thou utterest your prayers or journey to Mecca or Madina, deceitfulness is in your heart? The Hindu fasts every eleventh day, the Musalman during the Ramazan, who formed the remaining months and days that thou shouldst venerate but one? If the creator dwells in tabernacles, whose residence is the universe? Who has beheld Rama seated amongst the images or found him at the shrine to which the pilgrim has directed his steps? The City of Hara is to the east, that of Ali to the west, but explore your own heart, for there are both Rama and Karim."

The tenets of the faith are embodied in voluminous works which are mostly in dialogues in different languages, the authors being Kabir and his immediate disciples. They are collectively called the *lhas grantha* and consist of some twenty volumes which are preserved at the head-quarters of the sect, the Kabir Chama at Benares.

The followers of Kabir in this State belong mostly to the Luhana, Kanbi, Soni, Sutar, Kumbhar, Lohar, Dairi, Khatri, Kachhia, Ghanchi, Bhavsai, Hajam, Dhobi and Koli castes. The sect has temples in most of the important towns where the devotees adore Kabir's *gadi* and offer flowers to his books. On full moon nights, they sit beside these books, singing *bhajans* or devotional songs till dawn.

204. The Bij Panth or Margi sect is said to have been founded about 500 years ago by one Ugamsi at Benares. By Bij Panth or Margi Sect. Panthis believe in an impersonal god holding that the human and the eternal soul are one. The object of worship is the flame of a lamp as an emblem of the formless but all intelligent essence. Their principal temples in Gujarat are at Dudhraj near Wadhwan in Kathiawad, at Tarabh in the Visnagar Mahal, and at Chaveli and Pipal in the Chansina Mahal of the Kadi Division in this State. Their *gurus* or preceptors are generally monks of the *Atit* order. At present the Atit Bava who presides in the temple at Tarabh is their chief leader and preceptor, and makes new *chelas* or followers. Potters, Barbers, Atits, Rajputs, Rabaris, Chauans, Bhats, and such other low castes are members of this creed and altogether number 170,645 in this State. No people from the higher castes or from the degraded and unclean ones join it. Their principal religious holiday is the 2nd day of the first half of every month, on which they join together and sing *bhajans* or hymns. The Rabari followers do not sell milk on that day, nor do they prepare curds out of it, but either use it themselves or give it away in charity. The special and peculiar custom among the followers of this creed is that of calling a meeting of their members for the *Patha*. This meeting is generally held at the house of one of the followers in the dead of night, with closed doors, and those only who have been served with previous invitations are allowed to attend it. A *Kotwal*, or guard, is placed outside the door of the room in which the meeting is held to watch and take care that no stranger or intruder gets in. In a spacious room or hall, persons of both sexes are gathered together. In its centre a *bajath* or *paila* (square wooden seat) is placed and covered with red cloth. Four small heaps of grain of different kinds, such as wheat, rice, *bajri* and pulse, are arranged on the four corners of it having images of Ramde's horse, Ganpati, Hanuman, a *ling* and an image of Shakti in the centre. Five lamps fed with ghee are then placed over these heaps and ignited by the Atit Bava or Guru, after repeating certain incantations over them. The votaries sit round the blaze, feed it with ghee and sing *bhajans* or hymns. At midnight an offering of sweets is made to the flame and a lighted lamp waved round it. If a stranger wishes to be admitted as a member of

this creed, he is first asked to stay out of the room, where the *Patha* meeting is held, by the Kotwal who announces him first to the Atit Bava or *gura*, who in his turn inquires of the persons sitting round about him as to the character of the stranger and when some one from the meeting or company stands security for him or recognizes him properly the Bava asks him some questions from the inside. If the stranger answers them satisfactorily from out of the room the Kotwal is told to bring him in, blindfolded. Then the stranger is made to take an oath that he would dutifully keep the pledge taken by him then for life and when he promises to do so in the presence of all gathered there, by sitting before the central burning lamp on the *patha* and vowing, in its name the covering over his eyes is removed and he is given the *kanthi* or necklace and made a *chela*. Afterward he gives the Bava or *gura* some gift or present, generally in cash and distributes sweetmeats to the company after offering it first to the lamp as *prasat*. It is strictly conditional among these people to admit that man or woman only among their followers who can afford to leave money enough for holding a meeting of the *Patha* for inviting all the members at the time of his or her funeral obsequies.

20. The folk were of Ramdo Pir (8409) worship the image of a horse

Ramdo Pir Sect.

called Ramdo Pir. The legend about Ramdo Pir is that Ajmalsingh Tuar a Marwar Rajput went to the

temple of Dwarka to solicit a son. The deity gave him a son who was named Ramdo Pir. As enjoined by the deity the favourite charger of Ramdo Pir is the horse now being worshipped along with his *padukas* or foot impressions. The principal temple belonging to this creed is at Ranpa in Marwar which is in common consideration to be a very sacred place. There are in this temple the *pygas* (foot-impressions) of Ramdo Pir and four horses of metal representing the four principal *yugas* or cycles. There are no particular forms or ceremonies in this sect. Their worship consists in simply burning incense and keeping a lamp fed with either ghee or oil burning before their deity for some time every day. A person wishing to be admitted into this creed has first to attend the big fair held in the temple of Ramdevji at Ranpa, on the *Shadrapad* and *Agnarash* and there pay Rs. 1-4-0 as his humble offering to the deity; he then gets in return one of the many horses of ragi lying there as the pious offering of the devotees. He has also to buy a silver pair of *pygas* of Ramdevji which are sold in the shops at the fair. Both of these articles he takes home and worships them daily. Hindus of all castes high and low including the depressed classes are admitted into this creed.

21. The Paranamī sect which has 6,804 followers among Kanbi Vania

Paranamī Sect.

Rajput, Bhat, Sutar, Daryi, Gola, Koli and other castes is said to have been founded by one Devchand

(A.D. 1154) of Amarkot in Sindh who was much devoted to the study of the Bhagvat—Guran and travelled to Jannagar where he consecrated a temple to Radha Krishna. Devchand's chief disciple was Meheraj Thakore after whom the sect is also called Meheraj Panth. Meheraj then instituted a seat at Surat and after travelling to Delhi and other places finally settled at Jharna Baria. The chief article of this sect is that no idol or image should be worshipped but only Meheraj's Book of Faith. In spite of this canon devout Paranamīs now worship Krishna as Bal Gopal. In some temples ornaments are so arranged as to look like an idol from a distance, while in others image of Radhakrishna are now-a-days kept and worshipped.

22. The Lavi Panth was founded by one Bhow or Ravi Sahi a follower of

Ravi Panth.

Kabir at the end of the 16th century. The founder said that the Lavi Panth is

now a *Naikanya* to all infants and purgatory. The founder said to have worked much in Baria and was therefore led upon an incarnation. He dwelt at Serkhi in the Paroda Taluka where his descendants have built a temple over his tomb and have placed there an image of Rama Lakshman and Sawai Math worshipped every day. Some members of the Lavi Panth at Koli and Surt are followers of this sect. The sect has a *bediya* who invests the devotees with the *kanthi* or necklace.

208 The Uda Panth was founded by one Gopaldas about 300 years ago

Uda Panth

He preached the possibility of final emancipation by *jap* or devout contemplation of the all-pervading spirit and held that future births were necessary for fulfilling unaccomplished desires. Its followers are called *Uda* who are mostly of the Kambi caste. They mark a part of their forehead and nose with white clay, pour water on the *tulsi* plant and worship their sacred Book of Faith. In the evening they bow to the cushion on which the book is kept, wave a lighted lamp and chant hymns. They are very scrupulous about their food which they cook with their own hands. The *Mahant* of their sect is selected by a council of five. He ties a *tulsi* necklet to the novice, fixes days for marriage and funeral feasts, and punishes disobedience by expulsion. He also officiates at marriages. *Udas* do not perform funeral obsequies. They carry their dead with tom-tom and music.

209 The Santaram Panth, founded about a hundred years ago, prescribes

Santaram Panth

no distinctive marks and no necklet. It admits within its fold people of all castes, creeds and persuasions, who are asked to conform to a few simple rules of every-day morality. Its headquarters are at Nadiad in the Kaira District, and it has temples at Baroda and Padra in this State. The devotees hold the *gadi* of the founder in great respect and keep a butter-fed lamp burning near it. In memory of the founder, a fair is held at the head-quarters every year on the full moon of *Magh* and the day is passed in chanting *bhajans* or hymns in his praise. The mode of salutation is *je maharaj*. Each pontiff nominates his successor from among the *Sadhus*, who are not allowed begging and are only a few in number. Any person who has severed his connection with the world can become a *Sadhu*.

210 Dadu Panth was founded about the close of the 16th century by one

Dadu Panth

Dadu, a cotton-cleaner of Ahmedabad. The doctrines of the sect are the same as those of Shankaracharya's Vedant School, but Dadu, finding them too abstract for his followers, preached a sort of non-idolatrous sect of Ram worshippers.

211 The brief account of the non-idolatrous sects given in the preceding

Tendency to relapse into Orthodoxy

pages shows that Hindu sects have a tendency to relapse into orthodoxy as soon as the zeal which inspired their earlier adherents has grown cold. At first, idolatry is altogether discarded. Then a beginning is made with the worship of the *guru's gadi* or *pothi*, then worship of Krishna as Bal Gopal is at first tolerated and afterwards actively preached. And, finally, images of Radha Krishna are installed, as at Serkhi, by the followers of Ravi Saheb, or ornaments are so arranged as to look like an idol, from a distance, as with the *Paranamis*.

212 Just as after the advent of the Musalmans, Hindu religious reformers

Recent theistic movement

like Kabir were greatly influenced by the monotheistic ideas of that religion, so in more recent times two movements known as Brahmo Samaj and Arya Samaj have been formed under the inspiration of Western education and Western thought. Many people belong to one or other of the great religions of the world, such as Hinduism, Muhammedanism, Christianity, etc. But there are a few who frame for themselves what are called *eclectic* systems. They do not attach themselves to any particular sect but select from the opinions and principles of each what they think to be true and good. Such is the Brahmo Samaj of Bengal which has only 6 followers in this State. And the same may be said to a certain extent about the Arya Samaj which had only 50 followers in 1901, but now claims no less than 598. As these movements are likely to attract more persons in the near future, especially from the educated class, a brief account of their rise and progress may be found interesting.

213 The Brahmo Samaj is a theistic movement founded by Raja Rama Mohan

Brahmo Samaj

Roy about eighty years ago. It aims at purging Hinduism of its idolatrous and superstitious practices and provides a reformed religion for educated Hindus. At present it is divided into three sections, the *Adi* or "original," the *Navavidhan* or "New Dispensation,"

and the *Sadharam* or "common" Samaj but all alike believe in the unity of the Godhead, the brotherhood of men and direct communion with God in spirit without the intervention of any mediator. The differences which exist are ritualistic and social rather than religious. The Adi Samaj or the oldest section is the most conservative. While discarding idolatrous forms it follows as closely as possible the rites of Hinduism and draws its inspiration solely from the religious books of the Hindus especially the Upanishadas and not from the Bible or Koran. Inter-caste marriages are not allowed. In other respects the restrictions of the caste system sit lightly on the members of the Samaj but they are particular to style themselves Hindus and before the Census of 1891 they had submitted a memorial intimating their desire to be entered as Theistic Hindus and not as Brahmins.

The *Varavidhan* Samaj or church of the New Dispensation is also known as the *Bharatvarsky* Brahmo Samaj was founded by Keshav Chandra Sen. It is more eclectic and has assimilated what it considers just, not only in the Shastras but also in the religious teachings of Christianity, Buddhism and Islam. Inter-caste marriages though not generally disapproved of are rare.

The *Sadharam* Brahmo Samaj is the most advanced of all the three. It relies like the *Varavidhan*, on the teachings of all religious systems, but is more unimpeachable in its disapproval of ritual and set forms of worship. It rejects altogether the system of caste. It is strongly opposed to the *parda* system gives women a liberal education and allows them an equal voice in all matters of Church Government. It freely permits inter-caste marriages.

14. Like Brahmo Samaj Arya Samaj is a form of Theistic Hinduism

founded by Swami Dayanand Saraswati about the year 1875. On finishing his Vedic studies, he was struck to find that the Vedas do not sanction idol worship, man worship, incarnation of god in man, animal sacrifice, child marriage, enforced widowhood, caste system based on birth, sole monopoly of the Vedic study by the born Brahmins, showy and meaningless ceremonies, miracles, ritual, *shraddha*, blind faith and many other superstitions which are generally known among the Hindus by the name of Dharma. He set in right earnest to preach the monotheism of the Vedas taking as his motto *Ekam eva adwyayam* (there is but one Being without a second). He wrote his well-known discourse in a book form called the "*Satyarth Prakash*" (Light of Truth). He never divorced reason from religion but preached that what is irrational is not religion but superstition.

He framed the 10 principles of the Arya Samaj in which he inculcated on his followers the mental worship of the One All-pervading Intelligent Cause of the Universe and the importance of the study of the Vedas. He made the Arya Samaj not only the Vedic Church for the Hindus but for all human beings as is evident from his sixth principle which says that the primary object of the Arya Samaj is to do good to the world.

The theology of the Arya Samaj is based on the Vedas and the Upanishadas. It upholds the performance of *karma* on the scientific grounds of the purification of the atmosphere. In their *karma* Arya Samajists burn in strong fire sweet-scented vegetable disinfectant with clarified butter and saffron. It preaches the *Lamarck* theory or in the words of Mr Herbert Spencer the law of "Action and Reaction" and asserts the supremacy of self-exertion over fate. *Sarvasya Mahatma Satyam* preachers to their donors and unselfish workers are held in respect but no man can be the special favourite messenger or incarnation of God according to the Arya Samaj.

The Arya Samaj holds merits or demerits of a person as the only constituent element of his or her social position or *karma* but not his or her birth. It does not believe in caste or its divisions. But its followers in this State do in practice follow their castes to restrict.

One of the best service rendered by the Arya Samaj is in directing charity to its right course. It has been able by utilizing public charity to establish nearly 700 important educational and philanthropic institutions in India. It is a

strong advocate of female education and has started nearly 100 girls' schools, including one female college, in various parts of the country. For encouraging the study of Sanskrit, Hindi and modern sciences, the Arya Samaj has established over India eight *gurukuls*, one college for males, six high and seven secondary schools and a number of Sanskrit *patha shalas*. There are ten orphanages started by the Samaj for feeding and educating helpless boys and girls. There are six Widows' Homes which are doing good service in relieving the wretched lot of widows in this country. It has established many Sanskrit, Hindi, and English libraries. It has got good many *upadeshakas* (missionaries) to carry on its mission, which is social and religious and has nothing to do with politics.

The members of the Arya Samaj are divided into three groups. To the first group belong the Sanyasis and the Sadhus who have taken a vow of renunciation and are working for the cause of the Samaj. To the second group belong the Pandits, *upadeshakas*, lecturers, authors, donors, heads of various provincial educational institutions and members of the Pratinidhi Sabhas who are generally *grahasthas* or *brahmacharis*. To the third group belong the office holders of the various local Samajis, the heads of the local institutions and local donors in each Province.

3 —HINDU SADHUS OR ASCETICS

215 No account of the religious life and beliefs of the Hindus would be complete without even a brief description of the
Ascetic worship *Sadhus* or ascetics whose *seva* or service forms an important part of their daily devotion. *Sadhus* under various names and in the guise of one or other of the existing sects are to be found not only in the local monasteries at Dwarka, Sidhpur, Karnali and other sacred places and the temples of the various sects in all the towns, but are also to be found roaming about in villages, either singly or in large parties under their respective leaders. Except during the four months of the rainy season, they are on a move either in their own district or on a pilgrimage to the innumerable sacred places. *Sadhus* command the respect and even the superstitious veneration of the people, who believe that they are possessed of supernatural power for good or evil. Pious Hindus desirous of securing the blessing of heaven have, in most of the towns and larger villages, established *sadavats* or charity houses, where any *Sadhu* can get some food. To the *Maharaj* or *Bappi*, as *Sadhus* are called, coming as mendicant near their door, Hindu females readily give a handful of *lot* (flour) or cooked food if it can be acceptable to him. Those who can afford show a willingness to minister to *Sadhus'* wants under the belief that it secures great religious merit. Many humbly invite them to partake of a meal at their place or offer to provide *siddha* for the whole of their *jund* or body, when they are passing through their village. So great is the implicit faith placed by the people in *Sadhus*, that Vagharis and other criminal tribes find a *Sadhu's* garb a good means of carrying out their depredatory designs, police detectives, disguised as *Sadhus*, often obtain valuable information in tracing out crimes, and lastly political agitators are also said to occasionally conceal their identity under a *Sadhu's* disguise.

216 In his admirable Treatise on the Mystics, Ascetics and Saints of India (p. 16), Professor Omen summarises the
Reasons which lead to Asceticism reasons which prompt men to ascetic practices as under —(1) a desire which is intensified by all personal or national troubles to propitiate the unseen powers, (2) a longing on the part of the intensively religious to follow in the footsteps of their *master*, almost invariably an ascetic, (3) a wish to work one's own *future* salvation or emancipation by conquering the evil inherent in human nature, *i. e.*, flesh, (4) a yearning to prepare oneself by purification of mind and body for entering into *present* communion with the Divine Being, (5) despair arising from disillusionment and from defeat in the battle of life, and lastly (6) mere vanity, stimulated by the admiration which the multitude bestow upon the ascetic. The first three reasons are most operative in the case of the true ascetics, but there are many

who have been Sadhus simply because they were neglected orphans or were abducted by other Sadhus from the lawful guardianship of their parents or had no desire to fight the battle of life. A saying common in Gujarat reflects the views of the people on the subject — *Topmahe tras gun, nahi rove nahi reh baro baro san take rubhe bhare pat* i.e., 'a Sadhu a garb confers three benefits: you have neither to pay taxes nor to labour: every one calls you Bava (that is father) and you get your food easily

¶17 As a rule ordinary Sadhus adopt a life of easy, irresponsible indolence and mendicancy. They know well how to time their wanderings so as to make them fit in with the festal event of each locality within their annual

General description of Sadhus.

round. They are generally attired most scantily and for protection from the sun's rays and insect pests, have their skin rubbed over with ashes. Most of them have on their foreheads and noses *tilaks* or neatly painted white or coloured sect marks. Irrespective of sect some called *Jattadharias* have their hair braided and coiled upon the anterior part of the crown of the head: some called *Dhousceaks* wear their hair falling in disorder about the face: while others have shaven pate. Most Sadhus wear strings of beads about their necks or carry rosaries in their hands. From the nature of the beads it is easy to distinguish between the followers of Vishnu or Shiva, according as they favour beads of the holy bilva-wood (*Ocimum sanctum*) or the rough berries of the *rudraksha* tree (*Elaeagnus gauricus*). The Shiva rosary or *japmala* consists of 84 *rudraksha* beads and the Vaishnava one of 108 beads of *tilak* (basil) wood. Some Sadhus wear a halloo emblemata suspending from the neck by woollen threads: some wear great wood or metal ear-rings: and others wear armlets of iron brass or copper which are well-known as badges of visits to the lofty Himalayan monasteries of Pasupatinath, Kodarnath and Badrinath. Some have a white conch tied on to their wrist indicating a pilgrimage to Rameshwar and some have symbolical marks branded conspicuously upon the arm as evidence of a pilgrimage to Dwarka. Most of the Sadhus keep in their hand a pair of big iron fire-tongs. They use a wooden staff called *karagan* as a chin-rest or arm-rest and earthen pipes called *chulims* for smoking *ganja*. Some Sadhus keep with them miniature chapels with miniature stone or metal idols or pictorial representations of the deities which are set up when they make a halt at any place.

A part of the *tapacharyas* or austerities some Sadhus undergo many inconvenient pains and sometimes even terrible tortures. Some called *Panch Dhums* sit under the open sky girt about with five small fires: sometimes only four fires are lighted, the sun overhead being regarded as the fifth one. Some sit and sleep on a bed of spikes called *kanal-soya*: some called *tharashis* stand leaning on some kind of rest for days or weeks together. Sadhus known as *Urdhvasimukhs* hang head downward suspended from the bough of a tree for half an hour or more. Those known as *Urdhvalokhs* keep out on both of their arms erect over head till they are reduced to a shrunk and rigid condition. Some practise *Ashtangdandata* that is applying the eight parts of the body—the forehead, breast, hand, knees and insteps—to the ground and thus measuring the ground go on a long pilgrimage by slow and laborious marches. Some called *Jalshis* sit a whole night immersed in water. Some called *Fal-kari* live upon fruits: others called *Dudhakars* subsist on milk alone: while those known as *Alas* never eat salt with their food. As aids to meditation, a great number of *asanas* or postures e.g. *padmasana* or lotus posture have been devised. Some Sadhus perform purificatory *rits* known as *neti-karna-drawing* a thread through the mouth and one of the nostrils with the object of cleansing the nasal for a *dhuti-karna* swallowing a long strip of cloth and after it has reached the stomach drawing it out again with the object of cleansing out the stomach. *Brakhs* *latas* cleaning the throat with a long and thin green tick used as a linc. *Urdhva-karna* and *ganesha-kriya*, for cleaning the colon without instrumental aid.

A Sadhu's anger and ill-pleasure are much dreaded and avoided as far as possible. Some Sadhus are believed to have magic powers by which they can work wonders and cause calamities. Some are believed to be proficient in

alchemy by which they can turn the base metals into gold, while some affect to be fortune-tellers, palmists, and expert medicine men and conversant with hidden treasures. Many a credulous or greedy devotee has lost his all and come to grief in seeking to become rich with the help of Sadhus.

218 Sadhus have not been separately classified but there can be no doubt, there must be a large number of them in this State, having regard to the fact that it has in its population 6,464 persons returned as Bavas, 3,515 Gosains, 15,871 priests and ministers, 1,558 religious mendicants and inmates of monasteries, and 8,457 beggars and vagrants.

219 The Sadhus usually met with in this State are (1)—Shaiva —
 Shaiv and Vaishnav (a) Brahmachari, (b) Sanyasi, (c) Dandi, (d) Yogi
 Sadhus and (e) Paramhansa, and (2)—Vaishnav — (a)
 Ramanuji or Shri Vaishnav, (b) Ramanandi, (c)
 Ramasanehi and (d) Swaminayan. Shaiva Sadhus while paying special honour to Shiva do not, as a rule, reject the other gods of the Hindu Pantheon. In the same way, Vaishnava Sadhus while specially adoring Vishnu in his human incarnations as Ramachandra or Krishna, either with or without their consorts, do not disregard Shiva altogether.

220 Brahmacharis or celibates belong to an inferior ministering order. This order is said to have been created by Shankaracharya to serve as helps and companions to Sanyasis and Paramhansas. Brahmacharis also generally serve as worshippers in Mahadev or Mata temples, put on a red fisher-like cap on their head, and a necklace of *rudraksha* beads on their neck.

221 All Hindus, even Shudras and out-castes may become Sanyasis. When after a period of probation the postulant wishes to be received as a *chela*, he has to bring an offering including a *linga* and a *rudraksha* berry to the Sanyasi whose disciple he wishes to become. Four Sanyasis are required for the initiatory ceremony. The chief of the four, the selected guru, whispers into his ear the *mantra* of the order, another confers a new name upon him, which generally ends in one of the following ten suffixes —Giri, Puri, Bharti, Ban, Auran, Parvat, Sagar, Tirth, Ashram and Saraswati, the third rubs him over with ashes, and the fourth breaks his sacred thread if he have one, and cuts off his *shikha* or scalp-lock. After initiation, the *chela* is expected to serve his *guru* for a time in order to learn wisdom from him. When the period of probation is over, more ceremonies are performed including *shradh* or post funeral rites of the new *Sanyasi*. When a Sanyasi dies, he is buried in a sitting posture facing east or north-east, with arms supported on a wooden rest called *baragan*. As the followers of Shankar, though paying special honour to Shiva, do not reject the other gods of the Hindu Pantheon, the order of Sanyasi is a mixed one and has many Vaishnavas and even Tantrics among its members. All Sanyasis may eat together and accept food from any Hindu. They rub ashes over their bodies, wear salmon coloured robes and a tiger skin if they can get one. They make sect marks on their forehead, wear a necklace of *rudraksha* berries or at least one such berry. The hair of their head and beard is allowed to grow freely. In their hands they carry a pair of iron tongs. Whenever they are seated, they light a fire and smoke *ganja*.

222 The Dandis, so called from the *danda*, or staff, which every member is required to carry, were originally recruited exclusively from the twice-born or sacred thread-bearing castes, but now any Hindu is allowed to join the order. He who wishes to become a Dandi fasts for three days. On the fourth day, there is a *havan* (sacrifice) after which he is shaved, head and all. He is then taken to a river or tank in which he is made to stand waist deep in water, and take out his sacred thread. While in water, he receives the *mantra* of the order from his guru and also a new name which has for its suffix, *ashram*, *tirth*, *bharati* or *swami*,

when he steps out of water, he is given the *danda* a bamboo with six knots, and a piece of salmon coloured cloth attached to it and a gourd and is robed in five pieces of salmon colored cotton cloth one piece being wrapped round the head. Rules for his guidance in life are explained to him. They are to the effect that he must not touch fire, must take one meal a day must get his food from the houses of Brahmans only and so on. He is further enjoined to preach to the people and to practise virtue. Dandis shave their head, upper lip and beard. As a distinctive feature they bear the *bhava* mark on their forehead, viz., the *tripundra* a triple transverse line made with ashes obtained from the fire of an Agnihotri Brahman. A Dandi is not required to worship any god, but some worship Shiva and also Vishnu as Narayan. They repeat initiatory mantras. *Om Namah Shivaya* salutation to Shiva and *Namo Narayana*, salutation to Narayan. Some Dandis worship the deity *Arya Nityajyoti*, that is devoid of attributes, or passion. Dandis are either buried or thrown into some river when they die.

23. *Yogi* or *Jogi*, as they are called in the vernacular properly means one who practices *Yoga* with the object of uniting his soul with the Divine Spirit. The word *Yoga* means

union and *Yoga Vidya* is the complex system of philosophical doctrines and practical exercises for promoting union between the individual soul and the divine spirit. The *Yoga* philosophy founded by Patanjali teaches that by certain practices a man is able to obtain complete mastery over matter. These practices are *pranayama* or long continued suppression of breath and 84 different ways of fixing the eyes on the tip of the nose. It has recently attracted much attention in the west and the United States of America. *Yoga* is not confined at present to *Yogis* alone nor is it practiced by all who are known as *Yogis*. Many a religiously-disposed layman and follower of other sects resorts to it when so inclined. *Yogis* regard one Gorakhnath as the founder of their order. They pay special respect to Shiva, a demi-god called Bhairava and nine *Adithas* or immortal saints. They also hold in special veneration 84 *Siddhis* or perfect *Yogis* some of whom are believed to be still living upon the earth. Members of all castes may become *Yogis*. They are divided into several sub-orders, of which the two more prominent are *Kashali* and *Ogkar*. They wear rosaries of *rudraksha* beads and put on *langotis*, or loin cloth only and sometimes salmon coloured garments. They wear their hair plaited with threads of black wool and coiled on the top of the head. They mark their forehead with a transverse line of ashes and also smear the body with a bes. They live in monasteries and often move about the country in groups or singly. They bury their dead in a sitting posture facing the north. The *Kashalis* wear huge wooden ear-rings (*mudra*) and their sect names end in *Nath*. The *Ogkar* have names ending in *das* and are recruited from the lowest of castes. They do not wear ear rings but keep a small wooden pipe, called *sath* suspending from the neck by a black thread.

Some *Yogis* are earnest men of high character but many of those who move about the country in the guise of ascetics are ignorant and worthless impostors and even dangerous characters.

Yogis returned to a worldly life have formed castes in Gujarat which are known as *Jogi Bavalis* or *Bharathari*. They live a itinerant beggars common carriers of tape weavers and day labourers. Those of them who are beggars carry a small bell with them and sing religious songs and verses in the streets.

24. *Paramahansa*, derived from *San krit param* great and *hansa* a swan *Paramahansa*, which can separate water from milk means one who can distinguish truth from false hood. The order

of *Paramahansas* ranks higher than that of *Dandis* or *Yogis*. Only those *Dandis* or *Yogis* who have undergone a probation for not less than twelve years can be admitted to it. *Paramahansas* occupy themselves fully with the investigation of the supreme Brahman without regard to pleasure or pain heat or cold winter or wet. In proof of their having attained this ideal perfection they remain aloof in all weathers and sometime do not speak even to indicate any material want. Some members of this order even go about naked or affect

to live without food, or eat only when fed by others. Some refuse food unless they are fed by a *humanika* with her own hand. Paramahansas are buried when dead or floated in a running stream.

225 Shiva ascetics called *Aghori* or *Aghori* panthi are seldom seen in towns and villages, but a few are said to be living on the Abu, Gurnar and Pavagadh hills. The *Aghori* seem originally to have been worshippers of Devi and to have required even human victims for their rites. They are hideous in appearance and their habits are very repulsive. They eat human flesh which they procure secretly from the graves in the villages they pass through. They push in pantheistic doctrines of the Vedant philosophy to its logical conclusion by arguing that if anything in existence is only a manifestation of the Universal soul, nothing can be unclean. *Aghoris* are much dreaded by the people, and sometimes impostors succeed in extracting alms from them by threatening to eat in their presence disgusting offal or foul carrion.

226 All Sadhus of the Vaishnav sect devote themselves especially to the worship of Vishnu and differ from one another mainly in paying adoration to him in his human incarnations either as Ramchandra or as Krishna. Rama worshippers may or may not associate Sita with their God. Krishna worshippers usually adore his consorts Laxmi and Radha or his mistress Radha alone along with the deity.

227 Ascetics of the Ramanuj sect are called *Shri Vaishnavas* because they worship Laxmi as the consort of Vishnu. They have monasteries in the Deccan, but occasionally reside in the Ramanuj temples at Baroda, Dabhoi, Dwarka, Sidhpur and other places in the State. They wear silk or wool garments and are scrupulous in keeping caste distinctions and in the preparation and privacy of their meals. Their necklaces and rosaries are made of *tulsi* wood or of lotus seeds. A novice is initiated with the name of Narayan or Vishnu. The special marks of the Ramanuja sect are a close shaven mustache, and Jai Sita Rama, as the salutation phrase, the disc or *chakra* and the conch or *shankha*, emblems of Vishnu, and vertical or slanting lines on the forehead of white clay, a perpendicular red streak for Laxmi in the middle, with a horizontal white clay line connecting the three across the root of the nose, the whole from one to two inches wide and representing Vishnu's throne.

228 Ramanandi Sadhus bear on their foreheads the distinguishing Vishnu sect mark, the *trifala*, which consists of three upright lines: the centre one red and the side ones white. They also wear necklaces and rosaries of *tulsi* wood. Marriage is allowed among a division called *sanyogi* but forbidden to the division called *naga* or naked. The head guru who resides at Kheda in Jodhpur is enjoined celibacy. The Nagas are divided into (1) Achari, (2) Sanyasi, (3) Khakhi, and (4) Vairagi. The Acharis wear silken and woollen garments, the Sanyasis salmon colored cotton clothes, the Khakhis only a loin cloth with their bodies besmeared with ashes and their hair and nails unclipped. Some of them perform severe austerities such as standing on the head, sitting amidst fire and smoke, keeping their heads erect for hours together believing that the greater the self-inflicted severity, the greater the salvation. The name Vairagi derived from *vi*, without, and *rag*, passion, i.e., without attachment to the world, is commonly applied to all Vaishnavite Sadhus. Vairagis do not wear coloured clothes but put on *janai* or sacred thread, whether originally of the twice-born caste or not. They keep a tuft of hair on the crown of the head and as a head covering use a white cotton *safa*. Ramanandi Sadhus salute each other with the words *Jaya Sita Rama*.

229 Sadhus of the Ramsanehi sect live in their monasteries in Maiwad and in their subordinate establishments in Baroda, Visnagar and other places. Among their rules of conduct, truthfulness, control over the passions, a solitary residence and begging readymade food from lay followers are enjoined. The use of fire or even a

lamp at night is strictly forbidden and even the touch of a corn is held sinful. They rise and bathe at early dawn and wear an ochre coloured piece of cloth. Their forehead mark is of white *gajachandan* clay in shape like the flame of a lamp emblematic of divine light. They use a rosary of *ratanjali* or red sandal.

230 *Kabir Panthis* Sadhus have no distinctive dress or ceremonies. As far as they affect peculiarities of any kind, they follow those of *bairavis* wearing *tala* beads and having the *trifala* painted on their foreheads.

231 *Swaminarayan* practices are of three orders. *Brahmachari* *Sadhu* and *Pala* *Brahmachari* rank the highest, after them come *Sadhus*, while the *Palas* who rank the lowest are mere attendants on the *Acharya* or head guru, or temple servants.

A Brahman follower of the sect who is prepared to lead a celibate life and dedicate himself to the service of the faith can be a *Brahmachari*. *Brahmachari* after the probation of about a year. A *Brahmachari* wears a white *dhoti*, wraps an ochre coloured cloth round the upper part of his body and puts on a red woollen cap or *pheta* on his head. His duty is to read the Puranas and other religious books and to preach to those who visit the temples. *Brahmacharis* are allowed to use metal vessels for eating and drinking. They can also keep hair on the head and wear moustache and beard.

Satanis or followers of the sect who are lower in rank than Brahman but not lower than *Kaobis* can be *Sadhus*. A *Sadhu* must lead a celibate life and devote his full time to the service of the faith. He is required to shave his head beard and moustache. He must put on an ochre coloured *dhoti* wrap round his person another similarly coloured cloth and put on a *pheta* or head dress of the same colour. *Brahmacharis* and *Sadhus* are prohibited from wearing coats jackets or other tailor-made garments. A *Sadhu* must use a wooden dish (*patla*) and a wooden jug (*tamrakas*). He should on no account use metal vessels. Like the *Brahmachari*, he reads or preaches to the people. *Swaminarayan* *Sadhus* and *Brahmacharis* are not allowed to go out of the temples singly. They always move about in pairs or groups. At the head-quarters they live in the monasteries while moving in the district they live in the temples of the sect which are to be found in almost every village.

Like *Brahmacharis* and *Sadhus* *Palas* also must lead a celibate life and devote themselves to the service of the faith. They are recruited from the *Koli* *liabari* and other low castes. They are allowed to put on white garments and also to use shoes and tailor-made coats. They serve a meal waiting upon the *Acharya* and servants and managers of the temple. They are quite necessary in the organization of the sacerdotal order of the sect, for only they can touch money or make the necessary purchases.

Brahmacharis *Sadhus* and *Palas* rise early offer prayers and attend the six o'clock meeting where the head *Brahmachari* or *Sadhu* delivers a sermon or reads from the Puran. They retire at nine o'clock and read or study till dinner time at eleven. They then meet at the temple take a rest at two resuming at three and hold religious discourses till six in the evening. At night supper is served only to the weak or infirm and to those who wish to have it. The rest read sacred books and retire at eleven o'clock. *Brahmacharis* and *Sadhus* are forbidden to indulge in the pleasures of the palate. They are required to mix up the different viands together before eating. A *Brahmachari* or *Sadhu* may not even look at a woman. Should he touch her even accidentally he has to expiate for the sin by a whole day fast.

The distinctive forehead mark of this sect is a vertical streak of *gajachandan* clay or sandal paste with a round red powder mark in the middle and a horizontal streak of wet basil leaf.

4 —JAINISM

232 Jainism was founded by Parsvanath about two hundred years before Buddha. It was reformed and firmly established by a Kshatriya Prince named Vaidhaman or Mahavir who was born at Vansali near Patna about 599 B.C. He is said to have been originally an eating man who by his own power attained to omniscience and freedom and out of pity for suffering mankind, preached the way of salvation which he had found. Because he conquered the *manus* in the human heart he became known as *Jina*, the victor, from which the term Jainism is derived. He is also called *Jinেশ্বর*, Chief of the Jinas, *Arihat*, the venerable Tirthankar, the sage who has made the passage of the world, *Sarvagna*, omniscient, and *Bhagavat*, holy one. His followers were mainly Kshatriyas and Vaishyas. The artisan classes were but little affected by his propaganda. The characteristic feature of this religion is that it rejects the authority of the Vedas and denies the spiritual supremacy of the Brahmins. It also declares its object to be, to lead all men to salvation, and to open its arms, not only to the noble Aryan, but also to the low born Sudra and even to the alien, *mlecchha*. The Jains like Buddhists, deny the existence of a great creator and pay reverence to twenty-four Jinas or perfect saints raised to the rank of gods. Parsvanath and Mahavir are considered to be the last two of these saints for the present Yuga. The disciples are divided into ecclesiastics and laity. At the head stands an order of ascetics called *yatis* or *sadhus*, and under them the general community of *upasaka*, 'the worshippers' or the *Shravaks*, the "hearers." The highest goal of Jainism is *Nirvana* or *Moksha*, the setting free of the individual from the *sanskara*, the revolution of birth and death. The means of reaching it are, as in Buddhism, the three jewels, the Right Knowledge (*Sat-gnyana*), the Right Belief (*Sat-darshan*) and the Right Conduct (*Sat-charita*). The first jewel, Right Knowledge, is the correct comprehension of the philosophical system which the *Jina* taught. According to the Jain doctrine, soul exists not only in organic structures, but also in apparently dead masses, in stones, in lumps of earth, in drops of water, in fire, and in wind. Virtue leads to the heavens of the gods or to birth among men in pure and noble races. Sin consigns the souls to the lower regions, in the bodies of animals, in plants or even into masses of lifeless matter. The bondage of souls if they inhabit a human body, can be abolished by the suppression of the causes which led to their confinement and by the destruction of the *Karma* merit and sin. The final state is the attainment to a knowledge which penetrates the Universe to *keval gnyana* and *nirvan* or *moksha* full deliverance from all bonds. The second jewel, the Right Belief, requires the full surrender to the teacher, the *Jina*, and the firm conviction that he alone has found the way to salvation and only with him is protection and refuge to be found. The third jewel, the Right Conduct, which contains the Jain ethics, may be summarised in the words not to hurt, not to speak untruth, to appropriate nothing to one's self without permission, to preserve chastity and to practise self-sacrifice, in special relation to thoughts, words and deeds.

233 Jainism was formerly supposed to be an outcome of Buddhism on the ground of similarity of principles, but materials have since been discovered in the Buddha *suttas* themselves, which show that it is quite as ancient as Buddhism. Jains hold the same tenets as the Buddhists regarding the sacredness of life but differ from them in accepting the orthodox Hindu view of self-mortification by bodily penances. They believe in the separate existence of the soul which the Buddhists deny. Souls according to the Jains may exist in stocks, stones, lumps of earth, drops of water, particles of fire, etc. Jainism also differed from Buddhism in that it admitted its lay adherents into communion with the order and held devotional services for them. Buddhism on the other hand gave its lay adherents no share in the monastic organisation and held no services for their benefit. Consequently when the Brahmanic revival of Shankaracharya came and was followed by Mahomedan persecution and the destruction of monasteries, Buddhism in India simply disappeared and became merged in the various Vaishnav sects which grew into prominence about the 12th and 13th

centuries while Jainism still survives as the religion of many of the Vania castes who represent the ancient Vashiyas.

234 Jainism is gradually drifting back into the current of Brahmanism which everywhere surrounds it and attracts it. Jains observe Hindu holidays like *Dussehra Holi* and *Alkatri* and have a sort of modified belief in the Hindu gods, especially Brahma, Vishnu, Shiva and Ganesha with their consorts as being subordinated to the Jinas. Representatives of these deities are sometimes devalued in the precincts of their temples. They observe the caste system and sometimes claim to be regarded as Hindus, though rejecting the Hindu *Veda*. In actual practice, they celebrate most of the purificatory rites prescribed by the Brahmanical *Shastras* and employ Brahmans as priests for the performance of these as well as for offering worship to their Tirthankaras. Jains also mark their forehead with saffron a small spot as a sect mark in imitation of the Hindus. The schism from Hinduism does not operate as a bar to marriage or community any more than do differences which are admittedly only sectarian. Jain Shramanas intermarry with those of their community who belong to the Vashubhaya sect of Hindus. If a Hindu girl marries a man who is a Jain, she attends the Jain ceremonies when in her husband's house and worships the Brahmanical god when she goes to visit her parents.

235 Jain beliefs and practices have largely affected the Hindus especially in kindness toward animal life. *Ahimsa* non-killing is the highest religion, is now as much a Hindu as a Jain belief. Animal sacrifice which was once very common with the Hindus is now practically non-existing, in Gujarat white pumpkins are cut instead of goats and offerings are made of rice. Hindus as well as Jains join in maintaining the *panjrapole* or animal hospitals which are established in most of the towns. The killing of street dogs and the catching of fish from ponds are opposed both by the Hindus and Jains as a common cause. *Purbhis* or pigeon-houses in street corners are built by the followers of both the religions.

236 As already mentioned Jains are divided into two leading sects Digambaras or black-clad and Svetambaris or white-clad. This distinction is now mainly based on images.

Svetambaris adorn their images with jewellery and insert crystals in their eyes. Their images are represented as clothed and seated statues the left hand rests upon the right. They admit idol of Hindu gods into their temples and Brahmins often officiate. They believe in 11 heavens. Their *yatis* go about in clean white clothes (Svetambaris) and eat out of dishes. They allow that women can attain eternal bliss. They do not as a rule wear the *panca* but when worshipping they throw the *rumal* across the forehead in the position in which the *mantri* rests. They also call *uttarasava*. Their authorities are the 45 *Angas*.

Which of the two sects represent the original and oldest followers of Mahavira is undecided. Both persist in claiming the honour. Digambaras appear to be the orthodox sect as Anandji who was a contemporary of Shankaracharya mentions no other sect in his treatise. They revere the 24 Tirthankaras but do not worship them. They worship the Devas, Gurus and Bhairav looking on the Tirthankaras as models and imitators and not in themselves objects of worship. The laity are at first inclined to worship the Tirthankaras as they rise in knowledge and religion and then they cease to do so. Gurus (yatis) only look on the Tirthankaras as examples to be followed. Digambaras do not adorn their images or fill them with crystals etc. In the case of seated images the right hand rests on the left. In images of standing figures the right hand is raised in the *abhaya* mudra and the left hand is in the *varada* mudra. They do not employ Brahmins to officiate. They believe in 16 heavens. They are generally naked and only wear the *banda* (a dhoti). They do not

237 About four hundred years ago, a section of the Svetambais formed themselves into a separate sect, called Dhundia

Dhundias

One Lonkashah of Ahmedabad, who lived in 1643 A D, and was employed in copying Jain manuscripts, found that there was no sanction for idol worship in the *sutras*, which contained doctrines quite different from those that were practised by the monks of the time. After having studied the *sutras* thoroughly, he cast off idol worship and proclaimed to the Jain community that the priests, who taught image worship, were hypocrites, and that it had no place in the *Sutras*. He soon got a small number of followers. In spite of the opposition and persecution of the priests, Lonkashah succeeded in starting a new sect, which was nick-named by their idolatrous enemies as Dhundias.

This name is said to have been derived from their having had to search (*dhundvu*), then religious books for true knowledge, or from the fact that they always seek (*dhundha*), carefully to remove all animal life from their path for fear of accidentally killing it. They have no images or temples at all, but worship the abstract ideal only of Dharm, and follow men who have overcome their passions. They admit the good example of the Tirthankaras, but pay them no special respect. Their gurus are dressed in duty white. They always carry on small broom of cotton fibre, with which to sweep all animal life out of their path and wear over the mouth a pad to prevent themselves from swallowing any small insect. They live in monasteries (*Thanak*). Women are treated on an equality with men as regards the *siddhi* condition. These women (*sadhvis*) are celibates, dress in white, wear the pad and carry the broom, just as the *sadhhus* do. They accept only 32 out of the 45 Angamas, and reject the commentaries (*Bhashya charitra*).

In order to distinguish themselves from the idolaters—Svetambais and Digambaras, the followers of Lonkashah are lately calling themselves Sthanakvasi Svetambaras. They strenuously resent the appellation of Dhundia, which they assert, has been given by outsiders as a term of reproach.

238 There are three classes of ascetics—Sadhus, Sadhvis and Gorgis.

Jain Ascetics

Any person may become a Sadhu. The Sadhu wears only two pieces of *bhagava* or ochre coloured cotton cloth but no head-dress. He does not allow the hair of his head, moustaches or beard to grow. Except when enfeebled by age he does not shave, but after allowing his hair to grow for about six months, tears it out with his fingers or gets it clipped. He always carries his staff (*dand*) and (*ogho*) brush, and before he sits down, sweeps the ground to push insects away. He sleeps on a blanket and owns no property. He never kindles fire or cooks food for fear of killing any living thing, but begs cooked food from Shravaks. He enters those houses, only whose doors are open and on entering repeats the words *Dharma Labha* (fruits of religion). The owner of the house lays before him *bhiksha* or cooked food. When he has gathered enough for a meal from the different houses, the Sadhu returns and eats at home. Drinking water is collected in the same way. During the fan season, Sadhus are forbidden to stay more than five days in the same village and more than a month in the same town. But they are allowed to pass at one place the rainy season, that is, the four months from Ashadh Sudi 14th to Kartik Sudi 14th. The Sadhu's chief duties are to study and teach the Jain Shastras and to keep the *panch maha vratas* or five main vows. They are to refrain from *pranatipat*, life-taking, *murkharad*, lying, *adattadan*, receiving anything without the knowledge of the owner, *marthun*, sexual intercourse, and *parigraha*, taking gifts not allowed by religious rules.

239 Sadhvis or nuns are recruited from religious Shravak women.

Sadhvis

A Sadhvi wears one robe round the waist and another on the upper part of the body. Like the Sadhu, she tears out the hair of her head once in six months, carries *dand* and *ogho* and begs her meal and water.

210. A Gorji differs from a Sadhu in wearing white instead of red ochre clothes. Gorjis grow the moustache and hair of the head. Unlike Sadhus, Gorjis have no order of female Gorjis. Except a few who break the rules and cook rich food in their monasteries, Gorjis never cook but beg *khilaka* like Sadhus. Any person may become a Gorji. At present most of them are sons of low-caste Hindus or illegitimate children who are brought up by Gorjis. For this reason, they have sunk in estimation. Gorjis practise sorcery and magic and prescribe medicine.

211. Sadhus and Sadhvis belong to no *gachha*. Gorjis and Shrivaks are divided into *gachhas* or bodies. Each *gachha* has a spiritual head, called Shripujya, who is chosen from among the Gorjis of the same *gachha*, provided he was originally a Shrivak or a Brahman. Shripujyas wear their hair and dress and beg in the same way as Gorjis except that a Gorji sometimes brings his food and water for him with his own.

*42. There is little difference in the entrance ceremonies for Sadhus, Sadhvis or Gorjis. The person who wishes to become a Sadhu goes to a learned Sadhu, and bowing at his feet humbly asks him to take him as his pupil or *chela*. The Sadhu finds out that the parents and relations of the youth are willing that he should become a Sadhu, and that he has sufficient strength of body and mind to stand the fasting and other discipline laid down in the Jain scriptures. A lucky day is chosen for the initiatory ceremony. When the disciple is a man of means, the ceremony is performed at his expense. In other cases, the cost is contributed by the Shrivak community who are always pleased when additions are made to the number of their religious class. The ceremony is celebrated with the same pomp as a marriage. A procession starts from the house of the disciple, who is seated in a palanquin with a coconut in his hand and passing through the principal streets. A female relation of the person to be initiated carries in her hand a *chhatra* or lambro basket with the articles required for the intended Sadhu. The procession passes outside of the town and stops below an *axopala* (*Polysiphia longifolia*) tree where the guru who is awaiting the arrival of the procession performs the initiatory ceremony. The Sadhus form a circle round the novice, and the latter stands behind. The novice puts off his old clothes except the waist cloth. He then plucks out the hair of his head or gets some one to do so, and puts on his new garments as a Sadhu. He is then given a new name containing at least one letter of his original name. Camphor musk sandal, saffron and sugar are applied to his bare head while the initiator repeats texts calling on him to observe with care the six prescribed vows *panch mahavratas*. He is then supplied with the articles allowed to an ascetic by the Jain scriptures. They include five wooden pots or *patras* in the shape of deep dishes a *danda*, about five feet long a *nyalo* or brush which while walking is carried under the left armpit and is used to sweep the ground. The ceremony is completed by the guru throwing *ras kshep* or fragrant powder on the head of the new ascetic as he passes. He does not return to the town but passes the night in the neighbouring village or in a rest house out side the town. He comes back next morning, and stays in the *aprasara* or monastery.

*43. The religious temples of the Jains are of two classes *aprasaras* monasteries and *dhara* temples. They are built either by a single wealthy Shrivak or by subscription. Shrivaks are very liberal in the sums they spend on temples. A Shrivak temple always calls after one of the twenty-four Tirthankaras or patron saints. The image of the deity is a Tirthankar called *Mul nyak* seated on a raised seat and in both of his hands images of one or more of the other Tirthankaras are placed and all are worshipped with equal respect. But with all of the *Mul nyak* or in other words or upper tier images of the deities are placed and worshipped with all rings of ornaments but not and five Sadhus Sadhvis and Gorji rarely visit the temple and do not perform daily *pooja* which is left to paid servants called *pajars* who are generally Shriveti Brahmins. Taj Han Mul is a temple which live in

apasaras which are quite distinct from temples. Apasaras are buildings with large halls without bath or cooking rooms. The Shripujyas and Gorjis live in one apasara and Sadhus and Sadhvis in separate apasaras. In the Sadhu apasaras, Jain scriptures are daily read from 7 to 9 in the morning. Sadhvis like Shravaks come to hear the scriptures, but sit separate from the men and listen at a distance. Sadhvis give instruction to Shrivak women in their apasaras, but a Gorji or Shripujya seldom lectures or preaches.

244 Any Hindu who is not a flesh eater or spirit drinker is considered a fit

Temple service

temple servant. As mentioned before ministrants in Shrivak temples are Tapodhan Brahmins, Bhojaks or Mahis. A Shrivak ministrant is never paid in money. Ministrants of other castes are paid upto Rs 100 a year, in addition to the right of using fruit and other presents laid before the image by votaries. Jain temples are always closed during the night and as a rule, a lamp is not kept burning in them. Except in big temples where other servants are employed, the ministrant sweeps the temple, keeps charge of the temple vessels and performs the worship of the idol. With a piece of cloth tied round his mouth the ministrant first washes the idol with water mixed with curds and then with plain water, and dries it with a soft cloth. He lays flowers before and over it and applies fragrant substances to its toe, ankle, navel, brow, heart, palm, shoulders, neck and crown, aloe-sticks are burnt, and lamps are waved as *arti*. He then draws on a footstool, a *sathio* or half square with grains of rice and as sacred food places on it almonds, sesame and sweetmeats brought from a Shrivak family. After this he unties his mouth and sits in the hall chanting prayers. The temples are closed at noon and re-opened again an hour or two before sunset. Shrivaks both males and females visit their temples both in the morning and evening. Some males bathe in the temple and go through the same ritual as the ministrant. Women rarely do so, though they are not forbidden to do so. Shravaks set in front of the idol rice, flowers, etc. They do not take anything in their pocket when visiting a temple, as on returning home, they cannot use it for any other purpose. Taxes or fixed payments are sometimes levied for the maintenance of Jain temples. Whatever money is laid before the idol is credited in an account book and spent in repairing the temple, paying the *pujari* and buying saffron, aloe-sticks and other articles required for the daily worship. Temple management is entrusted to one or more trustees who are chosen from the *gachha* to which the builder of the temple belongs.

245 Jains are not only strict vegetarians, but also avoid eating vegetables

Food and drink

which are many-seeded such as bijnals, or such bulbous and tuberous plants as potatoes, yams, &c. On certain days called *parva*, the use of green vegetables is forbidden. Every family has a large supply of brass plates and wooden stools. The plate is set on the stool and two or three persons eat together from the same plate. Water is believed to be full of insect life. On ordinary days, it is carefully strained through a fine cloth and the sediment called *sankharo* is thrown into the well or river from which the water was taken. On fast days, Jains drink water that has been boiled within eight hours of the time of drinking.

246 Some Shravaks keep five and others twelve monthly fasts. The five

Fasts

fast days are the two-eighths, the two-fourteenths and the fifth of the bright half of every Hindu month, the twelve fast days are the two-seconds, the two-fifths, the two-eighths, the two-elevenths, the two-fourteenths and the bright and dark fifteenth of every Hindu month. Jains ought to fast during the whole week of their *pachusan* holidays, but the rule is observed by a few, but almost all however fast on the last day. Sometimes, but rarely, a Jain Sadhu takes the vow of fasting to death. This is called *santharo* or sleeping. After fasting for some days, the Sadhu's body is constantly rubbed with a wet cloth. When he dies he is placed in a litter in a sitting posture and carried in procession with music to the burning ground. Now-a-days the vow of *santharo* is taken a day or two previous to death when all hopes of life are given up.

247 The most important of the Jain holidays are the Panchusan or Parvusan, meaning the sacred season. The Svetambaris observe it on from the twelfth of the dark

half of Shravan to the fifth of the bright half of Bhadrapad. The Digambaris observe it for fifteen days from the fifth of the bright half of Bhadrapad to the fifth of the dark half of the same month. During these holidays Shravaks observe fasts and visit all their temples in the village or town several times during the day. They also visit the *aparas* where Sadhus read and explain the *kalpa sutra* one of their forty five religious books. *Pudikawna* or more correctly *parikraman* ceremony which is like a confession is also performed by a body of persons together. A Shravak wishing to perform the ceremony goes to the *aparas* of his *gachha* with a *kataran* or seat of woollen cloth eighteen inches square, a *makopah*, or month fillet a *chakro* or brush. He sits on the woollen seat and holds the *makopah* before the mouth with the right hand and puts the brush by his side. The brush is used to brush the seat and his person whenever he has occasion to stand up or sit down. When all have taken their seats an oath called *samayal* binding each person to be attentive is given. The Sadhu of the monastery then recites certain verses praying that all sins as regards animal life committed knowingly or unknowingly by the congregation may be pardoned. The ceremony ordinarily lasts for an hour but on the last day of the Panchusan it lasts for three hours. Before it breaks up, the meeting is daily served with *patanas* and with *ladas* on the last day. On the day following the Panchusan, images of the Tirthankaras are taken in procession round the town. During these holidays fishermen and butchers are sometimes induced by money payments to give up fishing and slaughtering animals.

5.—GUJARAT MUHAMMADANS

248. The earliest existence of Muhammadans in Gujarat is traced to the 7th century. From the middle of the seventh to the end of the eighteenth century foreign Muhammadans continued to find their way into Gujarat. The first

Muhammadans from
Gujarat.

to arrive were the Arabs, the sailors and soldiers of the Bagdad fleets who came to plunder and conquer the Gujarat coast. The next comers were traders from the Persian Gulf who were encouraged by the Rajput kings of Anhilwad to settle in the country. There was thus a small Muhammadan population in Gujarat especially in the coast towns when it was conquered by Alif Khan in 1297 A. D. After its conquest to the end of the 18th century foreign Musalman soldiers traders missionaries and refugees kept flocking into Gujarat both by land and sea. From time to time Muhammadan missionaries and men of learning coming either of their own accord or invited by the rulers of Gujarat succeeded in winning to their faith large bodies of Hindus. Of these missions the most important was Abdulla who founded in the eleventh century the sect of the Shiah Vohora. Among other distinguished missionaries may be mentioned Imam Shah of Pirana who made many converts from the Kanbi and other castes. His descendants still continue to enjoy the spiritual headship of the Momna Matia and Shaikhda castes whom he converted. But most of the converts were forced to adopt Islam. Alif Khan (A. D. 1297 1317) introduced Muhammadan faith by force from Anhilwad to Broach. Of the Ahmedabad kings Sultan Ahmed (A. D. 1411 1441), Mahmud Begda (A. D. 1469 1513 ; and Mahmud II (A. D. 1516 1547), especially exerted themselves to spread Islam and of the Mughal emperors Jahangir in A. D. 1618 and Aurangzeb in A. D. 1646 attempted by persecution to force the Hindus to become Muhammadans. It was only from the high castes that Muhammadan converts were forcibly made. The Rajputs who submitted were called Mol salam and the Vaniya Brahmins and Kanbis joined the sect of Vohoras.

*49 There is at present no attempt to spread Islam. Now and then a

Conversion to modern
time

Hindu agrees to embrace Islam as a part of his religious life called together and in

Hindu from a riddle or other motives changes his religion. But cases of conversion from the preaching of religion in modern times are almost unknown. When a

then presence he repeats the creed. Then sugared water is drunk and the convert is set on a horse and led in state through the town. On his return, he is enmeshed and a Musalman name, generally Abdullah (slave of Allah) or Din Muhammad (he who has entered the faith of Muhammad), is given to him.

250 The Musalmans in the State may be divided into two main sections: (1)

**Estimate of the proportion
of foreign blood among
the Muhammadans of
Baroda**

Race	Number
Siakhi	31,610
Savani	8,772
Mughal	1,051
Pathan	16,507
Afghan	113
Arab	316
Israheli	251
Total	69,023

those with a foreign strain, and (2) descendants of local Hindu converts. Those with a foreign strain include the four regular classes of Shakh, Savad, Mughal and Pathan and a few others, such as Afghans, Arabs and Baluchis, who are wholly or partly converts. The local converts are the Vohora, Khoja, Memon, Molesalam, Ghanchi, Tai, Pimpri, Momna, Matia, Shaikhda and similar other groups who still keep up their old caste associations. It is impossible to form an exact estimate of the relative strength of these two elements, the Indian and the foreign. Many of those who assume the high names of Shakh or Pathan are really descended from Hindus. Assuming, however, that those who have retained themselves by these names are of foreign descent, the strength of the foreign element among the Muhammadans of Baroda is

about one third of the total number of persons who profess the faith of Islam.

251 The essential doctrine in Mahomedanism is the absolute unity and supremacy of God as opposed to the old Arab Polytheism on the one hand and the Christian Trinity on the other.

Mahomedanism

It however admits of angels and genn. The Koran also teaches the doctrine of eternal decrees or absolute predestination of an intermediate state after death, and of the resurrection and judgment. Stress is laid on prayer, abstinence, fasting, almsgiving and the pilgrimage to Mecca. Wine and gambling are forbidden. Moslem worship consists of a number of bows and prostrations accompanied with prayers and verses from the Koran. A Mahomedan should pray five times a day, if he is a Sunni, before sunrise, *fajar*, at noon, *zuhr*, between noon and sunset, *asar*, at sunset, *magrib*, and from 8 to 12 i. m., *isha*. The Shiah prays three times—before sunrise, *fajar*, at noon when he repeats both the *zuhr* and the *asar* prayers, and at sunset when he says the *magrib* and *isha* prayers.

252 Though not very zealous, Gujarati Musalmans are on the whole careful to observe the chief rules of their faith.

Practice

Few of them go to the daily public prayers, but the Friday service is well attended. Both Shiahs and Sunnis observe the month of fasting and attend services on the Ramzan and Baki-Id feasts. All who can afford it, give alms freely and few, except those of Hindu origin, lend money at interest or drink spirits. They reverence the name of the Prophet and the Koran. The irregular classes of Shiahs and most of the Sunnis become *murids* or disciples, the former to their *mullahs* and the latter to some religious person called their *pirzada*. Among the women, a few are well taught in the Koran and other religious books. They do not appear at places of public worship but repeat at home their daily prayers, and keep fasts and other religious observances.

253 The Moslem sects are as numerous as those of the Hindus or Christians. The Dubistân mentions 73. The two main sects are Shiah and Sunni.

Musalman Sects

The original question in dispute between them whether, as the Sunnis hold, Abubakur, Umar and Uthman were the lawful successors of the Prophet or were, as the Shiahs contend, usurpers, defrauding Ali of his right to the Khilafat, has given rise to several differences in belief and practice. The chief of the differences are that the Shiahs leave out of the Koran certain passages which they say, were written by Uthman, they add a chapter in praise of Ali, which, they say, Uthman kept back, and to other parts they give a different meaning from that accepted by

11. **Sunnis.** The Shiah do not believe in saints and follow the precepts of the twelve instead of the four Imams. They claim for their head doctors in Ierac, the *Majashids* or religious superiors the power of altering the spiritual and temporal law. The Sunnis say that the time for change ceased with four Imams—Shafai, Abu Hanifah, Malik and Hambal. In practice some sects of Shiah differ from Sunnis, chiefly by counting the month from the fading of the old moon and not as the Sunnis do from the shining of the new moon. They pray three instead of five times a day and in praying hold their hands open by their sides in stead of folding them below the breast. Except these and a few other particulars the beliefs and customs of the rival sects are the same.

12. A peculiar sect called *Pirana* has its followers both among the Hindus and Mussalmans. It has got its name from the village of Pirana, ten miles south-east of Ahmedabad. It is

Pirana Sect.

said that Imam Shah, a Shiah Ismailia Sayyid, converted many Hindus of the Kanbi caste early in the 15th century by showing them the miraculous powers of his faith. One story is to the effect that bringing rain after two seasons of carotity Imam Shah was able to convert a large body of Hindu cultivators. Another story is that a band of Hindu pilgrims while passing by Pirana on their way to Benares were told by Imam Shah that, if they would carefully listen to his doctrines they would visit Benares without the trouble of going there. Some of the pilgrim paid no attention to what he said and went to Benares. Others, who trusted in Imam Shah saw in a trice Benares bathed in the Ganges and paid their vows. Astonished with this miracle they adopted Imam Shah as their spiritual head. Those who were actually converted came to be known as *Momnas* or *Momna* believers while those not actually converted but following a half Hindu and half Mussalman faith came to be known as *Matias* from *mat* opinion. An other group of half-converted Hindus came to be known as *Shakh* or *Shakhia*. The *Momnas*, *Matias* and *Shakh* call themselves Pirana Panthis &c. followers of the Pirana sect. They read Imam Shah's book of religious rules in which the Atharva Veda is also mentioned and as a prayer repeat their saint's name. All bury their dead and the *Momnas* also perform circumcision. They keep Ram Navami as a fast and observe a holiday the *mas* or saint's day. Besides Mussalman holidays they observe the Hindu holidays of Holi, Akhatrij, Divaso, Baler and Divali. During the last thirty or forty years, there has been a tendency among the *Matias* and *Shakh* to revert to Hindutva. In addition to the Mussalman *nabi* ceremony they call a Brahman and go through the Hindu marriage ceremony. A *hannan* is *Saith* named Nurmaldas preached to the *Matias* in 1880 that they were originally *kanbi* and should abandon their Mussalman practices. Since then on calling themselves *Vaidhar* *Matias* separated themselves from the rest who were known as *Pirana* *Matias*. In the Census of 1901 137 *Matia* returned themselves as Hindus and 51 as Mussalmans. In the present Census, all (401) the *Matias* have returned themselves as Hindus. No Hindu *Shakh* were returned in 1901. On the present occasion 51 have returned themselves as Hindu *Shakh* who have abandoned the *Pirana* sect make Hindu brow-marks and follow the Swaminarayan sect.

In addition to the *Momnas*, *Shakh* and *Matia* many *Rabaris*, *Sonars* and *Vania* while worshipping their Hindu god and continuing as Hindus, worship the Pirana saints and call themselves Pirana Panthis. In 1901 they were 104 in number but from the Mussalman and 3,636 persons in all were returned as Mussalman followers of the Pirana sect. In the present Census 3,630 Hindus and only 10 Mussalman have returned themselves as followers of this sect.

13. In addition to the *Masoor* (broiler) and the *Mutacalli* (mosque-guardian), *Mulla* (the priest), *Khatib* (preacher), *Mofet* (doctor of divinity) and *Aadi* (civil judge)

Priests

are continued with religious duties. Of these the *Mulla* is the lowest. He is called to prayer five times a day acting as Imam or leader of the prayers. Where there is a *Mulla* or *Kaput*, the mosque is an *Ikaid*. The *Mulla* is a *Mulla* as a scholar and leader in charm. He does not understand the *Koran* but he can read it and teach his pupils to read it. A *deaf* or *charin* he writes verses of the *Koran* to be heard

round the arm, or hung on the neck, to ward off or cure diseases or to ward off evil spirits or the influence of the evil eye and dreams. For fever, he gives a black string with ten or fifteen knots to be worn round the neck. Sometimes he reads verses from the Koran, breathes them on a jar of water and gives the water for the patient to drink. For bad eyes, he gives an amulet (*tamiz*). The *Mohi* is generally intelligent and well read. On certain occasions, he preaches in private dwellings a sermon (*icaaz*), on the text of a verse from the Koran. Sometimes he knows the whole Koran by heart and his title of Hafiz placed before his name. A *Mohi*, who follows the profession of a spiritual guide, spends several months of the year in touring in the villages where his followers live. He takes up his quarters in the mosque or with the richest of his disciples. Here he preaches, teaches and visits from house to house, prescribing for those who are sick. As a curer of diseases, he, like the Mulla, writes the text from the Koran to be used as a charm in amulets. For a sick patient, he gives a knotted string necklace or writes a charm in sacred characters on paper or with saffron-water on a china plate. The ink or saffron is washed off and the water is drunk.

Except in towns, where the *kazi* or judge does the duty on Fridays and fast days, the sermon *Ikhuthah* is read by the *khatib* or preacher. The office is hereditary, and the holder of it follows some calling or profession.

Under Mahomedan rule, the *kazi* was the civil and criminal judge. Now, except that he leads the public prayers on the days of *Ramzan* and *Bakr* feasts, he is a little more than a registrar of marriages and divorces.

256 The profession called *pir muridi* is practised by Saiyads, and a few

Pir Muridi

Shaikhs. They call their followers *murids*, and their followers call them *pirs* or *pirzadas*. Each class, especially among the converts from Hinduism, has its *pir* or *murshid*. The necessity of having a *pir* is carried so far that *be-pir* or *pr-less* is a term of scorn. Thus the Bukharis have the Memons and Chhapas as their *murids*, the Pirana Saiyads have the Mommas and Kakas, and some Saiyad claim Gandhnais or musierims as their *murids*. The *pir* first initiates his Murid by enunciating on him the tenets of the faith and by exhorting him to eschew the ways of evil. He sips a little *sherbat* out of a cup, and makes his disciple drink a little of it. This is said to be taking the *lab* or lip-saliva of the *pir*. The ceremony is performed either at the age of initiation, i.e., four years, four months and four days (see para 381) of life. The *pir* does not impose on his disciples a regular tax, but he is always paid either in cash or grain so as to maintain himself in decent comfort. He visits his congregation once in every four years, when his followers raise subscriptions to supply him with money. The *pir* is sometimes invited by one of his people to bless the dying, the bride and bridegroom or a new house. On these occasions also he is paid handsomely in cash or kind.

Some *pirzadas* have followers only in a few villages, some in all parts of Gujarat, and some not only in Gujarat, but in places far distant like Mauritius and Natal, in Burma and in Singapore. When a *pirzadan* dies, his sons distribute among themselves their father's people, assigning to each son, a certain number of households. It sometimes happens that for a sum of money or other consideration one *pirzadah* makes over to another the spiritual charge and the income derived from a certain number of families.

257 Musalmans have three kinds of religious buildings *masjid* or mosque,

Religious buildings

idgha where *id* or festival prayers are said and *mambadas* or private mourning chapels for Shiaks.

There are many old mosques but few new ones are built, owing mainly to want of funds. To meet the cost of repairs, lighting, mizavar's pay, etc., most mosques have some small endowments, the rent of lands, houses or shops. These funds are entrusted to a few men of family and position, known as *Mutawalli*. If there is no endowment, the charges are met by congregation. The *Idghah* used only by Sunnis is generally built outside of a town. It consists of a pavement of stone or cement raised three or four feet above the level of the ground. Along the west facing east is a wall with a small turret at each end.

questions and in reply she directs them to do or abstain from certain acts or to present certain dishes as a thanksgiving, if they want to gain their object

259 The Koran, though forbidding its practice, enjoins its belief in the existence of magic. The magic is often resorted to,

Magic

especially by women, to win another's affection, to cause a strife between rivals and to get rid of a foe. To gain the first two ends, love or hate potions are given, and to gain the third an image of the victim is made in dough and picked to pieces with needles. Belief in the evil eye is so strong, that a Mahomedan will seldom eat a meal in the sight of a stranger, and before taking his infant into the street, will blot its face with collyrium or lamp-black.

260 Most of the lower and uneducated classes of converts from Hinduism are deeply infected with Hindu superstitions,

Hindu practices

then knowledge of the faith they profess, does not extend beyond the three cardinal doctrines of the Unity of God, the mission of Mahomed and the truth of the Koran, and they have a faint idea of the differences between their religion and that of the Hindus. The Khojas, Memons and others follow the Hindu succession law. Among Khojas on the sixth day after birth, the goddess *chhatli* is worshipped as among the Hindus. Most of the peasant Vohoras still keep some Hindu practices. Some of them call their children by Hindu names, *e q*, Akhuj, Bajibhai. Two or three days before marriage in honour of a special deity, *Wanuder*, they distribute dishes of two kinds of pulso, *lang* and *val*, boiled together. At death their women beat the breast and wail like Hindus. The Hindu practice of celebrating marriage, pregnancy and death by large caste entertainments is followed by Vohoras, Tais, Momnas, Pujarias, Shaikhs and others. *Ladu*, *kansar*, *pakvan* and other Hindu dishes are prepared on such occasions. Molesalams, Kasbatis and other converted Rajputs marry Hindu wives and at such marriages occasionally a Brahman officiates. The Matia Kanbis call Brahmans to all their chief ceremonies and except that the Pirana saint is their spiritual guide, that they help to support and go to visit his tomb, and that they bury their dead, their customs are Hindu. Among Rathods, when the bride is a Hindu, both Brahman and Musalman ceremonies are performed. The Shaikhs or Shaikhdas, the followers of Bala Mahamud Shah, one of the minor Pirana saints, bury their dead, but except for this observance and for their name, their customs are Hindu. They are not circumcised and do not eat with Musalmans. They wear *tala*, forehead mark, and at the time of marriage, both a Musalman and a Hindu priest attend. The Musalman ceremony is performed by a *fakir* and the Hindu rite of *chori* or altar worship by a Brahman. Among the Musalman Ghanchis women go singing with the bridegroom to the bride's house, as among the Hindus, and at marriage feasts they have generally Hindu dishes.

261 Many Hindu superstitious beliefs are respected and followed. Omens

Hindu superstitions

are drawn from the cry of buds and animals. The cooing of a dove foretells rain and the cawing of a crow, the arrival of some member of the family or of a friend. A death follows the lonely midnight howl of the dog. A cat crossing the path is a bad omen. But it is lucky to see a child at play or a woman fetching water or carrying milk or whey. Creeping feelings in the skin of the face are a favourite source of omens. They are lucky, if felt on the right corner of the right eyelid, and unlucky if felt on the left corner of the left eyelid. A sudden fit of hiccup is a sign of being affectionately remembered by absent friends as the itching of the right palm foretells gain of money. The same feeling in the sole of the right foot prognosticates a journey. Each day of the week is believed to be fitted for certain acts and unsuited for others. Sunday is a good day for naming a child, eating a new dish, wearing new clothes, learning a new lesson, beginning a service and tilling land. It is a bad day to buy a horse or to set out on a journey. Monday is good for taking the first bath after recovery from illness, for sending a bride to her husband's house, for laying the foundation of a house, for entrusting anything to a person, for baiting an animal, and for travelling east. Tuesday is good for eating a new dish taking a recovery bath, giving

not be used in charge and buying an animal. It is an ill day for travelling north and for buying a cow. Wednesday is good for sending a bride to her husband and house, naming an infant, putting on new clothes, shaving, eating a new dish, learning a new lesson, tilling the ground, laying the foundation of a house, and hanging a residence. It is bad for travelling north and for buying a cow. Thursday is good for the same works as Wednesday but is bad for travelling south and for buying an elephant. Friday is good for the same works as Wednesday and bad for buying goats. Saturday is good for the same works as Wednesday and bad for travelling east or for buying a camel. And certain days of the month depending on direction in which the traveller is going, are good for starting on a journey.

FAKIRS

62. The natural disposition of the Arabs for a solitary and contemplative life led them soon to forget the command of the Prophet "no monk in Islamism." Another expression in the Koran "poverty is my pride" was the argument which thirty years after the death of the Prophet, was used by his sectarians to found numerous monasteries in imitation of the Hindus and the Greeks. Since then the order of Fakirs (poor) and of dervishes (sails of the desert) so multiplied in Arabia, Turkey and Persia that they reached the number of twenty-two, excluding an equal number of heretic sects (Brown's Dervishes p. 76).

63. Fakirs in Gujarat lead a roving life and include in their ranks men from all parts of India and of every variety of descent. They move from house to house gathering money, grain and cooked food. The money they keep and the grain and broken food they sell to potters as provender for their asses. Others reciting praises of the generous and abuse of the stingy ask for a copper in the name of Allah to be repaid tenfold in this world and a hundredfold at the day of judgment. Fakirs belong to two main classes, *berhams*, i.e., those beyond the Mahomedan law or celibates and *laskars*, i.e., those within the law or those who marry and have families. Those beyond the law have no houses and neither fast nor pray nor rule their passions. Those under the law have wives and houses and pray fast and keep all Mahomedan rules. There are many kinds of Fakirs but those commonly met with are—*Ulsals*, also called *Dalsals* or *Falsals*, players on the tambourine *daf*; *Yalsabands* or mark makers. *Demars* or the penniless also called *Ilshas*, *Kalandars* or monks. *Madars*, *Mura Sahibs* who put on women dress. *Rajis*, also called *Munphoda* or *Munchehra* and *Rasulshahis* also called *Matan* or madmen. The first two brethren belong to the *Isa-hara* order and the last six to the *leskhar* or lawless order.

Abkals, also called *Dalsals* or *Falsals*, players on the tambourine *daf* are blind wandering in small numbers. They speak Hindustani and beg in the name of Allah beating their one-end drum *daula*, and singing religious songs. In north Gujarat they have a fixed income or tax upon the houses of Musalmans in towns and villages.

Yalsabands—literally mark makers—are found all over Gujarat. They speak Hindustani keep the head bare and wear the hair and beard long, as the lawliest. With a lantern in hand they move about singly chanting their saint's praises. In return for alms they mark children on the forehead with oil from their lamps. They are quiet and well behaved and have houses and families.

Demars are Fakirs of the *leskhar* order. They are also called *Alidshahis* from wearing a black *Alid* like (first letter of the Persian alphabet) turban. They wear Persian like woollen *lat*, a white shirt and round the neck a *chamara* of bear's hair. They move about in bands of five or ten begging in the name of God. In each caravan they have a headman called *Mutawalla* or treasurer who receives the alms and after giving back for expenses forward the remainder to the *emshah* or spiritual head of the order.

Kalandar from an Arabic word meaning monk, are Fakirs who wander over the country for begging and are troublesome in their demands. They shave the whole body including the eye-brows, and are Sunnis in faith.

Madari fakirs are mostly converted Hindus of the *nat* or tumbler class. They take their name from Badi-ud-din Madari Shah, the celibate saint of Syria, and belong to the *be-shara* order of Sunnis. They beg alone or in bands of two or three. Some move about dragging a chain or lashing their legs with a whip to force people to give them alms. Others are snake-charmers, tumblers, monkey dancers and nancers, tricksters and rope-dancers. They honour Hindu Gods and follow Hindu customs. They marry only among themselves and form a separate community with a headman.

Musa Suhag are Musulman fakirs, who are so called after their patron saint Musa, who lived at the close of the 15th century and used to dress as a woman to indicate that he was devoted to God as a wife to her husband. In memory of their saint fakirs of this order dress like married women in a red scarf, a gown and non-cris. They do not shave the beard, but put on bracelets, anklets and other garments. They are Sunnis in religion and never marry.

Rajai fakirs are also called *Munphoda* or *Munhchira*, that is, face lashers or face splitters. They are found in small numbers all over the State. They hold in their right hand a twelve-inch iron spike called *qurz*, sharp-pointed and having near the top many small iron chains. While begging, they rattle the chains and if people are slow in giving them alms strike at their cheek or eye with the sharp iron point which however causes no wound. They are Sunnis, some are celibates, while some are married.

Rasulshahi fakirs are also known as *mastan* or madmen. They put on only a shirt and a waist cloth. They are Sunnis of the *be-shara* or celibate order and beg with a wooden club in their hands.

Sidi or *Habshi* fakirs are the descendants of African negroes brought to India. Their chief object of worship is Babaghori, an Abyssinian saint, whose tomb stands on the hill near Ratanpur in the Rajpipla State. Sidi fakirs move about in small bands. While begging they play upon a peculiarly shaped fiddle ornamented with a bunch of peacock feathers and sing in a peculiar strain in praise of their patron saint.

264 Each brotherhood has generally three office-bearers. Of these, the

Organization

principal is called *sarguroh* or head teacher. He controls the whole body and receives a share of all earnings. The other two are *imam* or *nakib*, who calls the members to all entrance, marriage and death feasts and the *bhandari* or treasurer, who sees that pipe and water are ready at the Fakir's meeting place. Among the members, there are two orders: the *murshid* or teachers and the *khadim* or *chala*. Every newcomer joins as the disciple of some particular teacher.

265 The teacher sees that the entrance ceremony is properly performed,

Initiation

that the disciple is shaved and bathed, that he learns the names of the heads of the order, that he promises to reverence them, that he receives certain articles of dress, that he gets a new name, that he learns the new salutation, that he swears not to steal, not to lie, not to commit adultery, to work hard as a beggar or in any other calling and to eat things lawful, and finally that the entrance feast is duly given. At the close of each day, the newcomer lays his earnings before the head teacher, *sarguroh*. Taking out something for himself and a share to meet the treasurer's charges, the head teacher gives back the rest. Thus the beggar takes to his teacher, who giving him a little as pocket money, keeps the rest for himself. So long as the teacher lives, a beggar continues to be his disciple. When a teacher dies, the oldest disciple succeeds, or if the teacher has a son, the son and the senior disciple share the other disciples between them.

6—PARSIAN

266 The religion of the Parsis originally the people of Pars or Fars a south-west province of Persia, is known as Zoroastrianism from their prophet Zoroaster who flourished about 500 B. C. The present Parsis of India are descendants of those who about 1800 years ago left their mother-country to escape from the oppression of the Mahomedans who had conquered it. They are said to have landed first at Diu, in Kathiawad and then at Sanjan near Daman. The Hindu Rajs of the place gave them shelter and allowed them liberty to follow their own religion which with its ritual they have preserved intact. The sacred books of the Zoroastrians are known as the *Zand Avasta* or the translations of the *Avasta* or sacred texts. According to tradition in Zoroaster's time these books included twenty-one *nashs* or parts of which only a few fragments now remain. In addition to these fragments the sacred books of the present Parsis include modern commentaries. The language of the early fragments is known as *Zend* and that of the commentaries as *Pehlevi*. In addition to these the Parsis have a collection of writings in Persian called *parayats* meaning customs which are the results of references by Indian Parsis to Persian Zoroastrians on doubtful points chiefly of ritual. The leading belief which as a Zoroastrian the ordinary Parsi holds is the existence of one God Ahuramazda the creator of the universe the giver of good the hearer and answerer of prayer. Next to Ahuramazda the name most familiar to a Parsi is that of Ashurman or satan to whom he traces every evil and misfortune that happens to him and every evil thought and evil passion that rises in his mind. He believes that every man has an immortal soul which after death passes either to a place of reward *lehenkt* or of punishment *dizak*. The reward or punishment of the soul depends on its conduct during life. He believes in good angels who carry out the wishes of God and watch over fire, water and earth. He reveres fire and water and the sun, moon and stars which Ahuramazda has made. He believes in Zoroaster or Zarathustra as the prophet who brought the true religion from Ahuramazda. His code of morals is contained in two sets of three words: the one set "*Humata, Muktas, Hasrata*" holy mind, holy speech, holy deeds to be praised and practised, pleasing to God, the path to heaven; the other set *dushmuita, dushmuktas, dushhasrata* evil mind, evil speech, evil deeds to be blamed and hounded hateful to God, the path to hell. Fire *atash* is the chief object of Parsi veneration and the fire-temple (*Atash Behram* and *Agnari*) is the public place of Parsi worship. Religious Parsis visit the fire-temple almost daily and on four days in each month the 3rd, 5th, 13th and 19th, which are sacred to fire, all adult Parsis go there and offer prayers.

267 Among the Parsis also there is a sort of hierarchy though not on the rigid method of the Hindus but there are no castes. The *Mohabs* are to them what the Brahmins are to the Hindus. The principal of the Mohabs is our town of Navsari, and it has been for some centuries the cause the Parsis early migrated to it from Sanjan and have thrived and flourished there ever since. No religious ceremony can be performed in marriage can be kept no prayer after the dead can be received and no funeral service can be held except by the Mohabs. These services are not at all optional but compulsory and fees are paid for each and all of them. Before the Mohabs engaged in services in the fire-temple or in religious services at the houses of the *Bekhs* (persons belonging to the caste for whom and for whose deceased relatives the services are performed), he has to perform ceremonies exclusively for nine days and night long, which time no one can touch him. He also cannot live with a *Behhin* (caste of cook) for a *Behhin* while he is actually performing a priest.

268 Children are initiated into the Parsi religion between the ages of seven and nine. The ceremony is called *ward* or making a titillation. A new will is given. It consists in looking at the child with a silver chain in his hand and saying round it with a sacred word called *Atash Behram* and then the child is given a *Behhin* to eat.

the inter-twinnings of 72 strong threads spun out of wool, and woven in a special way, on a sort of loom. It is sufficiently long to go thrice round the waist and to allow of its being tied up in certain ways, which the child is taught to do. From the day on which the investiture takes place to the day of death, a Parsi, male or female, cannot part with the *lasti*, parting with it is an overt act of abandoning the Parsi religion. It is daily untied and retied for prayers and changed for a new when it gets old.

269. When a Parsi dies, his body is washed, dressed in clean white cotton clothes and laid with the feet towards the north in a corner of the front hall. A lamp fed with ghee is

Death

kept burning near the head and a priest repeats prayers and burns sandalwood in a censer in front of the body. Two priests stand at the threshold opposite the body and recite prayers called *goharna*. Before the body is put on the bier, which is a plain non cot, a dog is brought to look on the face of the dead and drive away evil spirits. The bier-bearers known as *nasesalar* are Parsis, specially paid and set apart by the community for the purpose. Four of them, dressed in white, carry the bier with the feet foremost. Priests and friends of the dead walk behind the bier, each couple holding the ends of a handkerchief. At the Tower of Silence, the bier is set down at a little distance from the door. When all have bowed to the dead, the bier is taken into the tower where the body is lifted from it and laid on the inner terrace of the tower. The clothes are torn off and the body is left to the vultures. In places where there are no Towers of Silence close at hand, Parsis bury their dead. Every morning for three days after a death, rice is cooked and laid in the verandah for dogs to eat. The ceremony of *uthamna* or rising from mourning takes place in the afternoon of the third day. On the fourth day a feast is held especially for priests. A little of the food cooked on this day is sent to all relations, who must eat at least a little of it. On the tenth and thirtieth day after a death, the death-day in each month for the first year and every yearly death-day, ceremonies in honour of the dead are performed.

270. Besides the leading rites and ceremonies, the Parsis have many minor practices and observances to which more or less of a religious sanction is supposed to attach. A Parsi

Observances

must always keep his head and feet covered, he must be never without the sacred shirt (*sadra*) and cord (*lasti*), must never smoke and must wash his hands if he ever puts his fingers in his mouth. In practice, however, many of these rules are neglected, more especially by the educated. Contact with Hindus and Musalmans has introduced among the Parsis many of their superstitious beliefs and practices. Some Parsis of the old type make offerings to the Hindu *Holi*, offer vows and sacrifice goats to the small-pox goddess and a few carry oil to the Hindu Hanuman god on Saturdays. Some offer vows and make presents to the Mohoran *tabuts* and at the tombs of Musalman saints. The faith in ghosts, magic, astrology and witchcraft is strong and widespread, especially among the females. Children have soot or lamp black rubbed on their eyes, cheeks and brows to keep off the evil eye.

7—EXTERNAL CHARACTERISTICS OF MAIN RELIGIONS

271. The above notes briefly indicate only the main features of the religions of the people. Religion is a wide and debatable subject, and it would be impossible to deal fully with all the questions involved in it in a Census Report. In conclusion it may be interesting to note a few external characteristics by which the followers of the main religions may be recognised.

Hindus and Jains pray facing the east, while Musalmans pray facing the west, that is, towards Mecca. Hindus and Jains worship in temples while Musalmans pray in mosques. Hindus have Brahman priests, while Musalman and Jain ministrants are drawn from their own congregation. The Hindu venerates the cow, will not, as a rule, kill animals, and most of them abstain from meat.

External characteristics of the main religions

The Jain scrupulously protects animal life and never touches meat. The Mussalman loathes the pig and the dog but has no prejudice against any other animal. Hindus, Jains and the Mussalmans use tobacco but most of them reject narcotics and ardent spirits. Hindus and Jains shave their heads leaving a scalp-lock. Mussalmans shave their head, but keep no scalp-lock and generally do not shave the beard. Hindus and Jains button their coats to the right while Mussalmans to the left. Hindus and Jains wear *dhotis* while Mussalmans usually put on long trousers and only occasionally a *dhoti* but without knee-bands or back piece. Hindus and Jains prefer red and saffron colours and dislike black, while Mussalmans prefer green to all others. Hindus and Jains use brass vessels, while Mussalman vessels are usually of copper. Hindu and Jains may cook in but may not eat out of an earthen vessel which has already been used for the purpose. A Mussalman may use an earthen vessel over and over again to eat from. Mussalmans and to some extent, even Jains eat together from a common dish, while Hindus use separate dishes for each person. Hindus and Jains marry in circumambulation of the sacred fire but among Mussalmans formal consent of the parties is asked and given before witnesses. Mussalmans practice circumcision but Hindus and Jains do not. Mussalmans bury their dead while Hindus and Jains, as a general rule, burn them. A Mussalman will eat and drink without scruple from the hand of a Hindu or a Jain, but no Hindu or Jain will take either food or water from a Mussalman. Mussalman converts from Hinduism retain many of the customs and prejudices of the castes from which they have originated, and form an exception to this general rule.

ILLUSTRATIONS.

HINDU SADHUS

(For descriptive matter, see paras 215 to 231)



BRAHMACHARI (*Shava*)



DANDI (*Shava*)



PARAMAHANSA (*Shava*)



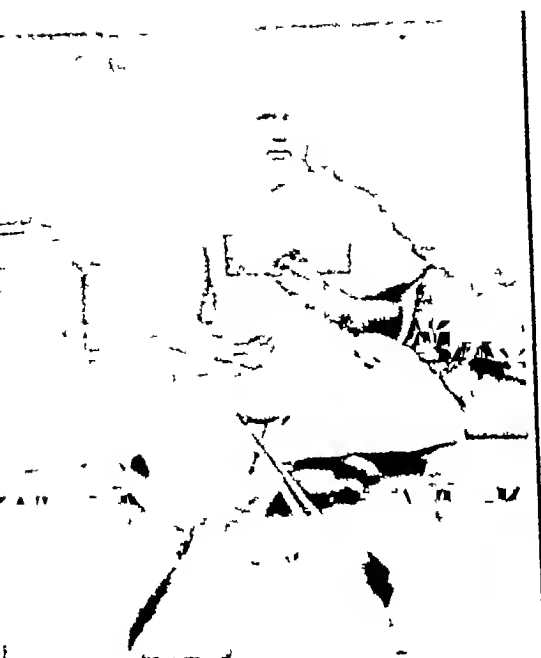
SADHU (*Ramany*)

HINDU SADHUS—contd.

ACHARI (*Baranasi*).KH KHI (*Baranasi* 4).DHANNAHARI (*Srinagar*).P. 1. 1. (*Baranasi*).

JAIN SADHUS

(For descriptive matter, see paras 238 to 242)



SATHU



GOLI JI

MUSALMAN FAKIRS

(For descriptive matter, see paras 262 to 265)



NAKHSHABAND



BENAWA

MUSALMAN FAKIRS —*cont'd*

M. DARR.



M. R. R. R.



E. L.

MUSALMAN FAKIRS—*contd*

Fakir (Muslim)



Shir

PARSI PRIEST

(For ecclesiastical matter, see para 267)



MORAD (Parsi Priest).

SUBSIDIARY TABLE I—GENERAL DISTRIBUTION OF THE
POPULATION BY RELIGION

Region and Locality	Actual Number in 1911	Proportion per 10,000 of Population				Variation per cent. Increase (+) or decrease (-)				Net Increase or Decrease 1901-1911			
		1911	1901	1891	1881	1901-1911	1901-1911	1901-1911					
1	2	3	4	5	6	7	8	9	10				
Hindu													
Baroda State	1,697,146	8,349	7,922	8,550	8,480	+	971	-	27.63	+	15.37	-	8.40
Baroda Division	493,006	8,406	8,212	8,879	8,926	+	11.45	-	2.76	+	6.19	-	1.2
Baroda City	78,218	7,874	7,785	7,537	7,690	-	3.17	-	19.15	+	1.29	-	6.5
Kadi Division	752,157	9,019	8,939	9,055	9,084	+	0.81	-	25.01	+	11.11	-	17.77
Narsari Division	217,105	474	4,215	8,116	7,707	+	1.83	-	53.47	+	65.2	-	31
Amreli Division	155,670	8,732	8,66	8,686	8,621	+	2.63	-	4.99	+	2.17	-	2.5
Musalman													
Baroda State	160,887	791	815	781	801	-	2.50	-	12.57	+	7.86	-	8.05
Baroda Division	48,982	834	810	774	791	+	2.91	-	10.21	+	4	-	44
Baroda City	17,206	1,781	1,809	1,791	1,795	-	8.73	-	10.11	+	9.05	-	10.17
Kadi Division	53,787	632	667	625	621	-	3.42	-	18.9	+	8.7	-	10.81
Narsari Division	23,207	632	647	779	800	-	8.82	+	1.97	+	44	+	6.96
Amreli Division	18,001	1,061	1,140	1,151	1,21	-	4.74	-	4.78	+	10.42	+	6.11
Ahmist													
Baroda State	115,411	568	903	124	465	-	31.52	+	490.77	-	70.59	+	13.68
Baroda Division	30,317	616	170	217	34	-	16.11	+	137.7	+	30.48	+	1.64
Baroda City	119	20	31	1	1	-	12.47	+	788.9	+	125	+	48.77
Kadi Division	1	17	12	11	1	-	69.07	+	10.21	+	1	-	5.6
Narsari Division	84,894	2,550	4,195	421	3,176	-	2,426	+	92,491	-	8,281	-	7.17
Amreli Division	-	-	-	-	-	-	100	-	-	-	-	-	-
Jain													
Baroda State	43,462	214	247	205	214	-	10	-	4.06	+	7.74	-	1.97
Baroda Division	8,007	176	180	177	126	-	3.46	-	11	+	8.7	-	3.4
Baroda City	2,268	223	215	218	218	-	7.7	-	5.4	+	11.71	-	14
Kadi Division	2,467	324	76	709	87	-	14.19	-	2.7	+	7.2	-	16
Narsari Division	2,772	87	85	7	2	+	2.21	+	7.2	+	7.2	-	6.8
Amreli Division	8,514	177	188	178	168	+	7.7	+	1.74	+	1.7	-	42.4
Parsi													
Baroda State	79.5	39	43	31	37	-	5.40	+	2.47	-	105	-	2.01
Baroda Division	109	2	2	2	2	+	2.1	-	2.71	+	11.5	-	11.5
Baroda City	101	1	1	1	1	-	7.7	+	1	+	1.7	-	4.3
Kadi Division	1	1	1	1	1	-	2.72	+	1	-	1	-	1
Narsari Division	717	14	18	217	24	-	1.18	-	1.4	-	1	-	1
Amreli Division	2	1	1	1	1	+	1	+	1.5	-	1	-	1
Christian													
Baroda State	7,003	35	31	7	3	-	6.25	-	1,000	-	17.21	+	131.76
Baroda Division	1,000	17	17	1	1	-	1	-	11.11	-	1	-	1
Baroda City	101	1	1	1	1	-	1	-	1	-	1	-	1
Kadi Division	1	1	1	1	1	-	1	-	1	-	1	-	1
Narsari Division	1	1	1	1	1	-	1	-	1	-	1	-	1
Amreli Division	1	1	1	1	1	-	1	-	1	-	1	-	1
Others													
Baroda State	7.41	4	1	-	-	-	11.41	-	1.14	-	1.66	-	2.714
Baroda Division	1.77	-	-	-	-	-	1	-	1	-	1	-	1
Baroda City	1.77	-	-	-	-	-	1	-	1	-	1	-	1
Kadi Division	1.77	-	-	-	-	-	1	-	1	-	1	-	1
Narsari Division	1.77	-	-	-	-	-	1	-	1	-	1	-	1
Amreli Division	1.77	-	-	-	-	-	1	-	1	-	1	-	1

SUBSIDIARY TABLE IV—RACES AND SECTS OF CHRISTIANS (ACTUAL NUMBERS)

Sect.	European.		Anglo-Indian		Native		Total		Variation + or -
	Male.	Female	Male.	Female.	Male	Female.	1911	1901	
1	2	3	4	5	6	7	8	9	10
Anglican Communion ..	52	45	16	26	..	..	139	7,074	- 6,935
Baptist ..	1	3	..	..	..	..	4	5	- 1
Lutheran ..	3	..	2	2	..	..	7	14	- 7
Methodist ..	8	7	2	..	2,548	2,285	4,830	157	+ 4,693
Presbyterian ..	4	..	..	..	105	84	193	15	+ 178
Roman Catholic	20	14	14	20	266	134	468	404	+ 64
Salvationist ..	..	..	..	..	812	728	1,540	..	+ 1,540
Indefinite belief	2	..	..	..	..	..	2	..	+ 2
Sect not returned	..	..	..	..	..	..	..	22	- 22
Total	90	69	34	48	3,731	3,231	7,203	7,691	- 488

SUBSIDIARY TABLE V—DISTRIBUTION OF CHRISTIANS PER MILLE (a) RACES
BY SECT AND (b) SECTS BY RACE

Sect.	Races distributed by Sect.				Sects distributed by Race			
	European	Anglo-Indian.	Native	Total	European	Anglo-Indian	Native	Total
1	2	3	4	5	6	7	8	9
Anglican Communion	610	512	..	19	698	302	..	1,000
Baptist	25	..	..	5	1,000	..	..	1,000
Lutheran ..	19	49	..	1	429	571	..	1,000
Methodist ..	94	24	694	673	3	4	996	1,000
Presbyterian ..	25	..	27	27	21	..	979	1,000
Roman Catholic ...	214	415	58	65	73	73	854	1,000
Salvationist	..	..	221	214	..	..	1,000	1,000
Indefinite belief ...	13	..	..	2	1,000	..	..	1,000
	1,000	1,000	1,000	1,000	..	..	..	..

SUBSIDIARY TABLE VI—RELIGION OF URBAN AND RURAL POPULATION.

District or Natural Division	Number per 10,000 of urban population who are							Number per 10,000 of rural population who are						
	Hindus	Muslimans.	Animists.	Jains	Parsis	Christians	Others	Hindus	Muslimans.	Animists.	Jains	Parsis	Christians.	Others
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Baroda State	7,599	1,631	100	417	157	33	8	5,535	570	684	164	9	35	3
Baroda Division with City	7,820	1,676	105	268	30	73	14	8,511	706	567	105	1	107	3
Kadi Division	7,826	1,485	..	673	5	9	2	9,281	461	..	255	..	3	..
Nasari Division	6,126	1,716	504	310	1,335	8	1	6,525	545	2,822	50	53	1	..
Amreli Division	7,340	2,321	..	326	7	1	9	9,155	674	..	158	..	..	8

SUBSIDIARY TABLE V

Rel.	Percent.	Bachelors			Married		
		Percent.	Males.	Females.	Percent.	Males.	Females.
1	2	3	4	5	6	7	8
Hind	300	1,067,116	364,474	822,672	453,908	264,706	189,202
I—Believers in Vedic and Puranic deities	15.71	1,434,666	737,311	694,966	419,336	244,948	174,388
1 Shiva or Parvati	20.45	366,135	125,377	240,758	47,877	21,511	26,366
2 Brahma	16.31	267,817	113,567	154,250	61,341	32,637	28,704
3 Vishnu	18.15	316,613	127,666	188,947	541,117	181,178	360,000
(1) Kamadevi	8.15	141,367	81,760	59,607	34,361	17,333	17,028
(2) Kama-devi	23.81	431,679	229,371	202,308	229,291	121,167	108,124
(3) Vallabha-devi	10.15	171,180	96,124	75,056	63,163	29,819	33,344
(4) Swaminarayan	17	33,721	26,091	7,630	21,658	15,177	6,481
(5) Haridasa	29	9,396	4,749	4,647	1,211	—	—
(6) Tulsi Upasak	17	2,518	1,339	1,179	102	—	—
(7) Radh Vallabhi	90	1,344	361	983	—	—	—
(8) Gopabandhu	61	825	318	507	—	—	—
(9) Kalyan Parth	63	137	72	65	—	—	—
(10) Vishnu Varaha	93	121	516	184	61	—	—
(11) Parvati Upasak	102	608	267	341	—	—	—
(12) Vallabha-devi	—	71	44	27	—	—	—
(13) Arundhati-devi	—	66	33	33	—	—	—
(14) Anant Parth	—	20	23	15	—	—	—
(15) Upasak	204	33,393	18,796	14,597	—	—	—
II—Non-believers in Vedic and other deities	13.85	229,363	136,261	193,102	17,964	13,167	4,797
1 Kalyan Parth	8.64	31,323	18,667	12,656	29,619	8,662	20,957
2 Kalyan Parth	1.66	179,345	93,312	86,033	15,096	264	14,832
3 Parvati	40	4,531	3,329	3,202	2,396	1,917	479
4 Parvati Parth	11	2,461	1,212	1,249	2,311	1,391	920
5 Kalyan Parth	80	3,409	1,32	1,082	2	—	—
6 Kalyan Parth	12	2,66	1,48	1,18	813	—	—
7 Kalyan Parth	67	1,11	34	80	1,11	18	—
8 Kalyan Parth	67	1,092	243	849	1,092	18	—
9 Kalyan Parth	63	811	309	502	—	—	—
10 Kalyan Parth	63	254	169	85	—	—	—
11 Kalyan Parth	68	274	178	96	—	—	—
12 Kalyan Parth	3	129	275	394	—	—	—
13 Kalyan Parth	1	11	65	54	—	—	—
14 Kalyan Parth	61	48	29	19	—	—	—
15 Kalyan Parth	31	12	12	9	—	—	—
16 Kalyan Parth	—	47	25	22	—	—	—
17 Kalyan Parth	—	175	69	106	—	—	—
18 Kalyan Parth	—	12	7	5	—	—	—
19 Kalyan Parth	—	26	29	36	—	—	—
III—Worshippers of Mahadevi	21	—	1,121	171	643	231	—
IV—Sect not recorded	—	4	4,764	12	3	299	—
1 Kalyan Parth	300	61,662	21,973	39,689	4,065	4,490	—
2 Kalyan Parth	30	6,66	1,2	1,22	367	281	—
3 Kalyan Parth	1.1	6,66	2,267	4,397	1,763	663	—
4 Kalyan Parth	1	2,13	1,4	12	79	2,1	—
M. Islam	300	228,057	102,966	77,091	4,962	28,211	—
1 Kalyan Parth	67	196,792	64	66	13,557	2,566	—
2 Kalyan Parth	11.67	21,263	11,1	1,1	2,1	1,172	—
3 Kalyan Parth	4	2,191	1	1,1	1,172	—	—
P. Islam	300	2,915	3,426	4,533	169	23	—
1 Kalyan Parth	67	2,915	3,426	4,533	169	23	—
2 Kalyan Parth	2.72	2,915	3,426	4,533	169	23	—

Baroda City			Kadi Division			Navsari Division			Amreli Division.		
Persons.	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons.	Males	Females
9	10	11	12	13	14	15	16	17	18	19	20
78,218	42,103	36,115	752,157	387,162	364,995	217,195	110,070	107,125	155,670	80,439	75,231
71,213	38,710	32,503	78,443	39,773	38,670	210,090	106,804	103,286	144,474	74,611	69,863
57,561	31,521	26,040	63,000	32,000	31,000	205,511	110,085	95,426	20,713	10,631	10,082
53,535	28,335	25,200	59,510	30,013	29,497	116,977	59,085	57,892	34,377	17,777	16,600
35,543	18,690	16,853	26,507	14,073	12,434	73,167	36,094	36,773	89,384	16,203	43,181
18,578	9,572	8,996	14,622	7,391	7,231	40,502	20,984	19,518	14,126	7,580	6,537
11,579	6,186	5,393	13,065	6,710	6,355	14,830	7,325	7,505	9,275	4,441	4,834
16,711	8,651	8,060	20,018	10,081	9,937	7,911	3,687	3,625	64,944	28,206	26,738
4,748	2,451	2,297	10,403	5,203	5,200	1,227	538	629	8,195	4,346	3,849
1,000	500	500	1,000	500	500	1,000	500	500	1,000	500	500
11	5	6	1,655	827	828	698	346	352	146	73	73
21	10	11	1,000	500	500	1,000	500	500	1,000	500	500
16	8	8	701	350	351	170	85	85	408	204	204
61	29	32	1,000	500	500	1,000	500	500	1,000	500	500
63	27	36	11	4	7	4	4	4	1,414	707	707
21	10	11	4	2	2	4,210	2,105	1,964	2,436	1,218	1,022
3,620	2,042	1,578	21,926	13,006	11,920	4,210	2,105	1,964	2,436	1,218	1,022
8,731	4,365	4,366	168,543	84,271	84,272	4,106	2,053	2,053	10,926	5,463	5,463
4,418	2,109	2,309	8,313	4,156	4,157	2,426	1,213	1,213	718	359	359
220	100	120	110,832	55,416	55,416	217	108	109	4,181	2,090	1,981
162	80	82	1,494	747	747	911	455	456	671	335	336
3	1	2	76	38	38	0	0	0	4	2	2
174	87	87	4,266	2,133	2,133	1,134	567	567	3,736	1,868	1,868
511	255	256	202	101	101	52	26	26	123	61	62
53	26	27	2,911	1,455	1,456	1,363	681	682	358	179	180
1,218	609	609	4,910	2,455	2,455	2,386	1,193	1,193	334	167	168
2,209	1,104	1,105	26,963	13,481	13,482	13,810	6,905	6,905	429	214	215
1,846	923	923	24,776	12,388	12,388	2,386	1,193	1,193	144	72	73
240	120	120	1,416	708	708	331	165	166	186	93	94
122	61	61	772	386	386	391	19				

Chapter V

AGE

272. The age distribution of the population for each age year of life up to

Reference to statistics.

5 and then for quinquennial periods up to 70 with a single head for persons aged 70 and over is given in

Imperial Table VII Persons returned as suffering from the four infirmities dealt with at the Census are classified according to the same age periods in Table XII. In Table XIV the ages of certain selected castes are exhibited in connection with the statistics of civil condition and in Table VIII the prevalence of literacy is shown for the total population and for each religion but the age periods selected for these two tables are somewhat less elaborate than those for Table VII. The age statistics so far as they tend to throw light on the proportions of the sexes the marriage customs of the people the degree of education they enjoy and their liabilities at different ages to the infirmities above referred to have been dealt with in separate chapters devoted to these subjects and in the present chapter the discussion will be confined to a consideration of the information to be derived from them regarding the longevity and fecundity of the people and of the changes which have occurred in their age distribution since the previous Census with the reasons for the same. The following Subsidiary Tables at the end of this chapter illustrate the more important points in the statistics by means of proportional figures—

Subsidiary Table I—Age distribution of 100 000 persons of each sex by annual periods.

Subsidiary Table II—Age distribution of 10 000 of each sex in the State and each Natural Division.

Subsidiary Table III—Age distribution of 10 000 of each sex in each main religion.

Subsidiary Table IV—Age distribution of 1 000 of each sex in certain castes.

Subsidiary Table V—Proportion of children under 10 and of persons over 50 to those aged 15-40 as also of married females aged 15-40 per 100 females.

Subsidiary Table VI—Variation of population at certain age periods.

Subsidiary Table VII—Reported birth rate by sex and Natural Division.

Subsidiary Table VIII—Reported death rate by sex and Natural Division.

Subsidiary Table IX—Reported death-rate by sex and age in decade and in selected years per mille living at same age according to the Census of 1901.

Subsidiary Table X—Reported death from certain diseases per mille of each sex.

273. The instructions given to the enumerators were—"Column—

Instructions to the enumerators.

(Age).—Enter the age as it will be on the 10th March 1911. Note that the number of years actually completed are to be entered and not the current year of age. For infants less than one year old enter the word infant and not the number of months since birth."

274. Most of the people in this country did not know their precise age and

ignorance (age

when asked what it is give such vague replies as

at least 6 or seven daslar (seventy) or twenty jandar (twenty) or twenty five thir (twenty five) or thirty thir (thirty) or forty and on. Even when they are given a list of replies there is a tendency to put certain round numbers which are exact multiples of 5 or 10. It is a matter of

everyday experience in our courts that Kolis, Bhils and other illiterate people, when asked to state their age, either say that they do not know it, or give ridiculous replies. With a view to secure as correct an age return as possible, the enumerators were further instructed that, when the reply given appeared grossly absurd from the appearance of the person enumerated, they should consult one or two sensible persons in the locality and put down the age which may be deemed to be the most likely.

275 In spite of these precautions, the age return does not seem to be very reliable. In a progressive or stationary population, the greatest number should be at the age 'under 1 year' and it should steadily decrease from year to year. It will be seen from Subsidiary Table 1 and from the

Diagram showing the actual number of males returned at each age per 100,000

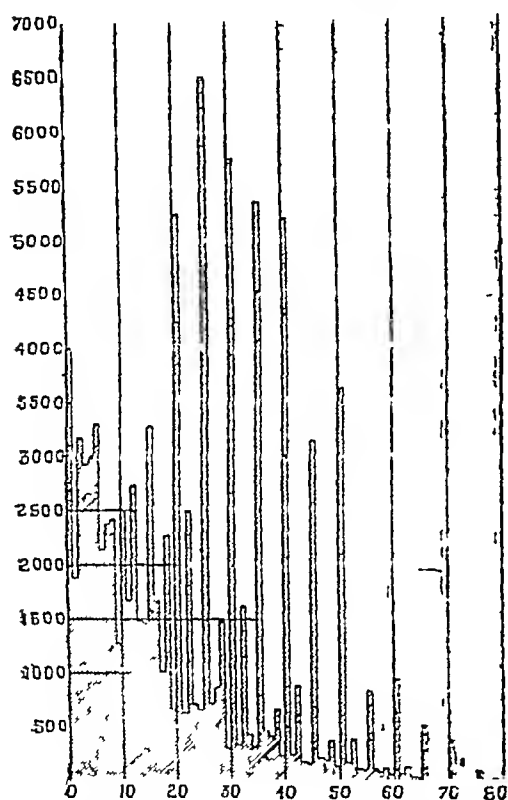


diagram in the margin, which has been prepared from a special table showing the actual ages as returned by the people of this State that children shown as 5 years of age are more numerous than those of 1 year, but they are, in their turn, exceeded by the number of males returned at the ages 20, 25, 30, 35, 40 and 50. This is due mainly to the tendency already alluded to, to return certain favourite numbers which are for the most part multiples of five, the most popular numbers of all are apparently 20, 25, 30, 35, 40 and 50.

The number returned as between 1 and 2 years of age is less than half of that under 1 year. The very small number returned as between 1 and 2 years of age appears to be due to the rule that children under 1 year of age should be entered as "infants." The object of this provision was to avoid the confusion between months and years which would arise if the ages of such children were stated in months. Many children over 1 year of age who were still unweaned and were therefore popularly regarded as infants were shown as such in the census schedules and were accordingly classed as "under 1 year of age" in the course of tabulation. The number of males and females at the ages 20-25 and 25-30 is comparatively greater than what it should be, and shows that amongst both sexes, there is a general desire to be considered young, and many aged 40 or thereabout must have described themselves as 25 or 30 years of age. Amongst old people of both sexes, but especially in the case of females, exaggeration in the matter of age is very common. The number of both sexes aged 60-65 is far greater than their number in the age-period 55-60. The same phenomena are observed when the numbers in the age periods 65-70 and '70 and over' are compared. Females aged '70 and over' are nearly double of those aged 65-70.

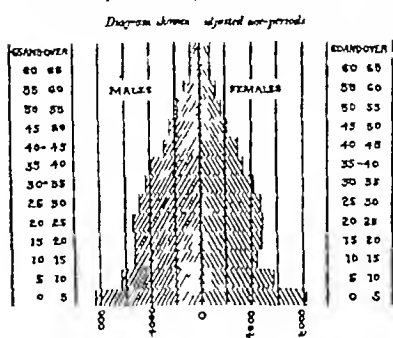
276 These are the main causes of error. They are neither new nor confined to this State. They are common to all Provinces in India both at the present and all previous enumerations.

276 In spite of the above irregularities and errors in the age return, it need not be set aside as useless. The degree of error from census to census may be assumed to be constant and the collation of the results for successive enumerations may

bring to light the alteration in the age distribution of the people which may have taken place owing to famine, plague or other disturbing causes. Again the registration of vital statistics in the State is still very imperfect and we cannot therefore afford to neglect any other source from which a fair approximation to actual facts regarding the mean duration of life and the birth and death-rates may be deduced. In a large population, errors due to over and under statement tend to cancel each other while the plumping on certain favourite numbers can be eliminated by a process known as "smoothing by Bloxam's method," which was described on pages 91 to 93 of the India Administrative Volume for 1901.

277. The most important use to which the age return can be put is the light which it throws on the question of the relative longevity of the people of different religions and localities and at different times. The mean age of the people in each natural division and at each of the last four censuses has been shown in Subsidiary Table II and the corresponding figures for the main religions have been given in Subsidiary Table III. The method by which these figures have been arrived at is as follows:—

In the first place the irregularities in the numbers returned at each age-



period (0-5, 5-10, etc.) have been eliminated by "Bloxam's method." The diagram given in the margin shows the distribution of the total population by age periods according to the method of smoothing adopted. The mean age has been calculated from the number shown as living at each age-period in

the manner described in para. 74 of the last India Census Report. The totals showing the number of persons at the end of each quinquennial period have been multiplied by 5 and raised 1/5 times the total number of persons dealt with and the sum thus obtained has then been divided by the number of persons. It should be clearly understood that no pretence is made to absolute accuracy and an attempt has been made to allow for errors other than fondness for round numbers &c. to a tendency to understate or overstate age, but it is believed that whatever error may attach to this method is uniform for all the figures dealt with and will not therefore vitiate comparison between districts, religions and censuses.

78. Before discussing the figures it is necessary to bear in mind the

precise import of the expression "mean age." As here calculated, mean age refers to the average age of the persons enumerated at the census, i.e., of the living and does not coincide with the mean duration of life or the expectation of life a birth except in the exceptional case when the population has been stationary for at least a genera-

tion The figure largely depends on the relation between the birth and death-rates, and in a growing population, *i.e.*, where the births exceed the deaths, there will be an excess of young persons and the mean age of the living will be less than in a decadent one, where the children are few in number, even though there is no difference in the average longevity of the individuals, who compose the two communities. Variations in the mean age as calculated in Subsidiary Tables II and III may, therefore, be due to a change either in the proportion of births or in the rate of mortality.

279 In discussing variations in mean age, it seems desirable to consider only the figures for males, as it is believed that there is less inaccuracy in the return of their ages than is the case with females. From the figures given in the margin it will be noticed that in the State as a whole, the mean age of males rose slightly during the decade 1891-1901, owing to lesser proportion of children in the

Variations in mean age

Division	Mean age of males in		
	1911	1901	1891
State -	22.7	23.6	23.2
Baroda	23.6	25.1	24.8
Kadi	22.1	23.7	23.2
Nasari	23.3	23.5	23.2
Amali	22.1	24.5	23.7
Baroda City	24.6	27.1	27.7

population on account of the great famine. Since 1901, the proportion of children is comparatively larger, and consequently there has been a fall in the mean age of the living. Calculated separately, the mean age of males in the City of Baroda is the highest in the whole State owing to the large number of immigrants of adult age.

The figures for natural divisions show that the mean age is the highest in the Baroda district, where (owing to its including Baroda City) the proportion of adult immigrants is the greatest. On the other hand, Kadi has the lowest mean age on account of the large number of emigrants of adult age that it sends out.

280 Among religions, Jains have the highest mean age, owing to their being the least prolific. The Animists, on the other hand, have the lowest mean age, owing to greater fecundity and a shorter span of life. The Hindus have a lower mean age than the Mahomedans, because they are comparatively more prolific.

Religion	Mean age of males
Hindu	22.3
Jain	24.7
Musalman	23.4
Animist	20.6

281 We learn from the Sanitary Commissioner's report for 1909-10 that, excluding the years 1899-1900 and 1900-01, when abnormal deaths occurred as the result of the famine, the decennial mean death-rate in the State comes to 27.0 and the birth-rate to 21.6. If these figures were correct, that is, if the death-rate was really higher than the birth-rate, the population of the State, instead of showing as it has done in the census, an increase of four per cent, would have shown a very large decrease. The record of vital statistics in the State being imperfect, the birth and death ratios, based on it, are obviously incorrect, and we must look to some other data from which a fair approximation to the actual facts may be deduced. This is afforded by the mean age referred to in paragraph 277 above. An average age of 22.8 in a stationary population would indicate a death-rate per 1,000 of $\frac{1000}{22.8}$ or about 44. As the population is not stationary but growing, the death-rate, calculated on this basis, would be somewhat less than 44. The average yearly increase in the population is 4 per 1,000 and a death-rate of 44 per 1,000 would therefore give a birth-rate of about 48 per 1,000. The death and birth-rates thus disclosed appear highly probable, having regard to the sanitary conditions and plague and other epidemics prevailing in the State. The birth-rate also should be high in a growing population in which marriage is universal.

28.—The age distribution of the people shows great variations in the State as a whole, as also in its natural divisions at different enumerations (Subsidiary Table II).

Age distribution.

District.	Number of males under 5 per 1000.			
	1871	1901	1921	1941
Baroda State ...	1,470	963	1,323	1,331
Baroda ...	1,797	846	1,319	1,363
Kadi ...	1,613	909	1,364	1,339
N. Amreli ...	1,611	1,302	1,381	1,453
Amreli ...	1,667	931	1,430	1,467

special calamities such as famine plague &c., which disturb the normal age distribution. The birth and death-rates are determined by various factors not easily gauged and they change but slowly. The marked difference in the age distribution occurring within short intervals of ten years must be due to the influence of some special calamity such as famine, plague etc. The effect of a calamity like the famine of 1876-1900 is far reaching and may be described in the words of the India Census Report for 1901 (p. 474) as under—

When a tract is afflicted by famine the mortality rises in greater or less degree according to the extent and duration of the calamity and the effectiveness of the measures taken to mitigate it. All sections of the population, however, are not equally affected: the very old and the very young suffer most, while those in prime of life survive only comparatively small diminution in their numbers. Consequently in the case of the famine the population consists of an unusually small proportion of children and old persons and of a very large proportion of persons in the prime of life, i.e., in the reproductive age. For some years, therefore, in the wake of any great calamity the growth of the population is very rapid. The number of persons capable of adding to the population not having been affected, the actual number of births is very much less than before the famine, but the proportion calculated on the diminished population is much greater and so too is the excess of birth over deaths, so the latter are much below the average of a population consisting of an unusually large proportion of healthy persons in the prime and of comparatively small proportion of persons in the prime of youth, old age or infirmity. There is a very short expectation of life. The increased rate of growth continues for many years, but then, as the persons who, at the time of the famine, were in their prime pass into old age and their place is taken by the generation born shortly before the famine, the numbers greatly reduced by the mortality which then occurred, the birth-rate falls, not only below that of the years following the famine, but also below the average. The disturbance of normal conditions is still not ended and the population continues to swing back and forward in every period of high and low birth-rate, but its oscillations are small. It is only when the cause of the disturbance is removed, as in the case of the famine, that the population returns to its normal state.

In accordance with the general principles laid down in the above extract, we find that in the Baroda and Amreli Districts which suffered from the famine of 1876-7, the number of children under 5 years of age per 1000 males was in 1881 only 1036 and 1017 respectively but in 1891 i.e., after a period of recovery it had risen to 1,419 and 1,470 respectively. The Census of 1901 was preceded by the great famine which affected the whole State and caused appreciable increase in the mortality and it is therefore that we find in all the districts a sharp decline in the proportion of children. The conditions of the decade which has just passed were not quite satisfactory. We had in the mid part of it two or three years of deficient rainfall and more or less plague throughout. But the number of persons adding to the population not having been much affected the number of births after the great famine has been unusually large and we have now in all the districts a much larger proportion of children than ever before.

The proportion of males below 61 in the State in 1901 the number of those aged 10-15 should be less in this Census than ten years previously. A reference to Subsidiary Table II shows that it is so. The proportion of males aged 10-15 to 1,000 persons in the population in the whole State is now 970 against 1,135 in 1901 1,103 in 1891 and 1,203 in 1881.

29.—In Subsidiary Table VI are given the variations in the population at various ages by sex periods. During the decade 1881-1891, although the total population of the State increased by 100 per cent only the increase in the age-period 0-10 was 146 per cent.

Age distribution of different castes

100 per 1,000 per year. Bradman

largest number of males over 100 per 1,000 are, Brahman Anand (240), Brahman Anand (238), Brahman Deshpande (215), Brahman Negre (275), Vanni Desai (215), Vanni Shrinani Hindu (241), Savad (241) and Parsi (276). Conversely, castes and tribes considered low have the smallest proportion of persons of this age, viz., Min (197), Bhavni (190), Chamir (170), Chavli (191), Gola (174), Kumbhari (177), Tulsi (181), Vaghari (182), Bhil

285 There appears to have been a general and progressive increase in the birth rate since 1881. Out of 10,000 of each sex in the State as a whole, there were 253 boys and 274 girls aged 0-1 in 1881, 311 boys and 343 girls in 1891, 145 boys and 156 girls in 1901 and 244 boys and 416 girls in 1911. The low proportion in 1901 was due to the effects of the famine which preceded the Census and if that abnormal period be left out of account, it is clear that there has been a steady rise in the proportion of children from Census to Census. Figures given in Subsidary Table II show that, even in the different districts, the same phenomena are to be observed.

It may be said, however, that five years is too short a period from which to draw any general conclusion, and that we should, therefore, compare the proportion of children under ten years of age. The figures given on the next page refer to the Natural Divisions only, but a more detailed comparison of the figures for the last three Censuses will be found in Subsidiary Table V at

the end of this Chapter "It must be remembered that the variations in the

proportion borne by children to the total population depend not only on the changes in the birth-rate but also on the deaths which occur. If owing to the prevalence of epidemics or general unhealthiness, the mortality amongst adults is

Number of children under 10 per 1,000 of the population

District	Male				Female			
	1911	1901	1891	1881	1911	1901	1891	1881
Baroda State	137	114	140	126	125	111	140	113
Baroda Division	125	107	125	126	118	96	123	105
Koli	145	113	136	133	131	11	119	119
M. Vani	111	131	132	148	111	111	123	111
Amr. II	136	11	116	122	133	111	113	117

high the proportion of children will be greater even though the number of births remain the same as before. On the other hand a general increase in the longevity of the people due to an improvement in their material condition would tend to reduce the proportion which children bear to the total population. Similarly, if there are any causes of mortality especially in the life of children, the proportion of the latter will be reduced accordingly. (Bengal Report 1901 p. 216).

It is very difficult to ascertain how far the proportions have been affected in the different parts of the State by considerations such as these, but taking the figures as they stand, it may be observed that as compared with 1881 the proportion of children aged 10 in 1901 was higher. Famine and plague combined to bring about a heavy fall in the proportion in 1901 but the figures for 1911, except those for 1881, nearly approach those of 1891, and would have exceeded the latter had it not been for the disturbing cause of plague which was prevalent throughout the decade in all the districts and to the infection of which children and females staying in the house are more liable than males. Besides mainly in it epidemic fever, also, carried away a large number of children in the years 1903 and 1901. If the next decade is free from such disturbing causes the proportion of children in the next Census is sure to exceed that of 1891.

86. The proportion of children of both sexes aged 10 per 100 married females aged 15-40

Relative fecundity in different natural divisions.				
Division				
Proportion of children aged 10 of both sexes per 100 married females aged 15-40				
Baroda State	—	—	—	115
Baroda Division	—	—	—	123
Baroda City	—	—	—	119
Koli District	—	—	—	116
Kamori District	—	—	—	114
Amr. Division	—	—	—	114

is highest in the Navari District, where the population is growing especially among the Ambhatri tribes. Then follow Koli, Amr. and Baroda District in order and Baroda City stands last with only 119 children.

The number of both

sexes is the number of married women of child-bearing ages and the proportion of both women in the City is much smaller than elsewhere, owing to immigrants coming to it with their women folk.

88. Turning to the proportion of children amongst the different religions

Relative fecundity in different religions.

Proportion of children under 10 per 1,000		
Religion		
Male		
Female		
Hindu	140	140
Muslim	125	125
Amr.	111	111

is only that it is having a lower proportion of children in the Baroda and Koli Districts than the Hindu population in the State as a whole. The

notice that it is highest among the Amr. and Muslim and lowest among the Muslims. The Hindus occupy a middle place approximately more nearly the Muslim than the Amr. This is a marked difference in the relative longevity of Hindu and Muslim, and the excess of children amongst the former is in all probability due to a higher birth rate. In the Navari (Amr.) and Amr. (Amr.) District. Muslims have a higher proportion of children than Hindu and it

SUBSIDIARY TABLE L—AGE DISTRIBUTION OF 100 000 OF EACH SEX BY ANNUAL PERIODS

AGE				MALES			FEMALES		
				Hind.	Muham- medan.	Both religions	Hind.	Muham- medan.	Both religions
1	2	3	4	5	6	7	8	9	10
T	1	2	3	100,000	100,000	100,000	100,000	100,000	100,000
1	—	—	—	1,318	1,703	2,999	1,113	3,748	4,139
2	—	—	—	1,314	1,642	1,958	2,106	1,781	2,078
3	—	—	—	1,118	2,064	2,118	2,425	2,303	2,429
4	—	—	—	2,671	2,902	6,273	2,379	2,516	2,367
5	—	—	—	2,937	6,296	2,912	2,344	2,112	2,971
6	—	—	—	2,190	2,523	2,679	2,779	6,016	2,799
7	—	—	—	2,907	2,217	2,107	2,801	2,840	2,823
8	—	—	—	2,895	6,164	2,302	2,196	2,064	2,185
9	—	—	—	2,411	2,636	2,444	2,692	6,064	2,769
10	—	—	—	1,317	1,200	1,323	1,176	1,316	1,164
11	—	—	—	2,184	2,679	2,443	1,877	2,102	1,903
12	—	—	—	1,172	1,144	1,132	961	1,216	963
13	—	—	—	2,166	2,907	2,796	2,343	6,661	6,274
14	—	—	—	1,643	1,666	1,412	1,802	1,983	1,643
15	—	—	—	1,512	1,117	1,479	1,340	1,266	1,234
16	—	—	—	2,290	2,120	2,296	2,539	6,216	6,979
17	—	—	—	1,664	1,641	1,631	1,330	1,375	1,444
18	—	—	—	1,796	1,676	1,611	941	1,216	946
19	—	—	—	2,224	2,241	2,279	2,219	2,196	2,212
20	—	—	—	643	623	64	172	467	123
21	—	—	—	6,366	6,231	6,347	6,936	6,123	6,646
22	—	—	—	624	606	621	692	661	696
23	—	—	—	2,520	2,137	2,227	2,197	2,231	2,196
24	—	—	—	671	643	665	643	799	62
25	—	—	—	692	1,102	627	641	713	647
26	—	—	—	6,629	6,629	6,626	7,220	6,278	7,206
27	—	—	—	686	686	682	652	646	678
28	—	—	—	637	772	722	717	716	716
29	—	—	—	1,119	1,199	1,191	1,199	1,254	1,266
30	—	—	—	273	196	266	616	223	246
31	—	—	—	6,612	671	6,613	6,723	6,604	6,723
32	—	—	—	292	219	296	199	223	266
33	—	—	—	1,718	1,636	1,602	1,276	1,661	1,266
34	—	—	—	106	211	261	291	267	260
35	—	—	—	111	223	266	196	176	196
36	—	—	—	5,111	219	5,100	6,222	4,211	6,161
37	—	—	—	37	411	431	267	227	269
38	—	—	—	264	264	259	271	277	271
39	—	—	—	671	664	6	641	426	671
40	—	—	—	223	27	275	116	161	176
41	—	—	—	367	66	667	6,662	6,224	6,79
42	—	—	—	211	264	27	176	193	161
43	—	—	—	1	76	677	206	266	672
44	—	—	—	11	11	117	126	166	119
45	—	—	—	11	266	111	113	66	111
46	—	—	—	21	66	1	206	2,661	2,664
47	—	—	—	1	11	17	166	66	166
48	—	—	—	1,111	1,111	1,111	175	93	172
49	—	—	—	27	1,111	276	27	271	27
50	—	—	—	172	11	172	17	16	166
51	—	—	—	6,17	6,17	2,11	2,062	6,11	2,064

SUBSIDIARY TABLE II—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE STATE AND EACH NATURAL DIVISION.

A. K.	1911.		1901.		1891.		1881.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Baroda Dist.								
Total	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Male	500	500	500	500	500	500	500	500
Female	500	500	500	500	500	500	500	500
Male Age	10	10	10	10	10	10	10	10
Female Age	10	10	10	10	10	10	10	10
Baroda City								
Total	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Male	500	500	500	500	500	500	500	500
Female	500	500	500	500	500	500	500	500
Male Age	10	10	10	10	10	10	10	10
Female Age	10	10	10	10	10	10	10	10
Baroda District								
Total	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Male	500	500	500	500	500	500	500	500
Female	500	500	500	500	500	500	500	500
Male Age	10	10	10	10	10	10	10	10
Female Age	10	10	10	10	10	10	10	10

Source: Census of India, 1911, Vol. I, Part I, Table 1, and Census of India, 1901, Vol. I, Part I, Table 1, and Census of India, 1891, Vol. I, Part I, Table 1, and Census of India, 1881, Vol. I, Part I, Table 1.

SUBSIDIARY TABLE L—AGE DISTRIBUTION OF 100 000 OF EACH SEX BY ANNUAL PERIOD.

AGE	Males			Females		
	Hindu	Muslim	Both religions	Hindu	Muslim	Both religions
1	2	3	4	5	6	7
T 1 1	790 808	140,888	108 808	108 808	108 808	108 808
0	1,918	1,763	1,890	1,173	1,758	1,180
1	1,874	1,651	1,812	1,104	1,701	1,074
2	1,137	1,051	1,114	1,133	1,263	1,125
3	1,671	1,791	1,673	1,170	1,319	1,267
4	1,977	1,794	1,913	1,334	1,319	1,377
5	1,199	1,633	1,470	1,179	1,010	1,199
6	1,077	1,717	1,197	1,021	1,040	1,023
7	1,361	1,444	1,302	1,194	1,044	1,144
8	1,111	1,399	1,111	1,097	1,051	1,099
9	1,137	1,200	1,113	1,173	1,119	1,194
10	1,121	1,170	1,113	1,177	1,102	1,100
11	1,123	1,111	1,117	961	1,113	963
12	1,104	1,057	1,104	1,104	1,051	1,111
13	1,113	1,111	1,113	1,111	1,111	1,111
14	1,111	1,111	1,111	1,111	1,111	1,111
15	1,111	1,111	1,111	1,111	1,111	1,111
16	1,111	1,111	1,111	1,111	1,111	1,111
17	1,111	1,111	1,111	1,111	1,111	1,111
18	1,111	1,111	1,111	1,111	1,111	1,111
19	1,111	1,111	1,111	1,111	1,111	1,111
20	1,111	1,111	1,111	1,111	1,111	1,111
21	1,111	1,111	1,111	1,111	1,111	1,111
22	1,111	1,111	1,111	1,111	1,111	1,111
23	1,111	1,111	1,111	1,111	1,111	1,111
24	1,111	1,111	1,111	1,111	1,111	1,111
25	1,111	1,111	1,111	1,111	1,111	1,111
26	1,111	1,111	1,111	1,111	1,111	1,111
27	1,111	1,111	1,111	1,111	1,111	1,111
28	1,111	1,111	1,111	1,111	1,111	1,111
29	1,111	1,111	1,111	1,111	1,111	1,111
30	1,111	1,111	1,111	1,111	1,111	1,111
31	1,111	1,111	1,111	1,111	1,111	1,111
32	1,111	1,111	1,111	1,111	1,111	1,111
33	1,111	1,111	1,111	1,111	1,111	1,111
34	1,111	1,111	1,111	1,111	1,111	1,111
35	1,111	1,111	1,111	1,111	1,111	1,111
36	1,111	1,111	1,111	1,111	1,111	1,111
37	1,111	1,111	1,111	1,111	1,111	1,111
38	1,111	1,111	1,111	1,111	1,111	1,111
39	1,111	1,111	1,111	1,111	1,111	1,111
40	1,111	1,111	1,111	1,111	1,111	1,111
41	1,111	1,111	1,111	1,111	1,111	1,111
42	1,111	1,111	1,111	1,111	1,111	1,111
43	1,111	1,111	1,111	1,111	1,111	1,111
44	1,111	1,111	1,111	1,111	1,111	1,111
45	1,111	1,111	1,111	1,111	1,111	1,111
46	1,111	1,111	1,111	1,111	1,111	1,111
47	1,111	1,111	1,111	1,111	1,111	1,111
48	1,111	1,111	1,111	1,111	1,111	1,111
49	1,111	1,111	1,111	1,111	1,111	1,111
50	1,111	1,111	1,111	1,111	1,111	1,111

SUBSIDIARY TABLE I—AGE DISTRIBUTION OF 100,000 OF EACH SEX BY ANNUAL PERIODS—*contd*

AGE	MALES			FEMALES		
	Hindu.	Muham madan	Both religions	Hindu	Muham madan	Both religions.
1	2	3	4	5	6	7
51	147	145	147	163	86	156
52	390	399	301	373	276	365
53	101	107	101	138	48	130
54	91	117	93	133	67	127
55	1,341	1,491	1,354	1,187	1,270	1,194
56	94	116	96	89	90	89
57	74	64	73	50	54	51
58	121	76	117	108	86	106
59	46	28	44	41	40	41
60	1,870	2,235	1,901	2,535	2,816	2,560
61	54	46	53	45	39	44
62	117	157	121	115	87	112
63	23	34	24	25	24	23
64	28	25	27	14	24	15
65	512	593	519	530	585	535
66	27	35	28	22	16	22
67	32	59	35	24	28	24
68	26	24	26	28	27	28
69	11	30	12	12	16	12
70	375	480	384	455	581	466
71	18	13	17	11	13	11
72	42	36	42	29	45	30
73	8	17	9	7	18	8
74	8	5	8	3	1	2
75	137	211	144	175	307	186
76	8	5	8	8	8	8
77	6	5	7	7	6	7
78	9	11	9	7	8	7
79	3	6	4	3	24	5
80	131	153	133	188	280	196
81	5	5	5	4	5	4
82	5	10	5	6	6	6
83	4	1	3	3	5	4
84	2		2	1		1
85	22	34	23	23	32	25
86	1	1	1	2	1	2
87	2		2	1		1
88	1	2	1	1	3	1
89	1	2	1			
90	20	41	21	27	59	30
91	1	2	1	3		2
92	1	2	2	1	3	2
93		1			4	1
94	1		1	2	3	2
95	5	11	5	10	16	10
96	1	2	1	2		2
97				1	3	1
98	1	1	1	2	5	2
99	1	1	1	1	1	1
100 and over	7	17	7	9	30	11

SUBSIDIARY TABLE II—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE SPATI AND EACH NATURAL DIVISION--*contd*

Age	1911		1901		1891		1881	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
Kadi Division								
0-1	414	433	137	147	312	346	276	294
1-2	196	216	130	129	161	182	214	231
2-3	331	363	208	223	289	332	274	322
3-4	289	319	217	242	290	315	289	321
4-5	313	300	267	271	414	350	406	424
Total 0-5	1,543	1,661	949	1,012	1,366	1,555	1,369	1,487
5-10	1,192	1,032	1,239	1,237	1,517	1,494	1,513	1,451
10-15	931	798	1,407	1,259	1,191	1,007	1,219	1,080
15-20	901	810	1,156	1,044	891	760	885	773
20-25	977	1,060	1,029	1,012	875	942	875	921
25-30	1,006	1,033	984	954	850	878	809	846
30-35	867	931	838	836	815	846	806	814
35-40	658	627	622	600	516	621	655	558
40-45	670	737	633	714	627	669	661	699
45-50	348	321	417	475	282	263	303	349
50-55	455	496	384	459	166	190	301	533
55-60	142	122	143	144	124	109	182	181
60-65	195	258						
65-70	42	10	239	424	390	171	380	461
70 & over	73	74						
Mean Age	22.10	22.74	23.71	24.60	23.25	23.54	24.34	23.94
Navsari Division								
0-1	416	412	218	231	431	340	291	290
1-2	201	209	186	187	173	190	228	243
2-3	320	335	259	283	297	337	297	325
3-4	340	362	304	356	355	403	366	404
4-5	331	312	335	426	335	354	338	341
Total 0-5	1,611	1,660	1,302	1,463	1,491	1,621	1,493	1,613
5-10	1,217	1,181	1,360	1,358	1,520	1,492	1,465	1,419
10-15	1,097	1,039	1,327	1,172	1,131	996	1,145	997
15-20	834	853	961	916	767	771	718	701
20-25	833	972	918	876	811	448	830	898
25-30	898	942	701	826	895	886	895	883
30-35	774	836	766	696	823	830	848	862
35-40	762	637	711	682	695	584	720	620
40-45	538	558	519	550	600	652	600	630
45-50	460	369	413	412	483	337	390	430
50-55	361	336	374	382	362	390	408	442
55-60	195	170	202	215	161	111	189	197
60-65	193	226						
65-70	46	90	326	452	468	449	340	453
70 & over	101	131						
Mean Age	22.25	22.09	23.49	23.88	23.24	23.19	24.17	23.61
Amreli Division								
0-1	497	407	120	149	342	361	308	320
1-2	201	231	131	170	186	221	119	131
2-3	351	373	201	222	301	348	161	190
3-4	319	359	199	239	314	369	229	270
4-5	293	301	274	356	291	331	230	265
Total 0-5	1,567	1,677	931	1,136	1,430	1,633	1,017	1,155
5-10	1,077	1,062	1,273	1,149	1,372	1,368	1,330	1,385
10-15	904	865	1,498	1,502	1,001	851	1,345	1,251
15-20	1,015	900	936	897	827	725	976	833
20-25	1,011	1,059	961	979	1,020	1,095	1,002	1,021
25-30	936	965	880	851	1,011	930	985	964
30-35	781	776	914	781	935	968	916	851
35-40	612	601	673	579	579	505	592	540
40-45	669	709	618	647	606	645	687	916
45-50	388	340	368	433	282	232	425	469
50-55	456	471	516	496	435	439	426	418
55-60	166	133	189	281	115	99	126	118
60-65	216	329						
65-70	61	59	266	366	397	556	334	410
70 & over	88	111						
Mean Age	22.06	22.87	24.50	24.69	23.69	23.80	23.71	24.07

N.B.—Mean age for 1911 and 1891 (for Districts) has been calculated from the figures of age-patrols without any process of smoothing. Figures for 1911 have been taken from that Report.

SUBSIDIARY TABLE III.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN MAIN BELGIUM.

[illegible]

**SUBSIDIARY TABLE III.—AGE DISTRIBUTION OF 10,000 OF
EACH SEX IN MAIN RELIGIONS—*con'd***

AGE	1911		1901		1891		1881	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
Animists								
0—4	488	507	186	223	358	372	288	306
1—4	238	230	220	216	203	217	204	202
5—9	366	397	258	341	321	406	310	407
10—14	101	155	315	388	390	499	461	472
15—19	406	421	391	429	368	435	426	452
Total	1,902	2,023	1,433	1,637	1,619	1,929	1,799	1,949
20—24	1,385	1,410	1,202	1,204	1,712	1,653	1,733	1,669
25—29	914	909	1,205	1,172	1,113	891	1,065	906
30—34	724	817	1,028	916	779	818	620	652
35—39	738	735	1,027	972	842	1,025	761	863
40—44	970	975	777	851	926	914	858	928
45—49	819	885	792	698	795	829	813	867
50—54	821	641	644	608	690	620	729	584
55—59	518	516	524	550	527	496	638	783
60—64	436	316	373	369	316	274		
65—69	301	200	401	288	320	278	313	355
70—74	147	147	226	205	107	107	165	150
75—79	160	166						
80—84	63	7	32	100	196	236	206	291
85—89	19	16						
90 & over								
Mean Age	20.50	19.92	22.54	22.12	21.37	20.79	21.28	21.01
Muslimans								
0—1	370	379	176	178	299	333	244	249
1—2	168	176	147	149	156	172	163	170
2—3	305	337	207	203	251	280	229	247
3—4	288	322	201	216	218	278	237	259
4—5	299	311	251	270	276	290	262	266
Total	1,430	1,288	985	1,016	1,250	1,353	1,135	1,200
5—10	1,120	1,019	1,182	1,197	1,288	1,287	1,291	1,286
10—15	952	856	1,310	1,141	1,082	907	1,216	1,056
15—20	874	829	967	917	829	765	801	735
20—25	989	1,061	981	1015	957	1,018	898	969
25—30	913	970	917	918	896	922	936	930
30—35	800	892	915	830	923	920	928	913
35—40	659	611	630	623	639	566	676	613
40—45	693	712	681	713	720	730	584	504
45—50	439	445	489	429	346	293	422	511
50—55	494	489	470	494	503	536	523	584
55—60	177	154	190	192	144	123	171	176
60—65	219	209						
65—70	71	67	320	486	443	571	419	523
70 & over	107	147						
Mean Age	23.12	23.47	23.80	25.26	25.03	25.34	24.38	24.88

A. B.—Mean age figures for 1901 have been taken from the last report and those for 1891 and 1881 have been calculated on the figures for age-periods without the process of adjustment (on clothing)

SUB IDIARY TABLE III—AGE DISTRIBUTION OF 10,000 OF
EACH SEX IN MAIN RELIGIONS—contd

	1911		1901		1891		1881	
	Male	Female	Male	Female	Male	Female	Male	Female
Parda								
1	1	1	1	1	1	1	1	1
2	1	1	1	1	1	1	1	1
3	1	1	1	1	1	1	1	1
4	1	1	1	1	1	1	1	1
5	1	1	1	1	1	1	1	1
6	1	1	1	1	1	1	1	1
7	1	1	1	1	1	1	1	1
8	1	1	1	1	1	1	1	1
9	1	1	1	1	1	1	1	1
10	1	1	1	1	1	1	1	1
11	1	1	1	1	1	1	1	1
12	1	1	1	1	1	1	1	1
13	1	1	1	1	1	1	1	1
14	1	1	1	1	1	1	1	1
15	1	1	1	1	1	1	1	1
16	1	1	1	1	1	1	1	1
17	1	1	1	1	1	1	1	1
18	1	1	1	1	1	1	1	1
19	1	1	1	1	1	1	1	1
20	1	1	1	1	1	1	1	1
21	1	1	1	1	1	1	1	1
22	1	1	1	1	1	1	1	1
23	1	1	1	1	1	1	1	1
24	1	1	1	1	1	1	1	1
25	1	1	1	1	1	1	1	1
26	1	1	1	1	1	1	1	1
27	1	1	1	1	1	1	1	1
28	1	1	1	1	1	1	1	1
29	1	1	1	1	1	1	1	1
30	1	1	1	1	1	1	1	1
31	1	1	1	1	1	1	1	1
32	1	1	1	1	1	1	1	1
33	1	1	1	1	1	1	1	1
34	1	1	1	1	1	1	1	1
35	1	1	1	1	1	1	1	1
36	1	1	1	1	1	1	1	1
37	1	1	1	1	1	1	1	1
38	1	1	1	1	1	1	1	1
39	1	1	1	1	1	1	1	1
40	1	1	1	1	1	1	1	1
41	1	1	1	1	1	1	1	1
42	1	1	1	1	1	1	1	1
43	1	1	1	1	1	1	1	1
44	1	1	1	1	1	1	1	1
45	1	1	1	1	1	1	1	1
46	1	1	1	1	1	1	1	1
47	1	1	1	1	1	1	1	1
48	1	1	1	1	1	1	1	1
49	1	1	1	1	1	1	1	1
50	1	1	1	1	1	1	1	1
51	1	1	1	1	1	1	1	1
52	1	1	1	1	1	1	1	1
53	1	1	1	1	1	1	1	1
54	1	1	1	1	1	1	1	1
55	1	1	1	1	1	1	1	1
56	1	1	1	1	1	1	1	1
57	1	1	1	1	1	1	1	1
58	1	1	1	1	1	1	1	1
59	1	1	1	1	1	1	1	1
60	1	1	1	1	1	1	1	1
61	1	1	1	1	1	1	1	1
62	1	1	1	1	1	1	1	1
63	1	1	1	1	1	1	1	1
64	1	1	1	1	1	1	1	1
65	1	1	1	1	1	1	1	1
66	1	1	1	1	1	1	1	1
67	1	1	1	1	1	1	1	1
68	1	1	1	1	1	1	1	1
69	1	1	1	1	1	1	1	1
70	1	1	1	1	1	1	1	1
71	1	1	1	1	1	1	1	1
72	1	1	1	1	1	1	1	1
73	1	1	1	1	1	1	1	1
74	1	1	1	1	1	1	1	1
75	1	1	1	1	1	1	1	1
76	1	1	1	1	1	1	1	1
77	1	1	1	1	1	1	1	1
78	1	1	1	1	1	1	1	1
79	1	1	1	1	1	1	1	1
80	1	1	1	1	1	1	1	1
81	1	1	1	1	1	1	1	1
82	1	1	1	1	1	1	1	1
83	1	1	1	1	1	1	1	1
84	1	1	1	1	1	1	1	1
85	1	1	1	1	1	1	1	1
86	1	1	1	1	1	1	1	1
87	1	1	1	1	1	1	1	1
88	1	1	1	1	1	1	1	1
89	1	1	1	1	1	1	1	1
90	1	1	1	1	1	1	1	1
91	1	1	1	1	1	1	1	1
92	1	1	1	1	1	1	1	1
93	1	1	1	1	1	1	1	1
94	1	1	1	1	1	1	1	1
95	1	1	1	1	1	1	1	1
96	1	1	1	1	1	1	1	1
97	1	1	1	1	1	1	1	1
98	1	1	1	1	1	1	1	1
99	1	1	1	1	1	1	1	1
100	1	1	1	1	1	1	1	1
Christian								
1	1	1	1	1	1	1	1	1
2	1	1	1	1	1	1	1	1
3	1	1	1	1	1	1	1	1
4	1	1	1	1	1	1	1	1
5	1	1	1	1	1	1	1	1
6	1	1	1	1	1	1	1	1
7	1	1	1	1	1	1	1	1
8	1	1	1	1	1	1	1	1
9	1	1	1	1	1	1	1	1
10	1	1	1	1	1	1	1	1
11	1	1	1	1	1	1	1	1
12	1	1	1	1	1	1	1	1
13	1	1	1	1	1	1	1	1
14	1	1	1	1	1	1	1	1
15	1	1	1	1	1	1	1	1
16	1	1	1	1	1	1	1	1
17	1	1	1	1	1	1	1	1
18	1	1	1	1	1	1	1	1
19	1	1	1	1	1	1	1	1
20	1	1	1	1	1	1	1	1
21	1	1	1	1	1	1	1	1
22	1	1	1	1	1	1	1	1
23	1	1	1	1	1	1	1	1
24	1	1	1	1	1	1	1	1
25	1	1	1	1	1	1	1	1
26	1	1	1	1	1	1	1	1
27	1	1	1	1	1	1	1	1
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29	1	1	1	1	1	1	1	1
30	1	1	1	1	1	1	1	1
31	1	1	1	1	1	1	1	1
32	1	1	1	1	1	1	1	1
33	1	1	1	1	1	1	1	1
34	1	1	1	1	1	1	1	1
35	1	1	1	1	1	1	1	1
36	1	1	1	1	1	1	1	1
37	1	1	1	1	1	1	1	1
38	1	1	1	1	1	1	1	1
39	1	1	1	1	1	1	1	1
40	1	1	1	1	1	1	1	1
41	1	1	1	1	1	1	1	1
42	1	1	1	1	1	1	1	1
43	1	1	1	1	1	1	1	1
44	1	1	1	1	1	1	1	1
45	1	1	1	1	1	1	1	1
46	1	1	1	1	1	1	1	1
47	1	1	1	1	1	1	1	1
48	1	1	1	1	1	1	1	1
49	1	1	1	1	1	1	1	1
50	1	1	1	1	1	1	1	1
51	1	1	1	1	1	1	1	1
52	1	1	1	1	1	1	1	1
53	1	1	1	1	1	1	1	1
54	1	1	1	1	1	1	1	1
55	1	1	1	1	1	1	1	1
56	1	1	1	1	1	1	1	1
57	1	1	1	1	1	1	1	1
58	1	1	1	1	1	1	1	1
59	1	1	1	1	1	1	1	1
60	1	1	1	1	1	1	1	1
61	1	1	1	1	1	1	1	1
62	1	1	1	1	1	1	1	1
63	1	1	1	1	1	1	1	1
64	1	1	1	1	1	1	1	1
65	1	1	1	1	1	1	1	1
66	1	1	1	1	1	1	1	1
67	1	1	1	1	1	1	1	1
68	1	1	1	1	1	1	1	1
69	1	1	1	1	1	1	1	1
70	1	1	1	1	1	1	1	1
71	1	1	1	1	1	1	1	1
72	1	1	1	1	1	1	1	1
73	1	1	1	1	1	1	1	1
74	1	1	1	1	1	1	1	1
75	1	1	1	1	1	1	1	1
76	1	1	1	1	1	1	1	1
77	1	1	1	1	1	1	1	1
78	1	1	1	1	1	1	1	1
79	1	1	1	1	1	1	1	1
80	1	1	1	1	1	1	1	1
81	1	1	1	1	1	1	1	1
82	1	1	1	1	1	1	1	1
83	1	1	1	1	1	1	1	1
84	1	1	1	1	1	1	1	1
85	1	1	1	1	1	1	1	1
86	1	1	1	1	1	1	1	1
87	1	1	1	1				

SUBSIDIARY TABLE V—PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 50 TO THOSE AGED 15-40 ALSO OF MARRIED FEMALES AGED 15-40 PER 100 FEMALES.

DISTRICT OR TERRITORY.	PROPORTION OF CHILDREN BOTH SEXES PER 100.						PROPORTION OF PERSONS OVER 50 PER 100 AGED 15-40.						Number of married females aged 15-40 per 100 females of all ages.		
	Persons aged 15-40.			Married females aged 15-40.			1911		1901		1991				
	1911	1901	1911	1911	1901	1911	Male	Female	Male	Female	Male	Female	1911	1901	1911
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Baroda Stat	88	88	88	143	136	142	41	47	39	44	43	32	27	24	36
Baroda Division	84	88	60	134	122	141	44	51	36	43	43	33	29	24	39
Baroda City	41	35	41	119	117	111	50	53	36	33	37	37	33	23	37
Kadi Division	41	15	71	143	129	174	41	48	33	36	43	33	27	23	23
N. part Division	63	67	76	136	171	177	44	48	46	49	79	80	34	23	34
Anand Division	61	53	64	148	151	163	44	66	43	33	41	31	22	29	27

**SUBSIDIARY TABLE VI—VARIATION IN POPULATION
AT CERTAIN AGE PERIODS.**

DISTRICT OR TERRITORY	Period.	VARIATION PER CENT IN POPULATION (INCREASE AND DECREASE—).						
		15-40 years.	5-15	10-19	15-40	15-40	15-40	15 and over.
		1	2	3	4	5	6	7
Baroda Stat	1911-1901	+ 30.3	+ 14.6	+ 9.9	+ 30.9	+ 9.1	+ 16.7	
	1901-1991	- 15.2	- 25.6	+ 11	- 22.4	+ 14.7	- 46.6	
	1901-1911	+ 4.1	+ 22	- 22.4	+ 22	+ 4.9	+ 29.9	
Baroda Division	1911-1901	+ 3.9	+ 9.9	- 11.9	+ 7.7	+ 11.6	+ 18	
	1901-1991	- 27.9	- 36	- 33	- 11	+ 3.3	- 13.4	
	1901-1911	+ 8.79	+ 37.6	- 36.4	+ 4.6	- 11.9	+ 17.4	
Baroda City	1911-1901	+ 9.8	+ 36.6	- 9.9	+ 3.7	+ 3.9	+ 18	
	1901-1991	- 13.9	- 18	+ 11.6	- 11.9	- 6.7	- 27.7	
	1901-1911	- 4.1	+ 4.9	- 18	- 4.3	- 11.1	+ 13.9	
K. U. Division	1911-1901	+ 11.1	+ 14.1	+ 6.3	+ 11.6	+ 9.1	+ 18.8	
	1901-1991	- 24.1	- 32.1	- 7.9	- 13.1	- 11.7	- 51.9	
	1901-1911	- 8.3	+ 21.2	- 35.4	- 9.9	+ 3.3	+ 19.7	
N. part Division	1911-1901	+ 11.1	+ 17.1	+ 13.3	+ 6.8	+ 6.3	+ 13.8	
	1901-1991	0	- 13.3	+ 10.3	+ 6.2	- 3.3	- 9.2	
	1901-1911	+ 11.6	+ 15.1	- 6.6	+ 13.3	+ 7.7	+ 13.9	
Anand Division	1911-1901	+ 27.1	+ 44.6	- 22.9	+ 10.6	+ 11.4	+ 31.4	
	1901-1991	- 3	- 33.6	+ 14.2	- 4.3	+ 13.8	- 36.9	
	1901-1911	+ 3.79	+ 27.3	- 41.3	+ 3.6	- 6.3	+ 7.1	

SUBSIDIARY TABLE VII.—REPORTED BIRTH-RATE BY SEX AND
NATURAL DIVISIONS

YEAR.	NUMBER OF BIRTHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1901)									
	Baroda State		Baroda Division		Kadi Division		Navsari Division		Amreli Division	
	Male.	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1900—01 ..	72	64	61	54	53	44	144	129	88	82
1901—02 ..	22.2	30.8	22.8	21.8	19.6	17.7	30.3	28.1	19.3	18.4
1902—03 ..	19.0	17.9	17.1	16.3	17.6	15.9	26.0	25.0	21.6	20.1
1903—04 ..	20.8	19.8	19.3	19.1	17.9	16.4	28.8	28.0	27.0	24.6
1904—05 ..	22.8	21.8	22.2	21.8	19.4	17.6	32.4	31.0	24.9	25.9
1905—06 ..	22.5	21.3	22.9	22.4	18.5	16.6	33.5	31.9	23.1	20.9
1906—07 ..	22.2	20.9	23.6	22.8	16.6	15.0	30.4	28.5	29.9	28.9
1907—08 ..	24.8	23.7	21.3	23.3	20.8	14.0	30.5	32.6	30.7	30.6
1908—09 ..	25.7	24.0	25.9	24.9	22.6	20.0	33.6	30.5	29.4	28.7
1909—10 ..	25.6	24.0	25.4	25.0	21.9	19.3	34.1	31.7	30.2	29.3

SUBSIDIARY TABLE VIII.—REPORTED DEATH-RATE BY SEX AND
NATURAL DIVISIONS

YEAR.	NUMBER OF DEATHS PER 1,000 OF TOTAL POPULATION (CENSUS 1901)									
	Baroda State		Baroda Division		Kadi Division		Navsari Division		Amreli Division	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1900—01 ..	117	140	60	44	73.8	44	45.7	51.1	51.0	69.4
1901—02 ..	30.4	28.8	6.5	37.0	28.0	24.1	27.2	27.7	24.0	24.2
1902—03 ..	31.3	31.9	42.5	49.0	22.8	19.7	5.9	32.0	30.9	50.7
1903—04 ..	33.0	33.7	22.0	32.0	32.0	22.2	34.1	31.6	42.8	46.0
1904—05 ..	24	44	25.0	26.5	22.1	22.2	5.3	30.9	2.8	21.6
1905—06 ..	24.5	23.1	23.0	23.1	24.3	23.1	2.3	25.0	31.4	19.9
1906—07 ..	32.7	32.1	—	25.1	41.5	41.1	2	26.3	27.3	22.3
1907—08 ..	25.1	27.0	41.1	25.1	30.4	27.7	—	23.8	24.1	22.7
1908—09 ..	25.0	11.2	11.2	20.3	44.0	21.0	2.7	22.4	17.1	18.8
1909—10 ..	25.5	23.0	23.0	24.5	22.5	23.5	2.7	22.7	19.5	18.6

SUBSIDIARY TABLE IX.—REPORTED DEATH RATE BY SEX AND AGE IN
DECADE AND IN SELECTED YEARS PER MILL LIVING AT SAME AGE
ACCORDING TO THE CENSUS OF 1901

AGE	A DECADE OF DECADE		1901		1902		1907		1908	
	M	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
All age	21,481	25,913	313	319	313	319	327	329	323	319
Under 1 year	223	3,396	13	34	36	36	43	33	44	39
1—	3,79	3,326	44	29	33	44	12	41	33	34
2—	1,877	1,679	17	20	12	13	16	16	16	16
3—	1,65	1,671	14	20	14	16	16	22	16	17
4—	1,43	1,444	3	14	13	14	22	22	19	19
5—	1,31	1,377	2	13	11	11	17	19	23	27
6—	1,238	1,399	14	13	12	17	16	16	20	24
7—	1,14	1,077	4	13	13	13	13	13	14	14
8—	1,029	1,071	31	31	32	31	39	39	31	37
Grand total	2,001	2,11	29	3	31	31	31	31	30	31

SUBSIDIARY TABLE X.—REPORTED DEATHS FROM CERTAIN DISEASES PER
MILLE OF EACH SEX.

Y R	WHOLE PROVINCE					CHINA				
	Actual number of deaths		Ratio per mille of each sex		Total	Actual number of deaths		Ratio per mille of each sex	Total	Ratio per mille of each sex
	Total	Male	Female	Male	Female	Total	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1901—1	16,325	63,361	60,373	317	319	3,031	1,733	1,13	13	19
1901—2	17,394	70,60	37,31	304	30	73	46	36	0-03	0-14
1901—3	41	21,444	30,167	313	313	73	73	73	0-02	0-04
1901—4	6,372	31,473	31,459	339	339	131	73	73	0-07	0-04
1901	227	73	23,053	269	9-9	111	64	33	0-06	0-04
1906—10	1,221	21,131	31,999	325	329	413	307	300	0-07	0-04
1906—4	6-1	25-13	23,373	373	376	33	44	30	0-04	0-04
1906—10	27-9	23,644	23,037	323	313	192	232	211	0-03	0-02
1907—1	4	2	29,734	273	329	294	1-1	104	0-1	0-1
Y R	PE LI-FU					FEVER				
	Actual number of deaths		Ratio per mille of each sex		Total	Actual number of deaths		Ratio per mille of each sex	Total	Ratio per mille of each sex
	Total	Male	Female	Male	Female	Total	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
2—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
3—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
4—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
5—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
6—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
7—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
8—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
9—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
10—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3
11—	177	1	166	3	0-2	31-3	31-3	30-19	30-1	31-3

SUBSIDIARY TABLE X—REPORTED DEATHS FROM CERTAIN DISEASES PER
MILLE OF EACH SEX—*contd*

YEAR	DYSENTERY AND DIARRHEA					INJURIES				
	Actual number of deaths			Ratio per mille of each sex		Actual number of deaths			Ratio per mille of each sex	
	Total	Male	Female	Male	Female	Total	Male	Female	Male	Female
1	22	23	24	25	26	27	28	29	30	31
1900—01	6,559	3,907	2,652	3.9	2.8	376	205	171	0.2	0.2
1901—02	1,375	752	623	0.7	0.7	426	235	191	0.2	0.2
1902—03	1,226	689	537	0.75	0.6	425	227	198	0.2	0.2
1903—04	1,050	577	473	0.5	0.5	411	218	193	0.2	0.2
1904—05	958	557	401	0.54	0.4	376	204	172	0.2	0.2
1905—06	951	545	406	0.5	0.4	310	188	122	0.18	0.14
1906—07	916	489	427	0.5	0.42	380	188	192	0.18	0.2
1907—08	1,067	601	466	0.6	0.5	465	243	222	0.2	0.2
1908—09	992	548	444	0.5	0.5	508	240	268	0.2	0.3
1909—10	900	520	380	0.5	0.4	455	228	227	0.2	0.2

YEAR	PLAGUE					RESPIRATORY DISEASES					ALL OTHER CAUSES				
	Actual number of deaths			Ratio per mille of each sex		Actual number of deaths			Ratio per mille of each sex		Actual number of deaths			Ratio per mille of each sex	
	Total	Male	Female	Male	Female	Total	Male	Female	Male	Female	Total	Male	Female	Male	Female
1	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46
1900—01		Figures for plague are not available									14,229	7,974	6,255	7.8	6.6
1901—02											11,170	5,469	5,701	5.1	6.04
1902—03											16,641	7,818	8,823	7.7	9.4
1903—04											26,282	12,784	13,498	12.7	14.3
1904—05											16,322	7,784	8,538	7.7	9.02
1905—06											11,633	5,788	5,845	5.75	6.28
1906—07											24,547	12,069	12,478	11.93	15.2
1907—08	6,416	3,251	3,165	3.2	3.4	119	66	53	0.06	0.06	7,106	3,726	3,380	3.73	3.6
1908—09	3,880	1,941	1,939	1.9	2.05	467	250	187	0.3	0.2	5,607	2,953	2,654	2.9	2.8
1909—10	4,381	2,191	2,190	2.2	2.3	862	504	358	0.5	0.4	5,358	2,781	2,577	2.7	2.7

Chapter VI

SEX.

290. Imperial Table VII shows the distribution of the sexes for the State as a whole and for each district and religion by age-periods. The following Subsidiary Tables at the end of this chapter exhibit the main features of the statistics in proportionate parts and also furnish further information relating to sexes from the vital statistics —

Subsidiary Table I.—General proportion of the sexes by natural divisions and districts.

Subsidiary Table II.—Number of females per 1000 males at different age-periods by religions at each of the last three Censuses.

Subsidiary Table III.—Number of females per 1000 males at different age-periods by religions and natural divisions.

Subsidiary Table IV.—Number of females per 1000 males for certain selected castes.

Subsidiary Table V.—Actual number of births and deaths reported for each sex during the decades 1891-1900 and 1901-1910.

Subsidiary Table VI.—Number of deaths of each sex at different ages.

291. The return of females is likely to be less accurate than that of males in India owing to the peculiar customs and habits of the people. It is possible that some portion of unmarried girls who have passed the age of puberty while still unmarried, and young married women living in *pardak* may not be reported. But in Gujarat, except in the upper groups in a few castes like Rajputs, Marathas and Lowa Kantis and some high class Mohammedan families *pardak* is not observed and no special stigma attaches to those who do not marry their girls before the age of puberty. There is therefore no motive to conceal females from enumeration. Precautionary measures were however taken to see that females were not left out of the count. Influential members from the castes in which concealment of females was likely accompanied the Enumerators and satisfied themselves that no one was left out. In testing the work of the Enumerators Supervisors and Charge Superintendents specially tested the entries of females in such quarters, but failed to detect any tendency towards concealment. So far as this State is concerned I have therefore no reason to suppose that the return of females is less accurate than that of males.

292. In all European countries except Bulgaria, Greece and a few others the females outnumber the males. The excess of females is 68 per 1000 males in England and Wales and 61 in Denmark. In India on the other hand the male population is generally in excess and in the whole country taken together there are only 953 females to 1000 males. The only exception to the general rule is furnished by Madras, Central Provinces, State of Bengal and the Cochin State. In the Bombay Presidency there are 990 females to 1000 males. From Imperial Table VII we find that there were 1,053,135 males and 9,68,663 females in this State on the 10th March 1911. The males are thus numerically in excess of the females by 90 or in other words in the State as a whole there are only 953 females to 1000 males.

293. The divergent which exists in the different parts of the State is nowhere more clearly illustrated than in the proportion of the sexes. From the figures given in the next page it will be seen that the proportion of females to males is 953 in the whole of the State, but in some districts it is as high as 1000 and in others as low as 900.

portions of the sexes approach an equality in the Navsari District. Then

Division	No of females to 1,000 males	follow Kadi, Amreli and Baroda Districts in order and Baroda City stands last with only
Baroda State ..	925	
Baroda Division exclusive of City	872	
Baroda City	853	
Kadi Division ..	947	
Navsari Division ..	982	
Amreli Division	940	

853 females to 1,000 males

294 The above observations refer to the actual population of the persons enumerated in the State, irrespective of the place where they were born. The proportion of the sexes is affected by migration from one to the State. In order to ascertain

Proportion in natural population

the proportions in the natural population, i.e., the persons born in the State, we must discount the effect of migration by deducting the persons who have come into the State from outside and adding those born in it who have gone elsewhere. Thus calculated, the proportion of females to 1,000 males for the whole State is 927, which shows that in the State as a whole, migration does not much disturb the sex proportions. We have no means for exactly determining similar proportions for the districts, for though we know how many persons have immigrated into each district from other parts of India and also how many have emigrated from the State to other parts of India, we do not know how many of the latter have emigrated from each of the districts. The figures supplied by the other provinces refer to the Baroda State as a whole and not to its districts. But as immigration and emigration vary almost equally in the State as a whole, as also in its component parts, the proportions of sexes in the actual, as also in the natural population, remain almost the same.

295 If there was any concealment of females, it might naturally be expected that the Mahomedans with their greater reticence in all matters which

Proportions of females to 1,000 males in different religions

Religion	Baroda State	Baroda District (ex of City)	Baroda City	Kadi District	Navsari District	Amreli District
All religions	925	872	853	947	982	939
Hindu	918	866	857	942	973	935
Jain	987	908	915	1,051	778	929
Mahomedan	939	866	860	965	1,071	982
Parsi	1,326	473	759	67	1,421	933
Christian	867	955	433	731	622	142
Animistic	960	963			960	

concern their females, would have a smaller proportion of women in the Census than the Hindus, but this is not the case. In the State as a whole, they have 939

females to 1,000 males, while the Hindus have only 918. If the figures for the different parts of the State are examined, it will be found that except in the Baroda District, where the proportions of the two religions are equal, in every district the proportion of females is higher than amongst the Hindus. In the Navsari District, Mahomedan females outnumber their males, owing mainly to the males going abroad to Africa, Burma, etc., for employment, leaving their females at home. The Animistic tribes, among whom early marriages are rare, have a relatively larger number of women than Hindus or Mahomedans. Jains also show higher ratio than Hindus in the State as a whole, but when we consider the districts separately, we find that in the Navsari and Amreli Districts, the ratio of females amongst them is smaller than amongst the Hindus, whilst in the Kadi and Baroda Districts it is higher. The higher ratio is explained by the fact that many Jains from these districts have emigrated to Bombay and other places leaving their females at home. Our Kadi District, the home of more than half of our Jain population, is well-known for sending out Jain emigrants to Bombay, Poona and other places in the Deccan. This explains the actual excess of Jain females over Jain males in the Kadi District. The Parsis

the Animistic tribes. This would show that in all the main religions, the number of males born exceeds that of females in the general ratio of 1,023 to 1,000. Elsewhere in India also, males are in excess of females at birth. But in spite of the larger number of boys at birth, they are fewer in number than girls in the second, third and the fourth year, in the general population. At age 5, females are actually in excess of males amongst Musalmans, Jains, Parsis and the Animistic tribes, while among Hindus, their proportion is slightly lower. The general average for both the sexes in all religions is equal and the advantage which males had over females at birth disappears within the first five years of life. The proportion of females declines from age 5 onwards to age 20 in all religions except among the Parsis and the Animistic tribes and again rises in the age-period 20-25, with the result that though females still continue to be in defect among Hindus, Jains, Musalmans, Parsis and the Animistic tribes, they are somewhat in excess of males at age 25-30, the previous excess of females over males continues only among the Parsis. In the age-period 30-40 and 40-50, females are in defect of males in all religions except among Jains and Parsis, while in the age-period 60 and over, females are in excess of males in all religions.

299 Having regard to the fact that in the population as a whole, the proportion of males is greater than that of females in the earliest years of life, their larger proportion at birth is naturally to be expected. I have already stated in the chapter on Movement of Population that the record of vital statistics in the State is not accurate, but as there is no reason to suppose that vital occurrences relating to females are less reported than those relating to males, the record of statistics, such as it is, may be looked into to give an

Excess of males per 1,000 females at birth

According to census	According to vital statistics
28	125

indication of the relatively greater or less proportion of births and deaths among males and females. Subsidiary Tables V and VI, which have been prepared from vital statistics furnished by the Sanitary Commissioner, show that the vital statistics also, like the Census, show that at birth, males are more numerous than females. As regards mortality also, like the Census, the vital statistics show that it is higher amongst males than amongst females in the first few years of life. There is no correspondence between the results of the two records in the higher age-periods. The vital statistics show greater mortality amongst males in all age-periods except 20-30 and 60 and over, while the Census indicates greater mortality amongst females in most of the higher ages.

300 As in India, so in European countries also there is an excess of males over females at birth (about 29 per 1,000). But in spite of the general excess of males at birth in European countries, there is an excess of females in the general population, the excess varying from 5 females in the case of France to 91 in Portugal. But as already mentioned, we have here an excess of 75 males over females per 1,000. Similarly in India as a whole (47), in the Bombay Presidency (80) and in the British Gujarat Districts also (72), the male population is in excess of females. The question naturally arises, how is it that while males are in excess at birth both here and in Europe, females eventually preponderate over males in the latter, while they are in defect in this country? Regarding Europe it is said that the excess of males at birth disappears at the age of 15 or earlier owing to the relatively greater mortality among males. At the higher ages, the proportion of females to males continues to grow owing partly to greater mortality amongst males, and partly to migration. The reason for the greater mortality of males is that in early life, they are more delicate than females, while later on, they are exposed to various occupations to risks from which the females are immune. In this State also in spite of the fact that boys are more liked and cared for than girls, there is a greater mortality among them than among females, in the earliest years of life. Males come on a par with females at about the age of 5, but afterwards, and especially from 10 to 20,

females die in greater number than males owing to the peculiar marriage and other social customs of this country. This explains why females are in defect of males in the population of the State.

101 Among the possible causes of higher female mortality in this State may be mentioned—(1) Female infanticide Causes of higher female mortality (2) Neglect of female infant (3) Infant marriage and premature sexual intercourse and child-bearing (4) A very high birth-rate (5) Unskilful midwifery (6) Abortion (7) Confinement and bad feeding of women at puberty (8) The hard life of widows, and (9) The hard labour which women have to perform.

I shall take these causes one after another in order and consider how far they pertain to increase female mortality in this State—

(1) *Female infanticide* was once practised in Gujarat by the Jadeja Rajputs and *Kutch* Khatris. The necessity among these people, of marrying girls in higher social groups and the extravagant expenditure to be incurred on their wedding, had brought about the evil custom of killing girls by plunging them into a pot of milk immediately after birth. This custom was known as *dadh pā* or making (the child) drink milk. It was due to the benevolent and persistent efforts of the Hon Mr Jonathan Duncan, Governor of Bombay and Major Alexander Walker, Resident at the Court of Baroda that a beginning was made early in the nineteenth century to suppress the wicked practice which was found upon inquiry to be prevalent in Gujarat, Kathiawar and Kutch. The humane work started by these officers was continued by their successors Lord Mount Stuart Elphinstone, Captain Carmichael and Mr Willoughby. Both coercive and persuasive measures were taken and infanticide was believed to have been stamped out of Gujarat. In 1811 however, information collected in connection with the Infanticide Act (VIII of 1870) showed among the Khatris a startling excess in the number of males over females. Enquiries were made and the result seemed so suspicious that in April 1811 the provisions of the Infanticide Act were applied both to the Jadeja and Kutch Khatris. The result of more complete information showed that the fears of Government were excessive and the operation of the Act was withdrawn. The provision was again revived in British Gujarat in 1834 by Mr G. F. Staphard, Criminal and Northern Division. Under the supposition that extravagant marriage expenditure might lead to the destruction of female life in the Jadeja Khatris cast rules restricting expenditure at marriage were applied to the Jadeja Jadeja Khatris villages of

Proportion of females amongst the Khatris
Law Khatris of Charotar

Year of Birth	Proportion of females to 100 males
1811	73
1821	75
1831	76
1841	77
1851	78
1861	79
1871	80
1881	81
1891	82
1901	83

Charotar. Of the 600 in British territory under Cambay and in Baroda State. The rules framed by the Government for the reduction of marriage expenditure in the Jadeja Khatris villages in connection with the Bombay Government are still in force and have by reducing marriage expenditure removed the cause which led to the destruction of female life. The actual birth rate in Khatris is now 100 and females as much as males within the last 50 years owing to the abolition of infanticide and the different customs of brides for the Jadeja Khatris villages of Charotar.

- (8) *The lot of Hindu widows*—The lot of Hindu widows is very hard. They have to live confined in a corner in the house and forego most of the pleasures of life which tells greatly upon their health.
- (9) *Hard labour*—Women in the lower classes, have to perform very hard labour in the house. Except in a few well-to-do families servants are employed and the females do all the household work. They have not only to cook but also to cleanse the kitchen and wash the pots in the well. They are required to draw water from the village well and bring it home in water pots on their heads. While on one hand the want of work spoils the health of females in the higher castes, on the other in the lower castes it is too much of work which ruins their constitution and prematurely sends them to the grave.

302 In addition to the above causes a great loss of female life is caused in Gujarat by the marriage of grown-up males with very young girls. It is a matter of every-day experience that a connection between a girl of thirteen or fourteen years and a man of thirty-five or above proves fatal to the life of the girl. A widowed man marrying a girl of twelve after he has lost his first wife soon loses her and another is brought into the house. This also meets with the same fate and a fourth is married when the man is past fifty and she is still a maid before he has arrived at womanhood or soon after. Sometimes the new connections are entered into on the burning ground, while the dead body of the old wife is being consumed by fire.

303 Owing to the deficiency of females in some castes such as Khatris, Vanias, etc., wives are brought from Kathiawad. This necessarily leads to laxity in inquiring into the status of the proposed bride and to a willingness to accept without the status in mind regarding her by her guardians or vendors. It sometimes happens that a Kathiawadi bride subsequently turns out to be a widow or to be really of the Kumbhar, Vaghari or other low caste. She is turned out and the husband after remaining outcast for some time regains admission to his caste by paying a fine in addition to a caste dinner.

304 Females are generally less numerous in urban than in rural tracts. The deficiency is more marked in large towns than in small ones. In this State the paucity of females is noticeable only in the City of Baroda where the proportion of females is higher than in the State as a whole. Thus towns that instead of receiving our towns are sending out emigrants. Patan and Navsari have an excess of females over males owing to Vanias and artisans from the former and Parsis from the latter migrating to Baroda and other places for employment. Our towns are mostly overgrown villages and have few attractions for the foreigner. The inhabitants of true urban areas are to a great extent merely temporary residents who have their families at home while they come to the town for a livelihood.

Proportion of females in towns.

No. of towns	No. of females per 1000 males
Baroda	1032
Patan	1025
Navsari	1015
Surat	1005
Amreli	995
Porbander	985
Di. V.	975

305. Various theories have been put forward at different times regarding the origin of sex. Herodotus, Aristotle, and others have given rise to a host of theories to discover the causes which determine the sex of the offspring. According to Aristotle the sex of the offspring was determined by the position of the embryo in the uterus. The egg and sperm were supposed to be of different temperatures and the sex was determined by the temperature of the egg. The egg was supposed to be of two kinds, one hot and one cold, and the sperm was supposed to be of two kinds, one hot and one cold. The combination of the hot egg and hot sperm was supposed to produce a male, and the combination of the cold egg and cold sperm was supposed to produce a female. This theory was later abandoned, and the modern theory of the sex of the offspring is based on the chromosomes.

no conclusion commanding general assent has yet been arrived at. The theories as collected by Westermarck are —

- (1) More boys are born, if the husband is older than the wife and more girls, if the wife is older
- (2) The less the difference of age between the parents, the greater is the probability of boys being born
- (3) Polygamy leads to the birth of a greater proportion of female children
- (4) Organisms when unusually well nourished produce comparatively more female offsprings, in the opposite case, more male
- (5) The male births are in greater excess in country districts, the population of which is badly fed than in towns where the conditions of life are more luxurious
- (6) A similar excess is found among poor people as compared with well-off classes
- (7) In the highlands comparatively more boys are born than in the lowlands
- (8) The mixture of races produces an excess of female births
- (9) The temporarily superior parent produces the opposite sex, and
- (10) Unions between related individuals or generally between individuals who are very like each other produce more male offsprings

The Census statistics do not furnish means to test all these theories. They seem however to favour the 5th and 7th and to disprove the 10th. Mahomedans and Parsis who favour cousin marriages, have more females than Hindus who do not.

In an article on "The Hereditary Tendency towards Twin-bearing and the Influences aiding in the determination of Sex," in the *Lancet* of August 19, 1911, Dr James Oliver, M.D., Physician to the Hospital for Women, London, after reviewing the principal theories regarding the causation of sex, says — "In the case of the human race and the higher animal kingdom, we are nevertheless driven to the conclusion that there must be some force or forces at work which tend to balance the relationship of male to female births. For more than 2,000 years, philosophers and physicians alike have diligently endeavoured to seek out and elucidate these forces, but so far, their efforts have been attended with practically no success. The question of the causation of sex is, in fact, to us as great a mystery as it has ever been."

306 Several theories regarding the causes which influence sex, are also current among the people of this country. The

Indian theories

author of a work called *Kola Shastra* has propounded several theories of which the principal is that sex is determined by the preponderance of the male over the female principle or the reverse, at the time of conception. The female principle is supposed to be weaker on certain days than on others, and it is believed therefore that conception on even days following the commencement of the menses tends to result in male and on other days in female children. These general tendencies however might be counteracted and a strong and healthy woman is advised to fast or reduce her diet at the time when she expects to conceive if she wishes to have a male offspring.

307 Male children are greatly desired by Hindus as indeed by Jains,

Ceremonies for male children

Muslims and Parsis. If a married pair is not blessed with a male issue within a few years of married life, many expedients are resorted to in order to secure it. Chans given by Sadhus, Jains and Fakirs are worn and vows are offered to goddesses (*Mata*) and saints (*Pir*). Among Hindus a special ceremony called *punsarian* or male making which was once performed soon after conception is now performed in the seventh month of the pregnancy. It consists of certain rites with offerings and spells of which the principal consists in dropping into the right nostril of the pregnant woman, a little juice extracted from a piece of the root of the banyan tree (*Ficus indica*).

SUBSIDIARY TABLE V—ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADES 1891—1900 AND 1901—1910

YEARS	NUMBER OF BIRTHS			NUMBER OF DEATHS			Difference between columns 2 and 3 Excess of latter over former + Defect —	Difference between columns 5 and 6 Excess of latter over former + Defect —	Difference between columns 4 and 7 Excess of former over latter + Defect —	Number of female births per 1,000 male births	Number of female deaths per 1,000 male deaths
	Male	Female	Total	Male	Female	Total					
1	2	3	4	5	6	7	8	9	10	11	12
1891	17,425	14,613	32,038	15,801	12,032	27,833	— 2,813	— 3,259	+ 4,704	839	785
1892	17,079	14,502	31,581	15,364	11,997	27,361	— 2,557	— 3,357	— 3,800	850	825
1898	14,152	12,081	26,232	25,558	22,807	48,365	— 2,071	— 8,751	— 28,182	854	859
1894	20,022	17,326	37,348	27,997	22,854	50,851	— 2,696	— 6,648	— 18,003	865	798
1895	19,558	16,718	36,275	22,814	18,352	41,166	— 2,540	— 4,452	— 4,890	855	804
1896	22,188	19,749	41,937	24,978	19,703	44,681	— 2,389	— 5,275	— 5,794	892	759
1897	21,032	17,871	38,903	20,068	16,258	36,326	— 3,167	— 3,830	+ 3,543	849	809
1898	19,340	16,541	35,881	28,283	19,285	47,568	— 2,699	— 3,948	— 6,537	850	880
1899	22,553	19,487	42,040	26,076	22,962	49,038	— 3,066	— 3,114	— 6,996	854	881
1900	16,846	14,557	31,403	75,763	55,498	131,261	— 2,389	— 20,365	— 99,858	854	783
Total 1891—1900	190,131	163,544	353,675	282,182	225,258	507,440	— 20,587	— 50,024	— 153,705	860	798
1901	7,330	6,091	13,421	65,861	50,975	116,837	— 1,239	— 14,385	— 102,916	881	780
1903	22,422	19,598	42,020	80,684	27,314	108,000	— 2,824	— 8,470	— 15,878	874	837
1904	19,219	16,875	36,094	31,556	30,162	61,718	— 3,343	— 1,894	— 25,628	878	956
1904	20,994	18,735	39,729	33,262	31,680	64,942	— 2,458	— 1,532	— 35,162	892	951
1905	22,967	20,617	43,584	24,724	23,505	48,229	— 2,850	— 1,231	— 4,643	898	951
1906	22,782	20,101	42,883	24,352	21,869	46,221	— 2,681	— 2,482	— 8,338	882	898
1907	22,494	19,766	42,260	38,013	31,049	69,062	— 2,568	— 1,914	— 31,912	881	942
1908	24,986	22,847	47,833	25,455	22,375	47,830	— 2,680	— 3,160	— 397	894	875
1909	25,927	22,666	48,593	22,666	20,087	42,753	— 3,271	— 2,629	+ 5,900	874	884
1910	25,860	22,648	48,508	23,742	20,794	44,536	— 8,212	— 2,948	+ 8,972	876	876
Total 1901—1910	214,031	189,440	403,471	314,815	270,550	585,365	— 25,485	— 35,250	— 189,097	881	888

SUBSIDIARY TABLE VI—NUMBER OF DEATHS OF EACH SEX AT DIFFERENT AGES

AGE	1905		1906		1907		1908		1909		Total		Average number of female deaths per 1,000 male deaths
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—1	3,897	3,305	4,710	4,051	4,223	3,581	4,561	3,937	4,454	3,741	21,945	18,615	849
1—5	3,072	2,573	3,994	3,509	4,251	3,781	4,363	3,545	3,862	3,265	19,542	16,683	854
5—10	1,245	1,254	1,146	1,105	1,840	1,757	1,224	1,072	1,015	911	6,470	6,109	944
10—15	1,495	1,472	1,121	1,114	2,098	2,134	1,184	1,188	807	732	6,706	6,590	983
15—20	1,348	1,405	1,178	1,107	2,253	2,076	1,243	1,052	924	815	6,946	6,455	931
20—30	3,156	3,491	2,785	2,784	4,701	4,683	2,995	2,787	2,500	2,534	15,137	16,299	1,010
30—40	3,241	3,185	2,791	2,545	4,409	4,399	2,938	2,664	2,503	2,328	15,887	15,122	932
40—50	2,968	2,487	2,584	2,000	3,938	3,368	2,582	2,024	2,409	1,835	14,481	11,714	809
50—60	2,236	2,047	2,145	1,669	2,920	2,578	2,152	1,757	2,140	1,530	11,593	9,581	852
60 and over	2,065	2,283	1,893	1,985	2,380	2,722	2,115	2,289	2,047	2,225	10,503	11,505	1,095

Chapter VII.

CIVIL CONDITION

298 The statistics regarding civil condition are given in Imperial Tables

Reference to statistics.

VII and XIV. In the former civil condition is shown in combination with age and religion and in the latter with age and caste. The more important features of the statistics are exhibited in the following subsidiary tables at the end of this chapter—

Subsidiary Table I—Distribution by civil condition of 1 000 of each sex religion and main age-period at each of the last four Censuses.

Subsidiary Table II—Distribution by civil condition of 1 000 of each sex at certain ages in each religion and natural division.

Subsidiary Table III—Distribution by main age-periods and civil condition of 10,000 of each sex and religion.

Subsidiary Table IV—Proportion of sexes by civil condition at certain ages in religion and natural divisions.

Subsidiary Table V—Distribution by civil condition of 1 000 of each sex at certain ages in selected castes.

300 There is a wide contrast between the marriage customs of Europe

Contrast between India and Europe.

and India. The most striking fact one notices in India is the universal prevalence of the married state. "In Europe sentiment and prudence hold

divided away and the tendency on the whole is rather towards a decline in the number of marriages. In India neither of these motives comes into play. Religion on the other hand which in the west makes in the main for celibacy throws its weight in India almost wholly into the other scale (*Review of the People of India* p. 148). A Hindu must marry and beget a son (*putra*) to save him from hell (*pus*). He must also see that his daughters are not left unmarried at puberty for to do so would not only bring social obloquy on his family but subject him and his ancestors to damnation. While marriage is obligatory it is hampered by numerous restrictions. In Europe the field from which a man can choose his wife is practically unlimited. The restrictions based on consanguinity are few and marriages are generally determined by the free choice of the marrying parties. There is no restriction on widow marriage. The later period of life at which the people enter it to wedlock coupled with the greater equality of age on the part of his band and wife reduces the period by which the wife on the average survives the husband and there are no child widows. In India a Hindu must marry within his own caste and outside the circle of those who are related to him within seven degrees. Most of the children are married by their parents in their infancy and they make their first acquaintance when they are already his band and wife. Widows except in certain lower castes are prohibited from remarrying, though widowers are not only allowed to remarry but even to marry more than one wife. The Mahomedans and especially those of them who are converts from Hinduism have been affected in various degrees by the example of Hindu marriage usage and Indian Christians also have not always escaped the same prevailing influence.

310 This difference in custom shows a striking difference in statistics.

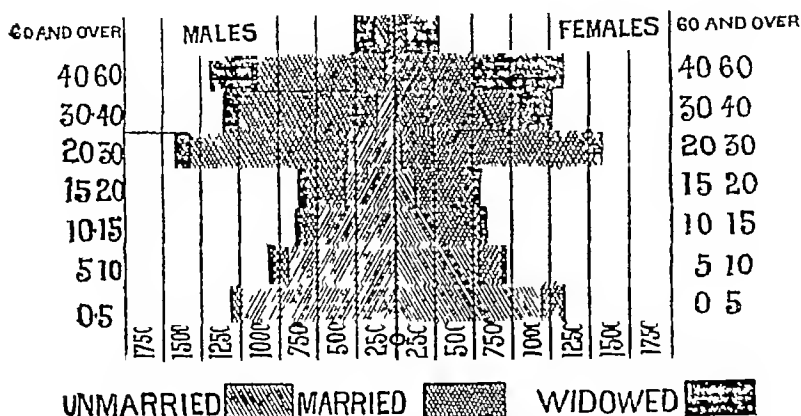
General features of the statistics.

In England from three-fifths to two-thirds of both the sexes are single and about a third are married.

The proportion of the widowed is only 1 in 50 in the case of males and 1 in 15 in the case of females. In the Baroda State Census of 1891 it is shown that of the total male population only one-fifth (21 per cent.) are unmarried. A reference to the age table shows that nearly three-fourths of the married males (75 per cent.) are under 35 years of age. Of the females married at the same time only 3 out of 10 (30 per cent.) are at

the ages 30 to 40 only 8 per cent are unmarried, between 40 and 60 the number of bachelors is less than 5 per cent and at the higher ages it is just 5 per cent. Amongst females the figures are even more striking. Less than a

Diagram showing the proportion of the married, single and widowed at each age-period



third (28 per cent) of the total number of females of all ages is unmarried, and of these more than four-fifths (83 per cent) are under 10 and three-fourths of the remainder are under 15 only. Only 5 per cent of the total number of single

females are over 15 years of age. The Hindu females, who are returned as spinsters at the age of 20 and upwards are mostly either prostitutes or persons suffering from some bodily affliction such as leprosy and the like. The number of genuine old maids is very small and belongs to the Rajput, Maratha and other high caste Hindus among whom guls remain unmarried to an older age owing to the difficulty of procuring for them suitable husbands.

Comparatively few males (about 5 per cent) were returned as widowed and most of these were fairly advanced in life. Amongst females, on the other hand, nearly a sixth of the total number are widows, and, although in their case also the majority is of the age of 40 and upwards, their number at the lower ages is by no means inconsiderable. There were 26 widows less than a year old, 225 of the age-period 1 to 5, 532 of 5 to 10, 1,723 of 10 to 15 and 2,628 of the ages between 15 to 20. Of the females enumerated between the ages 20 and 30 nearly one-fourteenth was returned as widows.

311 The above proportions are based on the returns of the State as a whole, but there are great local variations. 51 per cent of the males are married in the Baroda as well as

Local variations in the Kadi District and Baroda City, 47 per cent in the Navsari District, and 46 per cent in the Ameli District. 57 per cent of the females are married in the Baroda District, 55 per cent in the Kadi District, 51 per cent in the Navsari District and the City of Baroda and only 50 per cent in the Ameli District.

312 Subsidiary Table II. shows that the differences are equally well marked if we take religion instead of locality as the dividing line.

Variations by religions

Universality of marriage, early marriage and enforced widowhood are the three prominent features of marriage customs among

Hindus

Hindus who form 83.4 per cent of the population, and the rest of the people are more or less affected by their example. Among Hindus, marriage is not a civil contract but a religious sacrament, essential and irrevocable. As already said, a man must marry in order to beget a son who may perform his funeral ceremonies and rescue his soul and the souls of his ancestors from hell. It is equally obligatory for a father to obtain a husband for his daughter and the most awful penalties are prescribed in the Shastras, if a girl should attain puberty while yet unmarried. Parashara, for instance, says "the mother, the father and the elder brother of a girl go to hell on seeing her menstruate while yet unmarried." We may find perhaps a few males, who, owing to some deformity or scarcity of girls in their caste, have not been able to marry, but we will very rarely find a female who has grown old without being married. The proverb says *Doso kunvaro mare, par dosi kar mare nahi*, i.e., an old man may die unmarried but an old woman would never

The Hindus bulk so largely in the total population that the difference between the figures for them and for all religions together is not very striking. In 100 males they have 50 married, 49 single and 8 widowed as compared with 49, 43 and 8 respectively in the general population. In 100 females they have 55 married, 27 single and 18 widowed as compared with 54 married, 23 single and 18 widowed in the total population of the State. Both sexes marry earlier and of the unmarried females only one-twenty-fifth are over the age of 16 as compared with one-twentieth in the figures for all religions together. 16 per cent. of the total number of married Hindu females are under 15 years of age as compared with 14 per cent. in all religions. The proportion of the married at 15, 40 and later in life is almost identical with that in the general population.

313. There are marked differences between the corresponding proportions for Mussalmans. In every 100 males, there are four more who are single and four fewer who have wives than among the Hindus, while the proportion of the widowed is almost the same in both the religions. The deficiency among the married is due to the comparatively later age at which Mahomedans marry. One Mahomedan marries before the age of 10, while three Hindus do so, and one marries between 10 and 15 while two Hindus do so. In the age-period 15—40, 31 per cent. of the total Hindu males are married against 27 per cent. among the Mahomedans. From 40 and after there is an excess of married Mahomedan males owing to Mahomedan widowers marrying much more readily than those who are Hindus. Widow marriage being allowed a grown-up widowed Mahomedan has no difficulty in securing a suitable wife while most of the high caste Hindus have to elect between not marrying at all or marrying a child wife.

The differences are even more marked in the case of females. As compared with Hindus in every 100 Mahomedan females there are seven more spinster and seven less and ten fewer widows. The smaller proportion of the married is due entirely to the relatively small number of child wives amongst Mahomedan girls below the age of 10. Only a little more than 1 per cent. of the total number of females is married as compared with nearly 4 per cent. among the Hindus, and at 10-15 only 3 per cent. compared with 4.6 per cent. On the other hand at the child bearing ages, i.e., from 15 to 40 the married women amongst Mahomedans are almost equal to those amongst Hindus. Those who lose their first husband while still young find it easier to enter the married state with the result that whereas 50 per cent. of the Hindu women enumerated at the ages 15 to 40 were returned as widowed, the corresponding proportion for Mahomedans is 45. The difference is of course not very striking as a very large proportion of those who profess the faith of Islam are the descendants of converts from Hinduism and there is amongst many sections of them a lingering sentiment against the remarriage of widows.

314. The distribution of the Animistic male in civil condition shows a general resemblance to that prevailing among Mahomedans. In comparison with the latter there is in every 100 an excess of four bachelors, one fewer married and three fewer widowed. The excess of bachelors is attributable to the less prevalence of early marriages.

In the case of females the Animistic have in every 100 thirteen more spinster, three fewer wives and ten fewer widows. Marriage of girls is much later than even amongst Mahomedans. Only three girls in 1000 are married before the age of 10 compared with 15 amongst Mahomedans, and only 13 in the age period 10 to 15 compared with 20. There are only 14 widows in 1000 females of the ages 15 to 40 as compared with 46 amongst Mahomedans, and only 57 in 40 and after as compared with 13.

315. The distribution of sexes marry very later than the Mahomedans and the result is that they have amongst them more single persons and fewer are married. Of every 100 males 11 are married, 41 are single and 9 widowed. Very few males are married before the age of 10 and only 11 in 100 before the age of 15. Nearly one-fourth are married at 15, 40 and after as compared with 10 and after. There are practically no

widowers before the age of 15 and only 1 in 42 of the ages 15 to 40, and 1 in 15 of the ages 40 and after

As regards females 29 per cent are single, 43 per cent are married and 28 per cent widowed. The proportion of widows is the largest, amongst all the religions because Jains are mostly of the Vama castes all of which enforced widowhood. Under the age of 10 marriage is practically unknown, and of those between 10 and 15 only 2 per cent are married, and nearly two-fifths are married after 15. The usual age for the marriage of Jain girls seems to be between 15 and 20. There are practically no widows before the age of 15 and in the age-period 15-40, as also in 40 and after, the number of widows is much larger than in the case of any other religion.

316. Owing to the fact that most of the Christians are natives and the ranks of the Christians are being augmented by new accessions from persons already married or widowed,

Christians from the lower castes of Hindus, among whom infant marriages are most prevalent, the distribution of Christians by civil condition according to the return of the Census does not afford a very reliable reflex of the customs existing amongst converts of long standing. So far as figures go, they are in some respect higher even than those of Hindus. In 100 males, nine more are married, eight fewer are single and one fewer is widowed, as compared with Hindus. Similarly in the case of females, there are seven more married, two fewer single and five fewer widows. A larger number of both males and females marries while still of immature age, but there is a smaller proportion of widows, as widow-marriage is not only allowed but is freely practised.

317. As compared with the Hindus, the Parsis have, in one hundred males, 12 fewer married, 16 more unmarried and four fewer widowed. In 100 females, they have 15 fewer married, 18 more spinsters and three fewer widowed. Both males and females marry after the age of puberty. Widow-marriage though allowed is not practised by those who are well-to-do and grown-up and have children.

EARLY MARRIAGE

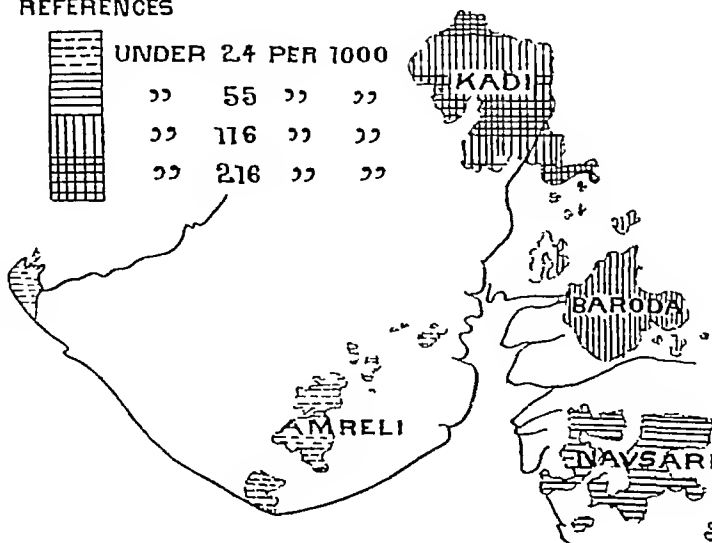
318. The Aryan Society of the Vedic or more properly speaking the Grihya Sutra period presents the institution of marriage in a form which recognized female liberty and the dignity of womanhood in full, slight traces of which are seen in the old Sanskrit ritual, which is still recited and in the

Map showing the number per 1,000 Hindu females aged 0—10 who are married

REFERENCES



UNDER 24	PER 1000		
"	55	"	"
"	116	"	"
"	216	"	"



ceremonies which are blindly performed. Woman's freedom and dignity were vindicated and in the Kshatriya caste especially, liberty to choose her husband in the form of *swayamvaya*, or marriage by free choice, so well illustrated in the stories of Sita, Damyanti, Rukmini and Draupadi, was

widely allowed. Marriage took place in all castes at a comparatively mature

age and the re-marriage of widows was not looked upon as disreputable. Later on owing to causes which it is not possible to trace fully there was a revulsion of feeling and the Vedic institutions were practically abandoned or ignored and in their place usages grew up which brought on infant marriages and enforced widowhood. The *Shāstras* explain the revulsion of feeling by ascribing it to be the result of the change of *Yuga* that is the setting in of the *Kali Yuga*. But it was probably the reflex action of the rise of Buddhism with its horror of female society joined with the confusion caused by the invasions of barbarous hordes such as the *Shakas*, *Hunas* and *Jats* from outside and the rise of non-Aryan tribes to power in the country which deluged the land with bloodshed and extinguished the spirit of rivalry, learning and independence and reduced the nation to the subjection of people with a lower type of civilization about the commencement of the Christian era (*Ranade's Religious and Social Reforms*, p. 3). The growth of the institution of caste must have also brought about a change in the customs of the people and encouraged early marriages. The command of the *Shāstras* for early marriages based as they must have been on the necessity created by this peculiar institution must have also powerfully affected the sentiment of the people. It being essential among the Hindus that a girl should marry within the narrow circle of the caste or sub-caste it is obviously desirable at least among the families of higher status that the matter should be settled before a girl is old enough to form an attachment with some one with whom she cannot be married. The earlier the matter is taken in hand the larger is the field of choice. If the father defers the arrangement for a husband he may find that all the eligible boys of the proper age have already been appropriated and that he must put up with one who for his daughter is either considerably older or younger or her inferior in social position. When the custom of infant marriage had once been started under the pressure of social necessity by the families of the higher groups in a caste a sort of fashion would have been set up and blindly followed through all the grades. The gradual lowering of the position of women from the ideal of Vedic times and the distrust of their virtue induced by the example of premarital license set by the Dravidian races must also have its effect and a girl would thus be married as a child in order to avert the possibility of a scandal later on (*Risley's People of India*, p. 182).

Among the followers of
other religions

Among the Aryan tribes both males and females are fully mature before they enter the bond of matrimony.

Marriage among the Mahomedans being a civil contract rather than a religious sacrament in theory at least the girl

Among Mahomedans.

should be of an age when she is capable of giving her consent. This however is not attended to and early marriage though far less common than with the Hindus is practised. Mahomed himself married a girl of Ayesha, the daughter of his immediate successor Al-*Khalifah*, who is better known as Abu Bakr or the father of the virgin. Mahomed with a foreign strain generally marries their boys between sixteen and twenty-two and girls at ten or eighteen. Hindu converts however who generally belong to the functional groups adhere to their Hindu custom and marry their children at a very early age.

According to the law of Zoroaster a boy or girl ought not to be married

Among Parsis.

before the age of fifteen and this rule was observed by the Parsi who lived in Persia. But among a number of communities which the Parsi in India adopted from the Hindus that of early marriage was also included. To those unequalled with the early history of the Parsi it will perhaps be startling to learn that instances are not wanting among them of the betrothal of a boy of three years of age to a girl of ten. It is a very ridiculous but it is nevertheless a fact that less than fifty years ago it was a custom in Navsari at least of the sect of *Cherats* to arrange or negotiate for the marriage of children who had not even seen the light of the world that is to say if two fair friends were engaged to each other an arrangement of this kind should bear a scandalous character.

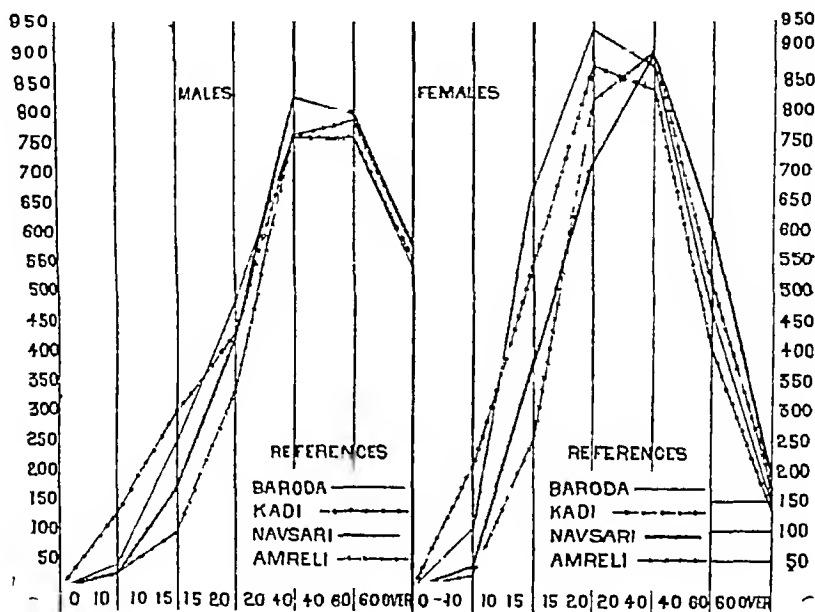
the infants would be united in marriage. A great change has taken place within the last fifty or sixty years. As a rule, Parsis have now adult marriages, although there are now and then a few instances of early marriages.

319 These diverse customs are reflected in the statistics of civil condition

Early marriage
(1) **By locality**

In the State as a whole, 39 boys and 83 girls aged 0-4 are married per thousand of each sex. The corresponding proportions for the age-period 5-9 are 111 boys and 188 girls and for the age period 9-14, 236 boys and 515 girls per 1,000 of each sex. But this is the result of very uneven proportions in the different districts and in the different religions. 16 boys and 57 girls are married in one thousand of each sex aged 0-4 in the Baroda District. The corresponding proportions for the other districts are 75 boys and 147 girls in Kadi, 10 girls and 14 boys in Navsari, 15 boys and 16 girls in Amreli, and 14

Diagram showing the proportion of the married per 1,000 of each age-period by districts



boys and 25 girls in the Baroda City. 69 boys and 178 girls are married in one thousand of each sex aged 5-9 in the Baroda District, the corresponding proportions for the other districts being 186 boys and 288 girls in Kadi, 38 boys and 74 girls in Navsari, 30 boys and 33 girls in Amreli and 74 boys and 133 girls in the City of Baroda. Similarly in the age-period 9-14, 257 boys and 687 girls in Baroda, 292 boys and 538 girls in Kadi, 169 boys and 366 girls in Navsari, 93 boys and 248 girls in Amreli, and 170 boys and 568 girls in the City are married in one thousand of each sex. This shows that early marriages of both males and females are most prevalent in the Kadi District, mostly owing to the large number of Kadwa Kanbis who as stated in para 365 have in that district peculiar marriage customs which compel them to marry their children at a very early age. Early marriages are the least prevalent in the Amreli District. Girls in that district are kept unmarried till 16 or even 20, and it is for this reason that widowers or grown-up bachelors of Gujarat who can afford to pay a large bride-price, usually bring their wives from Kathiawad. In the Navsari District the proportion of married girls before 10 years of age is lower than in Baroda and Kadi, owing to the large Animistic population, among whom girls are not married before puberty.

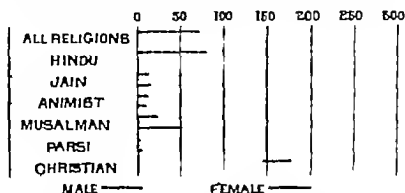
320 Taking the figures for the different religions separately, there are

(2) **By religion** **Hindus**

among the Hindus 6 more boys and 13 more girls aged 0-5 who are married per thousand each of that age than in the corresponding figures for all religions. Similarly in the

next two age-periods also there are respectively 15 and 24 more boys and 30 and 55 more girls who are married than in the general average

Diagram showing the number per 1,000 aged 0-10 who are married



1. Among the Jains 57 fewer boys and 85 fewer girls of the ages 0-5 107 fewer boys and 197 fewer girls of the ages 5-10 and 166 fewer boys and 300 fewer girls of the ages

10-15 are married per thousand of each sex in each age-period, as compared with the corresponding proportions among the Hindus. This shows that infant marriages are less common among the Jains than among the Hindus but when we examine the figures for the Animistic tribes, we find that among them, infant marriages as might

be expected are even less usual than among the Jains. Compared with Jains 4 fewer boys and 8 fewer girls of the ages 0-5 are married among them per thousand of each sex. Similarly in the two higher ages, there are respectively 1 and 55 fewer boys and 2 and 102 fewer girls who are married. The few who are found to have practised infant marriage among the Animistic tribes are mostly Bhil and Dubla who have come into closer contact with the Hindus and have been affected by their custom.

3. The Musalmans are worse off than the Jains and Animists in the practice of infant marriage, but though a large part of them is formed by Hindu converts who follow their

old Hindu custom compared with Hindus they have 34 fewer boys and 66 fewer girls who are married in one thousand of each sex aged 0-5 and in the age-periods 5-10 and 10-15 they have respectively 84 and 135 fewer boys and 135 and 14 fewer girls who are similarly married.

3.3 There are no boys or girls below 5 who are married among the Parsis. In the age-period 5-10 they have only 5 boys and 11 girls who are married in one thousand

of each sex and the number of married children in the next higher age is also equally insignificant.

3.4 Most of the Native Christians are drawn from the Dheds and other low castes among whom infant marriages are most prevalent. Most of the new converts are already

married before accepting Christianity. It is for this reason that we find among the Christians a proportion of married infants which in some respects exceeds even that among the Hindus. Compared with Hindus they have 8 fewer boys but 2 more girls in one thousand of each sex who are married before 5 years of age. Similarly in the age-periods 5-10 and 10-15 they have respectively 24 and 10 more boys and 00 and 9 more girls who are married than among the Hindus.

3. Imperial Table XIV gives the actual number of the married, unmarried and widowed of both sexes for selected

infant marriage selected cases.

Subsidiary Table V which is worked out from it gives the proportional figure for each community at the same period. The

proportions of the married, unmarried and widowed among the Bavas and Gosains are naturally abnormal, owing to a large portion of their number living a celibate life and they must therefore be left out of consideration when comparing the statistics of civil condition of the different castes. As might be expected from their peculiar marriage customs, infant marriages are the most prevalent among the Kadwa Kanbis. They have 336 married males and 625 married females out of every 1,000 of each sex aged 0-5, and 626 married males and 894 married females out of every 1,000 of each sex aged 5-12. Next to the Kadwas come the Golas (rice-pounders) in the performance of early marriages, they having 70 boys and 99 girls aged 0-5 and 516 boys and 702 girls aged 5-12, who are married out of 1,000 of each sex in each period. Comparatively a larger proportion of infants of both sexes aged 0-5 and 5-12 are married among Dhed, Dhobi, Ghanchi, Koli, Kachhia, Anjana Kanbi, Kumbhai, Mahi, Rabari, Ravaha, Sathawara and other low castes, and a smaller one among Biahman, Vania and Rajput castes. It is their blind persistence in the evil custom of infant marriage that has made these low castes more liable for prosecution under our early Marriage Prevention Act. The better practice of the higher castes is reflected in the lesser number of prosecutions to which they have made themselves liable. (See para 332.) Kapor Vantias, Kayasthas, Brahma-Kshatrias, and Shenavi Brahmans are the most reformed with regard to age in the marriage of their children. Among them boys are not married before 20 and girls before 15. Marathas, Prabhus, Deshastha Brahmans and several other high castes marry their sons at puberty, but their daughters are married much earlier and the result is that among them a bridegroom is always senior to the bride by 5 to 10 or even 15 years. Among Jains, infant marriages are performed to some extent by Shuimalis, but not by Oswals. Ghanchi, Molesalam, Momna, Punjara, Tai, Vohoria and similar Hindu converts to Islam practise infant marriage like low-caste Hindus, but to a smaller extent. For instance, the Musalman Ghanchi caste which seems to favour infant marriages the most, among Musalmans, has 55 boys and 44 girls aged 0-5 who are married in 1,000 of each sex, and 112 boys and 236 girls aged 5-12, who are married in 1,000 of each sex of that age. Infant marriages are not unknown among the Memons, Khojas and other converts less affected by Hindu customs, and among the Shaikhs, Saiyads and Pathans, but they are less common. The greater proportion of females are married in the age-period 12-20, and males in the age period 20-40. Infant marriages are rare among the members of the Animistic tribes. Most of the males and females are married after 15 or 20 years of age. Imitation of Hindu customs has introduced infant marriages to some extent, especially among the Bhils, Dhankas and Dublas, and we find some boys and girls married even in the age period 0-5.

326 Although marriage is performed at a very early age, cohabitation generally does not take place before sexual maturity.

Cohabitation

The newly married girl is sent to her father-in-law's house, just to become acquainted with her new relations, but, unless she has reached maturity or her husband is a widower, she is not allowed to meet him. Within a few days she is taken back to her father's house and stays there till she is fully grown-up and her father is able to provide her with the ornaments, clothes and cash customary in the caste. No ceremony is necessary before the girl is sent to her husband's except among the Deccani Brahmans, who perform the *ritu shanti*, or menses quieting ceremony, when the girl begins to menstruate, after which she is considered to be fit for cohabitation with her husband.

327 In Subsidiary Table I, the number of each sex per mille in each age-period, who were returned as married at each of

Changes in the early marriage practice since 1881

the last four Censuses, has been compared. For 1881, the proportion of males married at 0-5 per mille is not available, but it was 41 in 1891, 24 in 1901 and 39 in the present Census, which shows that, though the number of boys married below the age of 5 is now less by 2 per 1,000 than what it was in 1891, it is more by 15 than what it was in 1901. But the figures of 1901 were abnormal. They were affected by the great famine which discouraged

marriages. A period of 10 years is besides too short a one to disclose any real and far-reaching change, particularly at present when the decade preceding the Census had at both its ends two marriage seasons of the Kadwa Kanbi among whom infant marriages are most in vogue. The total number of infants married before the age of 5 is 19,240 in the whole State of which 12,618 or nearly two-thirds belong to the Kadwa Kanbis. If the Kadwa Kanbis were left out of account, the figures of the present Census would show a marked improvement on those of 1901 also. It cannot therefore be said that because the present Census shows more infant marriages than that of 1901 there has been no change in the attitude of the people towards this evil custom. The figures for 1901 being abnormal it would be best to leave them aside and institute a comparison between those of 1901 and 1911. 5 females out of 1000 aged 0-5 were married in 1891 while the corresponding proportion in 1911 is 83 that is less by 11 per cent. 11 boys and 54 girls aged 5-10 were married per mille of each sex in 1891 again 111 and 183 respectively in the present Census. Similarly in the age-period 10-15 the proportion of married boys and girls was 272 and 54* in 1891 again 36 and 615 in the present Census thus showing that infant marriage is gradually becoming less prevalent.

38. Weddings are legitimate occasions of rejoicings and festivities and the

Present day tendencies
against early marriage.

ignorant masses are glad to have the opportunities they afford for the display of their wealth in giving costly dinners as early as possible. The females in

the house are particularly anxious to marry their children as early as possible so that they may get a daughter-in-law to dominate over in the house or a son-in-law to pour out their affection on. The occasion of a marriage also gives them an opportunity to display their jewellery and rich dresses and so other things on the males to bring about an early consummation of their wish. Moreover the uneducated and especially those of the Gola-Ghanchi classes who allow their widows to remarry seem to think that early marriage gives them a higher social status. Among them therefore there is perhaps a more extended resort to the practice of infant marriage. The Animistic tribes who in the seclusion of their homes in the forest favour adult marriage have owing to greater intercourse with Hindus begun to imitate their custom of early marriages. There is however a general feeling amongst Brahman Varnas and educated Hindus of all castes who are influenced by Western ideas against marrying their children while they are yet infants. Those of them among whom widow marriage is prohibited are especially careful to defer the marriage of their daughters as late as late as possible and thus to minimise the danger of a lifelong misery. They allow their girls to grow up from 12 to 15 and their boys from 14 to 20 before they are married. They are not liable to any penalty beyond being censured or spoken of lightly by their ignorant caste fellows whom they can afford to ignore. Their number is slowly but steadily increasing. The dire and serious consequences both to the individual and to the race from the evil custom of early marriage are every now and then brought home to the people by the Social Reform Conferences which are now yearly institutions in connection with the Indian National Congress and are also held at certain intervals in most of the higher castes. Monthly or quarterly periodicals published by the Andich Modh Anavala Mahana, Kadwa and Lewa Kanbi castes are also devoted to the same subject. Consideration of economy in marriage expenditure especially by marrying several girls at one and the same time securing a good alliance especially by marrying a child in a respectable family is a motive and to my mind even the well-meaning mind that the evil to resort to it but such cases are now rare and so far as the upper classes are concerned infant marriage may be said to be on the decline.

39. In 1914 Mr Mallabari convinced the Hindu society with his celebrated

Social Reform by
test-tube.

notes on Early Marriage and Endowed Widowhood. He succeeded the cause with his usual vigour and

armistices and succeeded in creating a lively and

important movement in the State. This resulted in the Government of India Act

on the Age of Consent and which sexual intercourse by a man with his own

wife under 12 years of age is an offence. About 20 years ago, Mr Manmohan Ghose, a Bengali gentleman, put forward a proposal that a general law should be passed for British India declaring that no marriage shall be valid if either of the contracting parties at the time of celebrating their marriage is below twelve years. The main argument put forward by him in support of his proposal was that so eminent a Sanskrit scholar as Dr Bhandarkar had held that there was nothing in the Hindu scriptures to make it obligatory upon a Hindu to marry his daughter before she is twelve, but it was not supported and nothing came out of it. Unless the matter complained of comes within the pale of the criminal law, the British Government follows the policy of non-interference. In their celebrated Resolution of 1886 they have declared "When caste or custom lays down a rule which is by its nature enforceable in the Civil Courts, but is clearly opposed to morality or public policy, the State will decline to enforce it. When caste or custom lays down a rule which deals with such matters as are usually left to the option of citizens, and which does not need the aid of Civil or Criminal Courts for its enforcement, State interference is not considered either desirable or expedient." This view of its position, laid down by the British Government, was not approved by the late Mr Justice Ranade and other ardent advocates of social reform. In one of his speeches Justice Ranade said — "The State in its collective capacity, represents the power, the wisdom, the mercy and charity of its best citizens. What a single man, or a combination of men, can best do on their own account that the State may not do but it cannot shirk its duty if it sees its way to remedy evils, which no private combination of men can check adequately or which it can deal with more speedily and effectively than any private combination of men can do. In these latter cases, the State's regulating action has its sphere of duty marked out clearly. On this and on this principle alone can State action be justified in many important departments of its activity, such as the enforcement of education, sanitation, factory legislation and of State undertakings like the postal service, or subsidies given to private effort in the way of railway extension and commercial development. The regulation of marriageable age has in all countries, like the regulation of the age of minority, or the fit age of making contracts, been a part of its national jurisprudence, and it cannot be said with justice that this question (infant marriage) lies out of its sphere. The same observation holds true of the condition of the widow rendered miserable in early life and thrown helpless on the world. More legitimately than minors, the widows are the wards of the nation's humanity, and to the extent that the evil they suffer is remediable by man, it cannot be said that this remedy may not be considered by the State as fully within its proper function."

330 In pursuance of the above views, the Mysore State was the first to

The Mysore Act

introduce a regulation to prevent infant marriages in its territory. Under its provision any person who causes the marriage of an infant girl or aids or abets such marriage and any man above eighteen years of age who marries an infant girl is liable to be punished with simple imprisonment upto six months. No restriction is placed upon infant marriages between the age eight or fourteen. The law is mainly intended to stop the practice of aged widowers marrying child-wives. Any man who having completed fifty years of age marries a girl, who has not completed fourteen years of age, is liable to be punished with fine or imprisonment which may extend to two years or with both.

331 But the most remarkable activity in social legislation has been

Social legislation in Baroda

displayed during the past decade by the Government of His Highness the Maharaja Gaekwad. The first important enactment of the kind, the Widow Remarriage Act, was passed in August 1901. Following the Government of India Act of 1856 and some of the older Smritis, it aims at legalising and thus indirectly encouraging the marriages of widows. Another measure passed about the same time is called the Liberty of Conscience Act, which was designed to remove the disabilities of those persons who adopt a religious faith that is in consonance with their conscientious beliefs but foreign to the religion of the

case to which they belonged. Another object was to take out the sting of excommunication by depriving it of its effect on the proprietary or other rights of the person excommunicated. Then followed the most important social enactment, the Infant Marriage Prevention Act, which for a time ruffled the thought of the people of the State. It was passed in July 1904. The avowed object of the Act was to ameliorate the physical condition of the people, especially of the future generations by raising the standard of marriageable age. The evils of child marriages are patent to all but few dare go against the current of the prevalent popular opinion. To such persons this measure would serve as a buoy to swim across the torrent of public opinion which in itself is sure to ultimately lose much of its force and thus render the help of this buoy quite unnecessary. The draft of the Act, when published, strongly agitated the public mind in the State and it was also widely criticised even outside its limits. The opposition however appeared to centre round the question of marriageable age which in the draft was fixed at 14 for girls and 18 for boys. In deference to this opposition His Highness the Maharaja was pleased to reduce these ages by two years and agreed to make such other modifications in the original Bill so as to make it less obnoxious to orthodox communities. As finally passed the Act defines a minor girl as one who has not completed her twelfth year and a minor boy as one who has not completed his sixteenth year. If the guardians of a minor girl whose age is above nine, desire to get her married they must apply to a tribunal consisting of the local sub-judge and three assessors of the petitioners' caste. If the tribunal is satisfied that in the event of the marriage not taking place on the date proposed it will probably not take place at all or not within one year of the bride attaining her majority or that the parents and the guardians of the girl are not likely owing to old age and infirmity to survive until she comes of age and that she has no other guardian or that inevitable difficulties of a similar nature are likely to occur, they may grant permission for the marriage to take place. If the sub-judge disagrees with the assessors the case is referred to the District Judge whose decision is final.

33° Judged by the light of the statistics furnished by the Census the

Working of the Infant
Marriage Prevention Act.

Infant Marriage Prevention Act does not appear to have succeeded in achieving any marvellous result.

The slight decrease in the number of Infant Marriages noticed in para. 307 may be attributed to the progress of education and enlightened ideas. The Legal Remembrancer has, among other duties to watch the operation of the Act and to report the result from time to time. From the statistics furnished by that office, it appears that the freedom to contract marriages within the prohibited limits of age has been freely availed of. No less than

18 applications were made for seeking exemption under the Act. The circumstance that such permission was accorded in 95 per cent. of such petitions and refused in 5 per cent. only shows that the Courts are very indulgent in their treatment of application for exemption which may be said to be practically given for the sake of expediency. The Courts are led away by misplaced

Year	Applications for permission to marry infants.		No. of persons exempted by infringement of the Act	
	Filed	Rejected	Consented	Not consented
1911	693	—	710	—
1912	99	110	1,411	210
1904	13	10	18	109
1917	1,001	32	2,367	3
1905	195	48	1,604	311
1909	17,324	879	8,641	1,110
1911	6,514	194	9,631	1,253
Total	27,21	1,11	27,504	2,11

sympathy and forget the real object of the enactment. In addition to the large number of licences granted for performing infant marriages over twenty three thousand have been performed in violation of the provisions of the Act. And though the parties at fault have been punished it is believed that there must have been an equally large number who escaped punishment owing to the laxity of the Village Panchayats (indirect village courts) in reporting the same. Most of these marriages were performed in a few hundred rupees but the large number of infant marriages did not raise such a high amount as

deterrent but count it as an additional item of expenditure to be incurred on marriage occasions. Probably it is yet too premature to judge of the salutary effects of this beneficent enactment. It has been in force only for about six years in this decade. District Officers with whom I had conversation on the subject said that when the bill which subsequently ripened into law was published, it created an alarm among the ignorant people who form the bulk of the population, and there was an unusual activity in hurrying up marriages before the expected restraint was imposed. Those who could not afford to celebrate them immediately made formal contracts to do so as one of the sections of the proposed law purported to exempt such previously made contracts from its operation. Then again as mentioned in para 327 two marriage seasons of the Kadwa Kanbis fell in during the decade, greatly increasing the number of infant marriages. The coming Census, before which the Act will have operated for a sufficiently long period, may be expected to furnish sufficient materials to properly judge of its effects.

WIDOW MARRIAGE

333 The practice regarding marriage of widows is different among the
Widow marriage among followers of the different religions. **Widow marriage among Hindus** is prohibited in Gujarat among the Brahmans and Varnas and allowed in most of all other Hindu castes. Even some Brahman castes, such as Tapodhan, Vyas, Saraswat, Rajgori, Bhopak, Talgala and Koligor allow it, but they are looked upon as degraded. Among the Kshatriyas, also Kathis, Marathas, Rajputs, Lewa Kanbis, Vaghans and Vadhels allow it. The castes which do not allow widow marriage, form only 15 per cent of the total Hindu population of the State. But the higher families among castes which allow remarriage of widows do not, as a rule, have recourse to it as such marriages are considered undignified. It is this feeling and a desire to raise their social status by adopting Brahminical practices which have led some castes, such as a section of Marathas, Lewa Kanbis, Sonis, Sutais and others to put a stop to widow marriage within the last forty or fifty years. Infant marriage and enforced widowhood are looked upon among the lower classes as the two hall-marks of good birth and high standing and their attitude is towards extending both the evil practices.

Among Jains The Jains are mostly of the Vania castes, who strictly prohibit widow marriage.

Among Animistic tribes Among the Animistic tribes a male or a female remains soon after the death of his or her partner, and this accounts for the surprisingly small number of widows and widowers among the primitive people. Among the Dhodias, a woman marries again when her husband's funeral ceremonies are over and a dinner has been given in his honour. If she has any children by her first husband, they are left in charge of his relations.

Among Musalmans The marriage of widows is enjoined by Mahomedan law and the Prophet himself married several widows, including his first wife Khadija. But in India the example of the Hindus created a prejudice in the other direction and at the present day it is seldom that a man takes a widow as his first wife. Widows who marry again usually become the wives of widowers or of men who have already got another wife.

Among Parsis The Parsis have not copied the Hindus in the cruel custom of prohibiting their widows from remarrying. But, notwithstanding the permission, there are very few Parsi widows who marry again, and if they do so it is generally before they have arrived at the age of forty. Those who have reached this age, remain, as a general rule, in a state of widowhood, particularly if they are blessed with children and have sufficient means to provide for them.

334. Prohibition of widow marriage was unknown in Vedic times. The

Causes of prohibition
against wid'w marriage
among Hindus.

Mahabharat furnishes several instances of widow marriage. Ulupi, the widowed daughter of a patriarch of the Naga tribe was given in marriage by her father to Arjun. Another instance is fur-

nished by the story of Nala and Damayanti. After having been abandoned by her husband in the forest Damayanti found her way to her father's house and after long waiting for him in vain, contrived a plan for finding him out. With the help of learned Brahmins and the consent of her father she advertised that in consequence of the disappearance and probable death of Nala, she was going to make a second choice of a husband for herself. The third illustration is furnished by the Padma Puran and refers to the unfortunate daughter of a king of Benares who was married no less than twenty times it being her peculiar misfortune that as soon as the marriage rites were performed the husband so married died. But though this happened over and over again her father with the consent of the Brahmins of his Court solemnly gave her in marriage as often as she became a widow. What motives induced the Brahmins of a later age to prohibit widow marriage it is difficult to trace. The causes which favoured the growth of the modern custom which forbids the widows of the highest castes to marry again have thus been summarised by Sir Herbert Ryder in the last India Census Report, page 4-8 —

"In the first place the anxiety of the early Hindu law-givers to circumscribe a woman's rights to property would unquestionably tend to forbid her to join her lot to a man whose interest it would be to assert and extend those rights as against the members of her husband's family. At the same time the growth of the doctrine of apurusal benefit would require her to devote her life to the annual performance of her husband's *shraddha*. Technical obstacles to her remarriage also arise from the Brahminical theory of marriage itself. The ceremony being regarded as a sacrament ordained for the purification of women and its essential portion being the gift of the woman by her father to her husband, the effect of the gift is to transfer her own *gotra* or exogamous group into that of her husband's." * * * * *

Some influence must also have been exerted in the same direction by the competition for husbands resulting from the action of hypergamy. Widows certainly would be the first to be excluded from the marriage market for in their case the interest of the individual families would be identical with those of the group. The family would already have paid a bridegroom-price to get their daughter or sister married, and would naturally be indisposed to pay a second, and probably higher price to get her married again. The group, in its turn would be equally adverse to an arrangement which tended to increase the number of marriageable women."

335. In the State as a whole of every thousand persons of each sex 6

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males and 176 females are returned as widowed. In other words nearly every fifth male in the State is a widow while only one in fourteen of the

males is a widower. Taking the divisions separately we find that the corresponding proportions are 78 males and 176 females in Baroda 82 males and 136 females in Kadi 59 males and 119 females in Dahanu 64 males and 156 females in Amreli and 84 males and 214 females in the City of Baroda. Everywhere the proportion of widows is more than double or treble that of widowers for while the wid women are free to marry again in all castes and creeds widowers are prohibited to do so among the higher Hindus and Jain castes and even in the lower castes and communities which allow widow marriage it is considered less honourable for a man to do so if he is grown up and has children. Baroda City has the highest proportion of the widowed, both among males and females owing to the high age of the wid women here proportion of high caste Hindu and Jain population for the city and the district is owing to the large proportion of the Adivasi tribes in the district. In the Baroda City and the Kadi District where the Hindu population is not so high for the infant marriage and for their custom of living in joint families with branches of the family and declaring them widows after

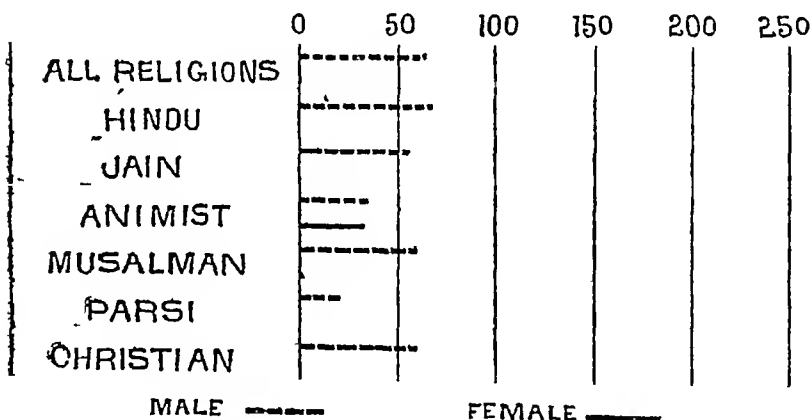
throwing the flowers into a well, so that they can afterwards be married in the *natra* form with a suitable bridegroom whenever convenient. Then comes Baroda District where the *kuln* Lewa Kanbis, Maiathas and even Kolis, in imitation of the Brahman-Vanias, forbid their widows to remarry, and then follows Ameli where both infant and unequal marriages are less common, and so there is a smaller proportion of the widowed.

336 Among Hindus 78 males and 181 girls are widowed in 1,000 of each sex of all ages. The corresponding proportions are 88 males and 278 females among Jains, 39

males and 71 females among the Animistic tribes, 73 males and 179 females among Musalmans, 47 males and 153 females among Parsis and 67 males and 138 females among the Native Christians. These varying proportions are due to the differences in customs with respect to widow marriage as described in para 333. Of all religions, the Jains have the highest proportion of widows, as they mostly belong to the Vania castes all of which prohibit widow marriage, while the Animistic tribes have the lowest proportion, as among them there is no prohibition either of custom or sentiment, and as a rule widows marry soon after being widowed. Among Musalmans, though there is no prohibition against widow marriage, the Hindu prejudice against the marriage of widows affects most strongly those of them who are converts from that religion and are relatively the more numerous.

337 In one thousand females of the child-bearing ages, *viz.*, 15-40, in each religion, Hindus have 112 widows, Jains 231, Animistic tribes 33, Musalmans 106, Parsis 57 and Christians 50. These figures alone are sufficient to give an idea of the incalculable harm, Hindus and Jains cause to those poor creatures, to themselves and to the society at large. In spite of the existence of

Diagram showing the number per 1,000 aged 15-40 who are widowed (by religions)



women fit for marriage in these castes, many a grown-up male has to remain a bachelor or widowed or to take a child-wife. It often happens that a man marries a girl at the most of 12 or 13 after he has lost his first wife, she dies after a time

and another is married. This also meets with the same fate and a fourth is married when probably the man is 50, and she is left a widow before she has arrived at womanhood or soon after. In some of the Brahman-Vania castes, negotiations for a new wife are carried on in the burning ground, while the dead body of the late wife is being consumed by fire. How cruel and selfish it is that these very people, who are themselves so eager to contract a second marriage, enforce their unlucky daughters and sisters to undergo life-long widowhood!

338 Infant marriages result in the sickening spectacle of child-widows. In the State as a whole, 2 girls per mille aged 0-5, 5 per mille aged 5-10, and 25 per mille aged 10-15 are returned as widows among the Hindus. The corresponding figures among Jains are 1, 1 and 11, and among Musalmans 1, 3 and 9, respectively. There are practically no child-widows among the Parsis and the Animistic tribes. The widowhood of Musalman girls, and of girls belonging to the castes which allow

to remain bachelors, owing to the paucity of virgin brides in their castes. The applicants from Sinoie regretted why His Highness' Government did not make widow-remarriage compulsory when they had made such a thing as education compulsory. These petitions show that a strong feeling in favour of widow-marriage is awakened in the hearts of some of the people. His Highness the Maharaja, to whom the cause of social reform owes much for its advancement, could not, of course, make widow-marriage compulsory as desired by these people, but he has made it permissive by passing the Widow-remarriage Act. Under its provision any girl, who has become a widow, can remarry with the consent of her guardian, if she is under 16, and of her own free will, if above 16. Such a remarriage is no bar to her acquiring rights of inheritance as widow or mother in her new husband's family.

WIDOW REMARRIAGE CEREMONIES

342 The ceremony relating to the performance of a widow marriage is not so elaborate as that of a first marriage. Remarriage (*natra*) is generally performed at night. Lewa Kanbi and such other comparatively higher castes

Widow remarriage ceremonies

employ Brahmans who perform some short ceremony, while Kolis and such other lower castes neither employ Brahmans nor perform any ceremony. It is sufficient among the latter, for the widow intending to marry to put on clothes and bangles given to her by her future husband and then enter his house with a pot of water on her head. Rice is sprinkled over the newly-married couple, who in company with a few friends, partake of sweetmeats. Among the higher castes, the future husband goes to the widow's house with his friends and relations, gives a sum of money to the father of the widow as bride-price and returns home after the ceremony is performed. Here also rice is sprinkled over the newly-united pair. On the completion of the ceremony, a feast is generally given to the caste people by the parents of the widow-bride. A Tuesday or a Sunday is generally selected for solemnising a widow's marriage.

No ceremonies are performed among the Animistic tribes when a widow marries. The husband presents her with a new petticoat, bodice and robe. He comes to her house and takes her away with him. Among the Nayakdas this must be done at night, for it is the common belief that if a widow is remarried in day-time, the village will be burnt.

Among the Bhils, marriage with a widow generally takes the form of an elopement, the bride and bridegroom being generally received back after the bridegroom has made the bride's friends and the headman a present. The couple pass the day after the wedding in some solitary place, three or four miles from the village from which they must not return till dusk.

Among Musalmans, the same ceremonies that are performed on the first marriage are performed on the marriage of a widow. Among Parsis a widow marriage differs from a maiden marriage in that it is performed at midnight instead of in the evening, and while the blessings are repeated the rice is thrown from below instead of from above as in a maiden marriage. The marriage of a bachelor and a spinster and the marriage of a widower and a spinster are called *shahzan* or royal marriage. The remarriage of a widow either with a bachelor or a widower is called *chakarzan* marriage or *natra*.

343 On the day of her husband's death, the widow has to break her bracelets in all Hindu castes and on the tenth day, after the funeral, she has to cause her head to be shaved in all Gujarati castes in which remarriage of widows is prohibited. Among Deccani castes a widow's head is shaved even on the first day. If she is very young or pregnant or has a suckling child, she is allowed to wear her bracelets and her hair until she is about 20 to 30 years old, when on the occurrence of a death among her near relations or on a visit to a place of pilgrimage, her bracelets are broken and her head is shaved. A widow cannot make the usual red powder mark, *chanlla*, on her forehead. She must put on plain dark garments and live on coarse food. Among Deccanis red or white

a second wife is not taken, unless the first is barren, gives birth to daughters only or is afflicted with some incurable disease. In a few castes, such as Ghanchis, etc., permission from caste panchayat is necessary before a second wife can be married in the life-time of the first. But in most of the castes no such permission is necessary and a second wife is taken merely at the caprice of the husband or on such flimsy grounds as the father of the wife delaying sending her to her husband or not providing her with sufficient clothes and ornaments. Sometimes it is the first wife who goads her husband to marry a second one when she herself is barren, or when her children do not live. Among Anavala and Audich Brahmans and Lewa Kanbis polygamy was once practised, simply because each new wife meant getting a good dowry from her father. In the State as a whole, the Census shows that there are 1,007 married women to every 1,000 married men. The apparent excess of wives is probably due to the large number of emigrants, many of whom are married and leave their wives at home, but allowing for this, it is clear that monogamy is the general rule and polygamy the exception.

346 Polygamy is allowed among all the Animistic tribes. A man marries a second or third wife if the first does not bear children or if she cannot get on well with him or if he does not like her or if he has a large number of children and the work of the household is heavy. Cases of polygamy are, however, getting rare, and generally when a new wife is brought, the old one leaves the house and joins some one else in matrimony. There are thus only 1,013 wives to every 1,000 husbands.

347 Among Mahomedans polygamy is allowed upto four wives. The husband is enjoined to treat them on an equal footing in all matters with the exception of sexual intercourse. But, as a rule in Gujarat, a Musalman is content to have one wife only, not from any feeling of abhorrence towards this anomalous institution but from his inability to provide for such an expensive luxury. Only a few well-to-do persons are found to have more than one wife. There are only 1,002 wives to every 1,000 husbands. The true proportion is somewhat obscured owing to the habit of Mahomedans to leave their wives at home when they emigrate to other parts, but not so as to disturb the conclusion that the great majority of Mahomedans are monogamous.

POLYANDRY

348 The two recognized types of polyandry are the matrilachal when a woman forms alliances with two or more men, who are not necessarily related to each other and succession is therefore traced through the female, and the fraternal when she becomes the wife of several brothers. Neither of these is to be found within the limits of the State, but traces of the latter remain in the practice of *diyarvatu* or marriage with an elder brother's widow which is prevalent to some extent among some of the lower castes, viz., Kohi, Mali, Sathawala, Bhavsai, Daiji, Ghanchi, Gola, Kumbhar, Mochi, Salat, Ahir, Bhairvad, Rabari, Bhangir, Dhedi and Shenva. *Kathi* is the only high caste in which *diyarvatu* is practised. *Kathi* women are proverbially handsome and, unlike other Hindu females, are treated on a social equality with their husbands. Unmarried and married women, like widows, wear no wrist ornaments. Widow-marriage is allowed but is seldom practised. In such cases the rule is imperative that the younger brother must marry his elder brother's widow. Among the other castes, *diyarvatu* is getting more and more into disrepute. The custom is not looked upon with favour, because in imitation of the higher castes an elder brother's wife is regarded as mother of her husband's younger brothers. A younger brother entitled to marry his brother's widow prefers to forego his right over her on receipt of money equivalent to his deceased brother's marriage expenses from a third party wishing to take her as his wife. It is only when a widow has young children, who are likely to be neglected if she were to marry outside the family, that it is considered advisable for her to marry her *diyar*, provided he is grown up.

HYPERGAMY

340 Hypergamy or the practice of marrying girls in families higher in social rank in the caste than that of their parent prevails among many Hindu castes but notably among the Anavala, Vodiach and Khedaval Brahmins and the Rajput Lewa Kanbi, Maratha Kshatriya and Brahmin Bhat castes. The different *kuls* or families of the same caste are not treated with equal consideration. Certain families are considered *kul* and of good birth, either from some honour conferred on their ancestors by the rulers of the land or from the benefits conferred by them on the caste. The *kulms* marry their daughters only in their own circle but have no objection to take wives from families of inferior rank, provided they get handsome dowries which range from a few hundred to several thousand rupees. It is always an object of solicitude to the parents of a female child that they should procure her marriage with the son of a more noble family. To wed her to a bridegroom of inferior rank is considered disgraceful. This feeling coupled with the heavy expenditure to be incurred at the time of marriage once led the Jadeja Rajputs of Kutch and Kathiawad and the Kanbis of Gujarat to practise the dreadful crime of female infanticide which has already been described in the Chapter on Sex (para. 301).

already considerably disappeared among Lewa Kanbis, Anavalas and Audichas under the influence of *ekdas* or solemn agreements made by most of their people to eschew the *kulins* and to give and take in marriage only in their own social circle

ENDOGAMY.

350 Endogamy or the custom of "marrying in" which forbids the members of a particular social group to marry any one who is not a member of the group, prevails not only among Hindus and Jains, but also among the Animistic tribes. A man must marry not only within his caste but also within his sub-caste, if it is divided into sub-castes. Further restrictions on the selection of brides and bridegrooms are placed in most of the Brahman, Vania and artisan castes by *ekdas* or solemn agreements by which the caste members, residing within a particular area called *gol* or circle, are restricted in giving and taking in marriage to the circumscribed field of their caste-men living within that area. People living in villages are anxious to wed their daughters to dwellers in towns, while the town people avoid giving their daughters in marriage to those who live in villages. These tendencies lead to uneven results, which the *ekdas* are intended to remedy. Within the last twenty years, the Anavalas, Lewa Kanbis and other castes in which hypergamy prevails are looking towards the *kulins* with feelings of less regard than before, and have in some places resolved to marry their girls only in their own social circle and not to the *kulins*. The result of all these tendencies has been to multiply, even within the limit of a caste, the number of groups within which marriages are restricted. For instance, the Modh Vantias are divided into *Adalja*, from Adalaj, *Goghava* from Gogho and *Mandaha* from Mandal. Each of them is further sub-divided into *Visa*, whole, and *Dasa*, half, a division common to all Vania castes including even Jain Vantias. These again are split into later local sections, Ahmedabadi and Khambhati, with the result that all the sub-divisions dine together, but for purposes of intermarriage, the Modh Vantias have about twelve separate groups. In addition to their local subdivisions of Vadnagara, Visnagara, Sathodra, etc., each Nagar caste has a *grahastha* or laymen class and a *bhikshuka* or priestly class between which marriages are not allowed. The constant creation of these separate connubial groups has been doing great harm, both moral and physical, to the people by narrowing the circle of selection in marriage. Social reformers are advocating the fusion of sub-castes and the introduction of *roti vyavhar tyan beti vyavhar*, i.e., intermarriage with those with whom one can interdine, i.e., in the whole caste. But though the propriety of the reform is admitted, as yet no action has been taken by any caste to introduce it. I am informed that the Deshaval Brahmans of Patan are carrying on negotiations for intermarriage with the Audich Brahmans, and so are doing the Visa Khadayata Vantias of Baroda with their Dasa section.

351 According to the tenets of the faith, all Mahomedans can interdine as well as intermarry. But though interdining is followed the practice as regards intermarriage is different. Pure Musalmans or those having a foreign strain, viz Shaikh, Saiyad, Mughal and Pathan, as a rule, do not marry outside their circle or tribe. They are proud of their blood and are averse to form connections which may lower them in the estimation of their people. Among some very exclusive sections like the Saiyads, family trees are examined and every care is taken that the accepted suitor is a Saiyad both on the father's and mother's side. The convert classes observe the same restrictions as regards marriage as Hindus do, and neither give nor take in marriage from any class but their own. The prohibition on intermarriage extends to higher as well as lower castes. A Ghanchi, for instance, must marry none but a Ghanchi. If this rule is transgressed, the offender is hauled up before the Jamat or Caste Panchayat and ejected from the community. The result is that these groups are as strictly endogamous as Hindu castes.

352. The Parsi community is divided into two classes called Mobed or priests and Behdins or non-priests. The distinction has been handed down from antiquity. The elite were the religious guides and legislators, while the others were common men. It is possible that the two classes sprang from two different peoples. Before the last 50 years intermarriages between the Mobeds and Behdins were unknown. But the Parsis, who are ever progressive and ready to adapt their customs to the times have given up the restriction and now except perhaps in a few very orthodox families intermarriage between the two classes takes place. As Mr Dalal wrote in his report of the last Census "the Mobeds themselves have spurned the narrow limit of sacerdotal vocations and have zealously entered into all the professions and occupations worth following after discarding the distinctive white turban and dress of Mobeds, and submitting their chins to the razor of the barber it is now hard to distinguish these from the Behdins and so intermarriages are on the increase every year."

EXOQAMY

353. In addition to endogamy exogamy or the practice of marrying out further restricts the circle within which Hindn marriages can be celebrated. It forbids the members of a particular group in a caste, usually supposed to be descended from a common ancestor or associated with a particular locality, to marry any one who is a member of the same group. While endogamy restricts intermarriage in one direction by creating a number of artificially small groups within which people must marry exogamy brings about the same result by artificially expanding the circle within which they may not marry. The usual rule is that marriages are not allowed among relations on the father's side upto seven degrees and on the mother's side upto five degrees. In addition to this no two members of the same *gotra* or *shakha* can marry among Brahmins and Bhatas. Among Rajputs members of a clan are forbidden to marry within the clan as all members of a clan are believed to be the children of one common ancestor. As Sir James Campbell says in the *Bombay Gazetteer* volume on Gujarat Population p. 124 "the dread of marriage among relations is sometimes carried to a strange extreme. As all Jadejas are in theory of the same stock members of that great clan, whether Jadejas Chudasamas or Bhatas ought not to intermarry. A Jadeja should not marry a Chudasama although the tribes separated in very early times. When the members of a clan became very numerous and spread over a large extent of country the practice of naming groups of families mostly after a distinguished common ancestor and sometimes after the place of residence came into vogue. Sometimes surnames are taken from a calling, as in the case of *retāks* or carriers of Government property; and at times a mere change in dress is sufficient to create a new surname. The *Kachhotis* are so called because their women adopted the practice of passing the robe back between the feet and tucking the end into the waistband. As far as can be ascertained Gujarat Rajputs have one hundred and three surnames. In Surat and Broach most Rajputs have lost all trace of their clan. Some of the sub-clans are so large and so long established that they have the importance of separate clans. Instances have occurred of marriages being annulled when it was found that the clans of the bride and bridegroom were divisions of the same stock." Among Lowa Khatris in Charottar a girl cannot be married to a boy living in the same village for although there may be no prohibited relationship between them all those living in a village however distant are believed to be the descendants of a common ancestor and marriage between children of the same ancestor is considered disgraceful. On the other hand, among Brahmins and Vanias living in town it is the custom not to marry girls outside the same place and it is only when a bridegroom is not locally available that an outcast is considered eligible. This leads to formation of exogamous groups of the local type.

354 Consanguineous marriages are, as a rule, practised among Mahomed-
 ans Within families of the same ancestor,
Consanguineous marriages among Mahomedans marriages are sometimes arranged by exchange, *i.e.*, a girl is offered for the son, brother or some other relative of the person and his daughter, sister,

niece, or some other relation is taken for the son or some other male relation of the person making the offer When a relation is unable to give a girl in exchange, he is given a girl in marriage on the condition that the first daughter born to him should be given in marriage to some relation of the person who bestows on him the hand of his daughter

355 Consanguineous marriages are also allowed among the Parsis and are very common They are mainly arranged
Among Parsis to save the dowry which would have to be paid if

the bridegroom was an outsider As a general rule, the father of the bride gives a present to the bridegroom and the relatives who accompany him at the marriage This present which has practically assumed the form of a dowry has much increased in value within the last few years, and the parents of daughters find it difficult to dispose of their girls, if they have not the wherewithal to pay it The possession of high educational qualifications is a factor which adds greatly to the value of the bridegroom A Bachelor of Arts, if he is also a bachelor in life, must have from his father-in-law, besides a "wingless nymph" from two to five or even ten thousand rupees in cash

356 The Animistic tribes are very loose about their marriage relations
Looseness of marriage ties Among the Bhils, a woman marries again not only if her husband dies, but if she falls in love with another man and can get him to take her and pay

her husband his marriage expenses The children, if there are any, remain with the father An unmarried girl is allowed to live with any man she likes without any ceremony either of marriage or betrothal If after betrothal, a girl goes to live with some other man, her husband has to pay her betrothed the cost of the betrothal ceremony Among the Koknas and other forest tribes a woman may leave her husband and go to live with another man on his agreeing to pay her husband the amount he spent as bride-price after her Among the Nayakdas, if a girl reaches the age of sixteen and her parents have not betrothed her, she may go and live with any man she chooses, and if he agrees to pay her parents sixteen rupees, no objection is raised Again, if a woman deserts her husband and goes to live with another man, he pays her husband sixteen rupees If the husband consents to give up his wife, he is paid nothing

357 The practices of different castes with regard to the consideration for
Consideration for marriage marriage are different In some castes, such as the Lewa Kanbis, Anavala Brahmans, Rajputs and Marathas, the bride's father has to pay the father of the bridegroom, in others such as several Brahman, Vania and artizan castes, the bridegroom's father has to pay, and in others again, such as Valmik Kayasth, no money passes. In the lower circles neither bridegroom price nor bride price is paid, but marriage is agreed upon simply on the understanding that a counter marriage will follow This is called *sata telhada* or giving a girl in marriage on the agreement that the bridegroom's sister or some other female relative will be given in marriage to the bride's brother or some other near male relation The practice of the bride's father paying money to the bridegroom is looked upon as a preferable arrangement, while that of the bride's father receiving money from the bridegroom's father, *kanya vikraya*, is looked upon as sinful But the party who has to pay and the amount he must give, depends generally speaking, on the demand and supply of brides and bridegrooms and this again is determined to a great extent by the existence or otherwise of the custom of hypergamy, widow-marriage and the like Where girls are paid for, their price depends on their age, and their value rises higher as they approach to maturity Some parents, especially in Kathiawad, allow their girls to grow up, simply because they may fetch a high price from some grown-up bachelor or rich widower in the matrimonial market In the functional castes, a widow of

mature age who is expert in household work and family business, has to be paid for more than a virgin who is younger but less experienced in household work.

353. Among Hindus a husband does not name his wife nor does a wife utter the name of her husband. If one wants to call the other he or she does not do so by the other's name but uses such expressions as "do you hear" "so and so a mother" naming the child. The belief is that death would be caused or other harm would result if one of the couple calls the other by name. Among most of the castes the wife does not appear before the husband in the presence of elders or strangers. It is only when they are alone that husband and wife can talk to each other and as soon as an elder in the family e.g. an elder brother father mother, etc. comes up, the wife covers her face and hurriedly withdraws. A mother or father cannot talk to or even look towards the children in the presence of elders. The idea is that so long as elders are alive the children are theirs and not of their immediate parents and it would be want of respect on the part of the latter towards the former to do anything that may signify the contrary.

A great change has taken place within the last thirty years. Old ideas of false decorum are disappearing under the influence of Western education, and parents are taking ever increasing interest in their own children and husbands in their wives. Twenty or thirty years ago people who left their home for service or business elsewhere, could not take their wives with them. To do so was looked upon as unmodest. Wives were left at home and visited only occasionally during the Holi or Diwali holidays. Those ideas have now become obsolete and a man can take away his wife from the family home wherever he likes.

MARRIAGE CUSTOMS AND CEREMONIES

HINDUS.

359 The marriage customs and ceremonies of the different Hindu castes

Marriage customs and ceremonies among Hindus.

differ much from one another but there are certain essential matters which are more or less common to all, and these can be briefly described here.

Marriages can take place only between members of the same caste and if it is divided into sub-castes between members of the same sub-caste. If the caste, or sub-caste is large and spread over a wide area, some territorial limit is fixed beyond which marriages cannot be performed even within the same caste or sub-caste without paying such a penalty as may have been fixed. Such an area is called *gol* or circle and the agreement binding the members to restrict their marriage relations within it is called *ekda*. There are certain families in each caste which are considered *kulin* from the benefits conferred on the caste generally by their ancestors. It is always an object of solicitude to the parent of a female child to procure her marriage with the son of a more noble family. To wed her to a bridegroom of inferior rank is considered disgraceful. Proposals of marriage emanate from a house of lesser pretension and the father of a bride who seeks to ally his child to the blue blood of a more distinguished *kul* must balance the scale with gold. If the families are considered to be on an equality more money than is customary in the caste is not demanded on either side. The five commonest arrangements are—(1) the bridegroom receives a portion with the bride (2) the bridegroom pays a sum of money to the bride's father (3) the bridegroom settles a certain sum on the bride called *jalla* which becomes a part of her *stridhan* or dowry (4) no stipulation is made about dowry or portion, (5) the marriage is agreed on the understanding that a counter alliance will follow. Of these arrangements the first is the commonest among Anavats and Audih Brahmins, Lewa Kaulias, Rajputs and Marathas, the second is found among some Brahman Vanias and other castes among whom there is a scarcity of brides, the third is common among the high caste Brahman artisan and other caste, the fourth is found among a few castes like Juhans and the last which is called *sata te kda*

is adopted to gain brides for men of low family or *hul*, or for those who cannot otherwise secure them. Betrothal generally takes place some years before. When a betrothal is found to be free from any objection, the horoscopes of the bride and bridegroom are consulted, and if the astrologer finds no objection, the girl's father chooses an auspicious day for the betrothal and sends his family priest to the house of the intended husband to make the formal announcement. The priest is fed and is given a rupee or two as a present, and as a sign of joy, the boy's father distributes sugarcandy among his friends and relations. In some castes, the family priest or a relation is sent previous to betrothal to see, by personal interview, that the bride is neither blind nor lame nor afflicted with other bodily defect, and that she is in every respect eligible. Similar inspection is also casually made of the bridegroom. The general rule is that a betrothal cannot be set aside, but the practice of different castes varies. Among some castes such as that of Lad Varnas and Luhanas, a betrothal cannot, under any circumstances, be set aside, among some it may be avoided by the payment of a fine to the caste, while among Nagas and Lewa Kanbis, the offer of a better match is considered a reason enough for breaking the betrothal. Among these differences, one general rule prevails that, if either of the parties to be married becomes maimed or an invalid, the other is freed from the promise. Formerly among some Rajputs, if the betrothed bridegroom died, the girl who should have been his wife was treated as his widow, and considered incapable of entering into the married state. But now a betrothed bride is not so treated and may marry on the death of her affianced.

No rule prevails regarding the length of time between betrothal and marriage. Astrologers are called for to point out the day indicated by the stars as propitious for the marriage. The fixing of the marriage day which must fall between the eleventh of *Kartik Sud* (October-November) and the eleventh of *Ashad Sud*, rests with the girl's father. For marriage purposes every twelfth year, *Sinhastha*, when Jupiter is in the sign of cancer, is altogether avoided. After the day is fixed, great preparations are made on both sides. The house is fresh coloured and white-washed, *papad* and *vadi* (wafer biscuits) are made for use on the marriage days and a booth is built in front of the house. Letters of invitations called *kunhotri* from them being sprinkled with *kunlu* (red powder) water are forwarded to the kindred of both bridegroom and bride. About five days before the marriage, Ganpati is installed and worshipped and *mandira* making ceremony is performed. A hole, about six inches deep is dug in a corner of the booth. The parents of the boy and of the girl with friends and relations sit near the hole and throw into it red powder, milk curds, betelnut and a copper coin. A piece of the *samda* or *khyda* tree (*Prosopis Spicigera*) about a foot long is set up in the hole. One or two days before the marriage day, a ceremony in honour of ancestors and to propitiate the planets *grahashanti* is performed at the house of the bride and bridegroom. On the marriage day the women of the boy's and of the girl's families go separately to a potter's house with music, worship his wheel with red powder and flowers and bring home earthen pots to be used in the marriage ceremonies. The bride and the bridegroom each at their houses are then rubbed with *pithi*, a mixture of oil, turmeric, camphor and some other fragrant substances. On the marriage day at the bride's house a space, generally in front of the entrance door of the house, about four feet square, is enclosed by four posts one at each of the four corners. At each of the corners, three bamboos are set in the ground leaving between them a space of about eight inches, and round the three bamboos a red string is tied. In the space between the three bamboos, seven decorated earthen pots are piled, the largest at the foot, the smallest at the top. In the square between the four piles of pots, which is called the *chori*, the bride and bridegroom sit and the ceremonies are performed. The bridegroom seated in a palanquin or on horseback is brought to the house of the bride's father. Dhols, drummers, &c, head the procession. Following them come the bridegroom's male relations and friends, then the bridegroom and then the female relations and friends singing songs, bring up the rear. The bridegroom holds seven betelnut leaves, seven betelnuts, a cocoanut and a rupee in the hollow of his hands joined together. To ward off the influence of the evil eye, the sister of

the bridegroom sits near him and waves a cup containing salt over his head. When the house of the bride is reached the procession stops the bridegroom alights from his horse or palanquin and stands on a wooden stool just outside of the doorway. Here he is met by the bride's mother who makes a *tilak* on his brow, pulls his nose and shows him a miniature plough, a grinding pestle, a churning stick and an arrow. The object of these ceremonies seems to be to drive away the spirits which may have come into the booth along with the bridegroom. A ball of cowdung ashes is then thrown towards each of the four quarters of heaven. Two small earthen pots full of curds are held mouth to mouth, waved seven times round the bridegroom's body and set on the ground. The bridegroom puts his right foot on the pots, breaks them to pieces and enters the marriage hall, *saundered*. He is then led to the square, *chort* where he sits on a wooden stool and, with the help of the family priests, worships Ganesha. The parents of the bride then wash the bridegroom's feet with milk, curds, honey, sugar and clarified butter. After the worship is over the bride, dressed in ornaments and clothes, is presented to him by her mother. Brother is brought in and placed by her mother's brother on another stool opposite the bridegroom. A piece of cloth is stretched between the bride and the bridegroom. The Brahmins recite luck-bringing verses and the family priest watches the waterclock or timekeeper shouting at intervals of a minute *o two* *Duradham* or "Attention" the time is near. When the propitious moment comes the hands of the bride and bridegroom are joined, the cloth between them is snatched to one side, the hems of their robes are tied together, the marriage garland of cotton threads is thrown over their necks and the musicians strike up music. Then the relations and friends make presents to the bride and bridegroom. In the middle of the square *chort* a sacrificial fire is lighted. The brother of the bride then comes to where the fire is lighted, holding a winnowing fan with barley and *sesame* and drops into the hand of the bride and bridegroom four pinches of barley and *sesame*. Then the bride and bridegroom throw along with clarified butter the barley and *sesame* into the fire and again walk round the altar. This is repeated four times. Then the bride and the bridegroom seat themselves on the stool, the bride on the bridegroom's left and feed each other with four morsels of coarse wheat flour mixed with clarified butter and sugar prepared by the bride's mother. The bridegroom and bride then worship the constellation of the Great Bear, enjoining each other to be as constant as the pole. Then the bride and bridegroom, in front of the family deity in the house, play at odds and evens, each in turn holding some coins in closed hand and the other guessing whether the number of coins is odd or even. Luck in this game is an omen of luck in the game of life. The winner of the game is supposed to be the ruler of the house. If the bride and bridegroom belong to different places the bridegroom's party stay a guests of the bride's father for two or three days. On an auspicious day after the marriage the bride is sent away in company with her husband to her new house. The bride's mother worships the carriage sprinkling sandal-dust and flower on one of the wheels and laying a coconut in front of it as an offering to the carriage that it may bear them safely. When the carriage moves the mother gathers the pieces of the coconut and lays them in her daughter's lap. None from the bride's house goes with the party. It is said that while the bridegroom's friend and relations are men walking in front of the carriage and the women walking behind singing songs. When the procession reaches the bridegroom's house the bride and bridegroom, with the aid of their cloths tied together, step out of the carriage and stand in front of the doorway on a wooden stool. The bridegroom's sister keeps the door closed until she receives money present from the bridegroom. They are then led into the house by the bridegroom's mother and taken to the family deity and a game of *tilak* is played at odds and evens to see which of them is the luckier. This and the marriage ceremony *Calu* dinners are given at the house both of the bride and the bridegroom on the marriage-day or on some day later after the marriage. The relations of the bridegroom have a right to dine at the bride's house but the relations of the bride do not dine at the bridegroom's house.

JAINS.

360 Like the Hindu marriages are not allowed among the Jains between near relations. The marriage ceremonies of the few Jains in a caste do not differ from those of its Hindu members. But when a whole caste is Jain, as among

Marriage ceremonies among the Jains

the Varnas, the ceremonies somewhat differ inasmuch as they discard Brahmanic rites as far as possible. The rules forbidding marriage with any one who does not belong to the same section of the caste are less strict in the case of Jain Varnas than in the case of Hindu Varnas or Meshis as they are called. Among the Meshi Varnas, marriage is forbidden between Dasa and Visa sections of the same caste. A Dasa Shrinani Meshi never marries with a Visa Shrinani and a Dasa Porwad Meshi never marries with a Visa Porwad. But unlike Meshis, members of corresponding minor sub-divisions among Jains sometimes intermarry. A Dasa Shrinani Jain marries a Dasa Porwad and a Dasa Oswal marries a Dasa Porwad and a Dasa Shrinani. The difference of religion is not considered a bar to marriage. A Jain Kanbi marries with a Vashnav Kanbi and so do Jain and Vashnav members of other castes. Dasa Shrinani Shrivaks marry with Dasa Shrinani Meshis and Dasa and Visa Porwad Shrivaks marry with Dasa and Visa Porwad Meshis. With a few exceptions, the Shrivak Varna ceremony is the same as that performed by Meshi Varnas. Boys and girls are betrothed sometimes immediately before and sometimes many years before the marriage. The marriage day is fixed by a Brahman astrologer. Five days before the marriage the parents of both the bride and bridegroom worship an image of Ganapati which is painted on the house wall. The women of the bride and bridegroom's families go separately with music to the potter's house, worship his wheel and carry away a store of earthen vessels. At the bride's house a marriage booth is made, one of the pots of which among the Varnas is of *gugal* wood. A *chori* is made in the centre of the booth. No planet pleasing or *grahshanti* ceremony is performed. On the day before the marriage the family goddess is invoked and worshipped. In the evening of the marriage day the bridegroom dressed in rich clothes, with a coconut and a rupee in his hands, and with a black silk thread tied to his right ankle to ward off the evil eye, goes on horseback with music to the bride's house, the men of his party walking in front and the women in the rear. Among the Oswals the bridegroom wears a *mugat*, coronet, and in other castes a turban. An Oswal bridegroom also holds a sword in his hand. The ceremonies of reception at the bride's house and the presenting of miniature plough, arrow etc., are the same as amongst Hindus. The bridegroom sits on a wooden stool and on his left on another sits the bride who is brought there by her maternal uncle. The bride's parents then formally offer her in marriage to the bridegroom. The maternal uncle lifts the bride and carries her four times round the husband. Brahmans recite *mantras*. The hems of the bride's and bridegroom's clothes are tied together, and they walk four times round a fire which is lit in the *chori*. They then feed each other with coarse wheat flour and worship *Ganpati* and the family goddess.

ANIMISTS

361 The marriage customs of the various animistic tribes are different, but the main features common to all except Dublas are that they pay no respect to Brahmans, and do not make use of their services. The Dublas having come in greater contact with the Hindus, ask Brahmans to fix a lucky day and call them to perform the ceremonies which are almost the same as those practised among Hindus. Among all tribes the bridegroom has to pay bride-price to the bride's father which varies from about 10 to 50 rupees, and among some those who are unable to pay it, serve him for a term of years, as described in para 365 (6). As amongst Hindus both bride and bridegroom are rubbed with

pika in all tribes. Among the Bhils a fire is kindled and round it the people dance the bridegroom taking a few turns with the bride on his shoulder. When the dance is over the bridegroom gives all a drink before they leave. Among the Chodhras, the skirts of the bride and bridegroom are tied by the women of the house and together they walk four times round a pole in the booth, thus dancing in which the bride and bridegroom join and a feast of rice and pulse complete the ceremony. When the bride leaves for her husband's house, her father gives her a she-buffalo or a money present. Among the Dhondias the bride and her friends go in procession to the bridegroom's house and the bridegroom in turn receives them. The ceremonies are carried on chiefly by women. While the women sing songs, the bride shows her wish to be an obedient wife. She sweeps the floor, claps a pillar and declares that empty water pots are full. In the night a lighted lamp four married women tie together the hems of the pair's clothes. As they fasten the knot they sing a song the purport of which is "Go to market and bring dates and coconuts, eat mutton and fowls together. Have no quarrels. If she runs away give her a kick and bring her back." When the song is finished a hawk unties the knot, sinks together the heads of the pair and the ceremony is over. Among the Gamits marriage takes place when the boy can climb a palm tree. The bridegroom wears a sword and he and his party halt under a tree close to the bride's village. The bride's father accompanied by the bride and his friends comes out to meet them and feeds them with *kodr* and *bids*. They then come to the bride's house when a woman ties the hem of the bride and bridegroom's clothes. The newly married pair dance in front of the house and their relatives embrace them each paying them a *phir* or *phir* (silk). Among the Kathodias the bride is brought to the house by her brother and the skirts of the pair are tied by a Kokna drummer. After a time the knot is loosened her brother lifts the bride and his uncle lifts the bridegroom and they dance round the drummers joining them in the dance. Among the Kokias the bride and bridegroom are made to sit on a blanket and their skirts are tied by a woman in front of a lamp. Each says the other's name and the knot is untied. Among the Naayakdas the bride and bridegroom are seated face to face and two old men who for the occasion are called *pujars* or *priests* join their hands and tie their skirts. As they then throw over their heads and the old men give them one ball of flour and molasses. When each has twice fed the other the bride is drawn away and the marriage is over.

MABOMEDANS

36. Among the Hindus as among the Mussalmans the marriage customs of different communities greatly differ and a brief description of those in general practice can only be given. Parents of the boy obtain information about a girl likely to make a good match either through female relations or professional match-makers who are generally females. The women of the boy's family then pay a visit to the girl's house. After seeing her and talking together the guests are offered a glass of sugared water. Then they drink if they think well of the girl but decline to do so if they do not like her. After drinking in sign that they acknowledge marriage they drop some sugar candy in the girl's mouth. Then they settle what amount would be presented on either side and fix the day for the betrothal. In the evening of the betrothal day ornaments and sweetmeats are neatly laid out on a tray at the boy's house and are sent generally with milk to the girl's house. The bride is decked with the ornaments and covered with a *sacul*. The party then returns and brings with it trays full with fresh presents including a handkerchief, a ring and a *mandil* (gold turban) for the bridegroom. A rich man's betrothal expenses vary in the bridegroom's aid from Rs. 400 to Rs. 500 and on the bride's from Rs. 50 to Rs. 300 for a middle class man with the bridegroom's aid from Rs. 100 to Rs. 200 and on the bride's from Rs. 50 to Rs. 100 for a poor man in the bridegroom's aid Rs. 50 to Rs. 20 and on the bride's from Rs. 10 to Rs. 30. The betrothal generally lasts for a fortnight. During this time the bride's dowry gift is taken between the betrothed couple. Eight days

before the marriage the bride keeps to one room and both she and the bridegroom are made to wear yellow clothes. Two or three days before the marriage both at the house of the bridegroom and of the bride earthen pots are arranged in order, food is laid on them and the opening chapter of the Kuran or *fatiha* is repeated with the object of pleasing ancestral spirits. Then the females of the family rub the bride or bridegroom with gham flour mixed with oil and perfumes called *ubaina*. After this a knife, dagger or other sharp iron instrument and a lemon are handed to the bride or bridegroom which he or she is to be careful to keep till the bath on the marriage day. On the evening of the marriage day the bridegroom's party sends to the bride's with a procession of children, called the *bars* or *sachak*, earthen pots painted in gold and green filled with sweetmeats and trays with dresses. In her room the bride is bathed by the women of her family, clothed in new robes and decked in some of the jewels. Then with trays refilled with clothes for the bridegroom with *hinna* (*mendi*) and with the wife's chattels *jajiz* (cooking utensils, cot, etc.), the company goes back to the bridegroom's. On their return the bridegroom is dressed in his wedding clothes and the furniture of what is to be his honeymoon room is set in order. About 10 p.m. the bridegroom on horse, with music, and followed by his relations and friends starts for the bride's. As he passes under her window, the bride lets fall on the bridegroom some grains of rice. When they arrive at the bride's house, the bridegroom's party sit on one side of the *mandap* and the bride's on the other. In the space between are three seats, one in front of his party for the bridegroom, one in front of the bride's party for her agents, and the third between the two for the Kazi or his deputy. The Kazi asks the bride's agents whether she, with a certain portion, *meher*, accepts so and so as her husband. If told she will have him he takes the attestation of two other witnesses. He then making the bridegroom repeat the creed puts him the same question. The proceedings are recorded and the guests raising hands offer the marriage thanksgiving. The bridegroom is then led to the ladies' quarters in the house and seated on a seat. The bride veiled and arrayed in her wedding garments is seated by his side and a set of ceremonies, such as eating together, are begun. At dawn the bridegroom is for the first time shown his wife's face in a mirror and from a Kuran placed between them the chapter of peace is read. This is the sign that the time has come for the bride to leave her father's house.

363 As in religion so in marriage ceremonies, Matias, Momnas, Shaikhdas and other converts from Hindus, perform half Hindu, half Musalman ceremonies. Musalman and half Hindu rites. They call a Kazi to perform the *nika* or marriage, according to Mahomedan rites, and also a Brahman to perform the Hindu rite of *chori*. Among Ghanchi, Pinjara and Vohoras (peasants) women go singing like the Hindus with the bridegroom to the bride's house and in their feasts, they prepare Hindu dishes of *ladu*, *kansar*, etc.

PARSIS

364 When two families desire that their children should marry, they exchange their children's horoscopes, which are sent to an astrologer who settles whether the marriage is likely to be fortunate. If both families approve of the match and the stars are favourable, the marriage is agreed to. Soon after on a lucky day the women of the boy's family go to the girl's to return the horoscope. They take with them a suite of clothes, sugarcandy, curds and fish as emblem of good luck and present the dress to the girl. According to her means, the girl's mother sends her future son-in-law a gold or diamond ring, a suite of clothes and Rs 5 to 25 in cash. This completes the betrothal, which, though not legally, is practically binding. During the interval between the betrothal and the marriage presents of fish and other articles are exchanged between the two families. Ten to fifteen days before the marriage, comes the turmeric pounding ceremony in which four young married and unwidowed (*sohagan*) females pound turmeric and shake it in a winnowing fan. About eight days before the marriage day, comes

the *mandar* or booth building ceremony. Either before or after the turmeric pounding ceremony sometimes even on the marriage day the *adana* or inviting ceremony is performed. On the *adana* day the mother of the boy with relations and friends goes to the bride's and dresses her in clothes and ornaments. The bride's mother entertains the party with sweetmeats and presents the bridegroom's nearest knowwomen with dresses. After they leave a party of kinwomen and friends set out from the bride's with clothes for the bridegroom, who in return presents the bride's mother with a dress. Next day the bride's mother returns this dress to the bridegroom's mother accompanying it with a few rupees as it is thought wrong for the bride's side to receive presents from the bridegroom's side. On the third day before the wedding a suite of clothes and a large silver coin are sent to the bride, who wears the coin round her neck till the marriage ceremonies are over. Towards evening the women of the family seat the bridegroom and bride in front of their respective houses and rub them with the turmeric which was pounded a fortnight before. On the fourth day the marriage ceremony is performed in the evening after the custom of the Hindus according to the promise given to the Rana of Banjan by the ancestors of the present Parsis on their landing at that place. Males dress in *jamas* and *pickori* and females array themselves in jewellery and dresses of variegated colour richly ornamented with gold. Shortly before the marriage procession starts, a party of women goes from the bride's to the bridegroom's place with a present of a rich dress and a ring of gold or diamonds according to her parent's means. All of these are arranged in a rich tray of silver or brass which is carried by the bride's mother in her right hand. This procession is called *supars*. They quickly return after executing this errand and the bridegroom starts in a procession with the guests for the bride's. On reaching the bride's residence the males take their seats among the male guests of the bride's party and the ladies go inside the house and assume their places with the others. First of all the bride and bridegroom are seated on haire opposite each other and then a piece of cloth is held between them as a curtain so as to screen them from each other's sight. Under this curtain they are made to hold each other's right hand in their grasp. Then another piece of cloth is placed round so as to enclose them and the ends of the cloth are tied together by a double knot. In the same way raw yarn is taken and wound round the pair seven times by the officiating priests who during this performance repeat the short prayers of *Jetha An Lavro*. On completing the seventh round, the twist is tied seven times over the joined hands of the couple as well as round the double knot of the ends of the cloth previously put about them. When this is over incense is burnt on a fire placed in a flat metallic base after which the curtain is suddenly dropped down and the bride and bridegroom who have each been provided with a few grains of rice have to throw it at one another, whoever is quickest in throwing the rice is supposed to be likely to rule. When the rice throwing is over the couple sit side by side and two priests stand before them with a witness on each side holding brass plates full of rice. The two priests pronounce *ashirwad* or the marriage blessings, in old Persian and Sankrit at each sentence throwing rice on the bride's and bridegroom's heads. At intervals in the midst of the blessings the witnesses are asked in Persian whether the marriage has their consent and the bridegroom and bride are asked if they have chosen each other. They all reply in the affirmative. After these interrogatories and answers the priests (*dasturs*) deliver to the couple a short address containing good sound and practical advice partly in the Zand and partly in the Sanskrit language. The whole is brought to a conclusion with the recital of *amrutach* i. e., a blessing invoking the bestowal of physical strength on age and health on the newly married pair. After the conclusion of these ceremonies the bride and bridegroom sign a marriage certificate which is afterward registered at the office of the Registrar of the Parsi Marriage. A Parsi marriage is a very costly affair on account of the present of dresses and ornaments consisting of silver, gold and a pair of Persian Ladies marriage dress for less than P. 400 and a thought for P. 50. A middle class marriage costs P. 800 to 1,000 and a rich one 1,000 to 5,000.

SPECIAL MARRIAGE CUSTOMS.

365. There are several curious marriage customs peculiar to particular castes or tribes. The following are some of them.
Special marriage customs collected during the short time at my disposal —

- (1) A curious custom of celebrating marriages in the whole caste on one day, once in every nine, ten or eleven years, prevails among the Kadwa Kanbis. Once in every nine, ten or eleven years, certain Brahman priests and astrologers with the two headmen of the caste in the town of Unja in the Kadi District of the State go together to worship *Umaya*, the patron goddess of the caste, who has her temple in the town. Their object is to find out the propitious year for holding marriages. After worship, lots are drawn and, according as the lot falls, the year in which it falls or the following year is declared the proper time. When the year is known, the astrologers name a special day which generally comes in *Vaishakh* (April-May). For the sake of those prevented from sickness or other cause, a second day is chosen about a fortnight later than the first. As soon as the days are fixed, Brahmans start to spread the news in all places where the people of the caste reside. As another period of nine, ten or eleven years must elapse before regular marriages can again take place, every family provides all its unmarried members with suitable matches. Children about a month old and sometimes unborn children are married. It sometimes happens that no suitable husband can be found for the daughter of a house, and as before the next regular marriage day she would reach a marriageable age, some special arrangement is required. To meet this difficulty two practices have been introduced. According to one of these, on the propitious day, the girl is married to a bunch of flowers. The flowers are then thrown in a well or river, the parents of the bride bathe and the girl, now a widow, can, at any time, be married according to the simple *natra* or second marriage form. The other practice is, on the propitious day, to induce some married man for a small money present, to go through the ceremony of the marriage with the girl and to divorce her as soon as the ceremony is over. The girl can then, at any time, be married according to *natra* form. The married bride remains in the house of her father, and when she reaches puberty, the bridegroom goes to his father-in-law's house with a party of his relations to bring her to his house. Caste dinners are given, and this rather than the day of the first ceremony has the character of a marriage day.

How this custom of holding periodic marriages on a certain day in the whole caste arose is shrouded in mystery. It may be due, perhaps, to economy of time and money. The Kadwa Kanbi caste is a busy agricultural community. Periodic marriages save time, and the custom of having them on the same day in the whole caste, dispenses with the necessity of caste-dinners, as in each house there is a marriage, and consequently its own feast. From information obtained from the leaders of the caste at Unja, it appears that during the last hundred years the marriage years were Samvat 1866, 1876, 1886, 1896, 1906, 1916, 1926, 1936, 1946, 1957 and 1966.

Education in the caste has created a feeling against this ancient custom, and the leaders are striving to do away with it and to introduce the custom of holding marriages every year as in other castes. They have succeeded in bringing about a split in

the community one section adheres to the old and time-honoured custom while the other and more advanced has resolved for the present to reduce the marriage period to five years with the object of gradually reducing it still further so as to make it annual.

- (2) Like the Kadwa hanbis Bhavada celebrate their marriages only once in twelve, fifteen or twenty four years on a day in *laushak* (May), and

Among Bhavada. all the Bhavada of the neighbourhood hold their marriages in the same place. The richest Bhavada among those who wish to get their daughters married, buys the ground where the marriages are to be celebrated. This is necessary because the ground cannot be used a second time for marriages but is kept a pasture and an ornamental wooden post called the marriage pillar is set up and preserved to show that the ground has been used for marriages. Shortly before the marriage hour the several brides with their relations and one Brahman priest meet in the booth. At the hour fixed for the marriage all the bridegrooms come to the booth one after the other and are received by the wife of the man who bought the ground and paid for the booth. In receiving each bridegroom the hostess shows him a miniature plough arrow and churning stick. Then each bridegroom sits by the side of his bride. The pairs then walk round the post and offer it a coconut kernel. They are next taken to the *chon* where the hems of their clothes are tied together and they walk round the fire which is lighted in the middle. This completes the marriage ceremony. The host feasts the assembled Bhavada for three days and repays himself by levying a fee of Rs 10½ from the father of each bridegroom.

- (3) Among the Motala Brahmins marriages take place on the same day every fourth year

Among Motala Brahmins.

- (4) Among Rajputs the bridegroom may go personally to the bride's house for marriage or may send his

Sword Marriage.

Khanda or sword as his representative. As by sending the sword the bridegroom escapes expensive presents to *Bhais*, *Bhayanay* and other beggars the practice has become common. When this practice is to be resorted to, the bridegroom sits in a chariot with a sword and a coconut and passes with music and a company of friends and relatives as far as the boundary of his village. There he alights leaving the sword and coconut in charge of a maid servant, who takes his place in the chariot. The procession marches to the bride's village and is welcomed at the boundary by the girl's party. After the usual formalities, the maid servant with the sword sits on a stool and the bride sits on another opposite her in the marriage booth and all the ceremonies are gone through as if the owner of the sword himself was present for his marriage. Two or three days after the sword marriage the bride is sent to the bridegroom's house seated in the chariot with the maid who brought the sword. When the bride's party reaches the village boundary the bridegroom goes to receive the bride and when he reaches her carriage the maid servant leaves her seat and the bridegroom takes his place and escorts his bride home.

- (5) The marriage custom of Brahmins is different from those of Brahmins and other high caste Hindus. On the marriage day in the

presence of a *mujaan* friend the bridegroom stands at the central gate of the marriage hall and looking down into

a large earthen pan, full of water, touches with the point of his sword four saucers hung over his head from their reflection in the water. This seems to be a relic of the *matsya vedh* or fish test, in accordance with which the suitor of a Kshatriya maiden had, from the reflection in a pond of water, to shoot a fish hung over his head. Unlike other Hindus, the bride is dressed in loose Mahomedan-like trousers and is seated in a closed palanquin or *balai* set in front of the house. The bridegroom walks seven times round the palanquin, the bride's brother at each turn giving him a cut with *karena* (oleander) twig, and the women of the family throwing showers of cakes from the windows. He returns and while mounting his horse, the bride's father comes out, and giving him a present leads him into the marriage hall.

- (6) Among the Animistic tribes, known as Chodhia, Dhodia, Gamit, Kokna, etc, marriage, as a rule, takes place by purchase of the bride and is accompanied by no ceremony with the name except drinking, eating and dancing. The money to be paid to the father of the bride as bride-price varies from about Rs 12 to about Rs 40 in the different tribes. Men with no means of paying even such a moderate price for a wife offer to serve the girl's father for a term of one to five years. Men with means, who do not care to part with their daughters in consideration of the bride-price, admit such impecunious candidates for their daughters as *khandhadiyo* or probationary husband. If the girl does not like the *khandhadiyo*, she refuses to speak to him, and he takes a hint to depart. If she likes him, she not only speaks to him, but also serves him the usual meals. The *khandhadiyo* is allowed to live on intimate terms with her before she is regularly married to him. Many a time the girl conceives and begets children, but this is not considered disgraceful. She and her probationer husband sometimes may not agree and separate even after having lived as man and wife. This event does not come in the way of the girl obtaining a second husband. But the probationer husband can claim payment for his services. When all goes well, the regular marriage ceremony is performed. After marriage, husband and wife may live separate or continue to live in the old house. When the father-in-law is rich, he generally treats his daughter's husband as his son, and gives him a piece of land, called *vavlu*, for his and his wife's maintenance. If the *khandhadiyo* dies before his probationary period is over, *i.e.*, before he is regularly married to the girl for whom he is kept on probation, the girl is made to go through a ceremony of marriage with his dead body. This is done by applying *pithi*, *i.e.*, turmeric powder mixed in oil to the dead body and then making the girl embrace it.
- (7) Among Rajputs and Lewa Kanbis living in villages, a girl cannot be married with a boy living in the same village. All the caste people living in the same village are looked upon as related to each other as members of a family and marriages must therefore take place with those living outside the village.
- (8) Among Brahmans and Vaniyas living in towns, on the other hand, so far as possible, a girl is married with a boy living in the same town. When she reaches puberty she goes to her husband every day at night time and returns to her parents in the morning. So long as the mother-in-law is alive or she herself has no children, she does not generally stay at her father-in-law's during day-time.

- (9) It is unlucky for a man to have married three times and when a
 Special customs connected with marriages. man who has lost two wives wants to marry a third one, he goes through a mock marriage with an *akada ba h* (*cantharis gigantea*), so that his next wife may be his fourth and not third wife as she otherwise would be. The marriage is called *akṭiraka*. Among the lower classes he simply carries a little doll in his pocket when starting for his new marriage so that it may represent his third wife and the one that he is going to marry may be the fourth one.
- (10) A widower has to present to his new wife a *shokya pagala*, i.e.,
 A widower has to present a SHOKYA PAGALU a neck ornament with marks to represent the feet of his first wife. This the new wife wears on her neck so that the spirit of the first wife may not trouble her in life.
- (11) In castes among which widow marriage is allowed, a bachelor
 A bachelor cannot marry a widow cannot marry a widow. Such a marriage can take place only if the bachelor first marries the *śāwari tree* (*prosopis spicigera*) and then the widow.
- (12) *Amyadna* that is giving a girl in marriage is considered a very
 Mock Marriage of Tulsi and Vishnu. meritorious act. Well-to-do people render pecuniary help to poor persons to enable them to celebrate the marriage of their daughters. Some well-to-do childless Hindus celebrate a mock marriage between the image of Vishnu and the *tulsi* plant. The childless pair who own the *tulsi* plant, act as the bride's parents. The image of Vishnu belongs to a friend, who with his wife act as the bridegroom's parents. On the bright 11th of Kartik or on a day fixed by an astrologer the image is taken in procession to the *tulsi* plant. The male owner of the image with the image in his hand and the female owner of the plant with the basil pot near her then go regularly through all the Brahmanic marriage rites. The owner of the plant presents gold and silver ornaments to the image, the owner of which also receives cash presents as the bridegroom's parent.

BIRTH CUSTOMS

366. A female is considered fit for impregnation on the appearance of the
 Ceremonies on first menstruation. men's first flow. No ceremonies are performed in Gujarat castes when she first menstruates. *Gṛhṇadhāna* or *satva-bearing* ceremony which according to the Veda ought to be performed on this occasion and was once performed is now neglected and is only nominally performed along with the *manṣat* ceremony in the seventh, eighth or ninth month of the pregnancy. Among Deccani castes however a ceremony called *ratu-shanti* or men's first menstruation is performed. As soon as a girl first menstruates sugar and tribulus are given to all relations and friends as a sign of joy. The girl is seated in a room especially decorated and friends and relations come and present her with fruits, flowers and sweetmeats. On the fourth day she is bathed and her lap is filled with five fruits each of the best kind. Within fifteen days *garbhadhāna* or *satva-bearing* ceremony is performed in which the gods are prayed to so that she may conceive and bear a child in due course of time.

A woman in menstruation cannot touch the *daśan* (gold) *laxari* (Hindu caste) *Shalgi* (for *Wicci*) *linar* (mat) *kar* (oil) *laxari* (face) *laxari* (hard) *laxari* (normal) *laxari* (Shalgi) *laxari* (fourth day) and *laxari* (laxari) *laxari* (castes) such as *Chak* *Kh* *Db* and *Blangi* are

not very particular about impurity attaching to this occasion, and among the Animistic tribes no restriction is observed at all

367 Bairenness is looked upon with feelings of great uneasiness by females

Barrenness

alike among Hindus, Jains, Musalmans and Parsis. A bairen woman is called *vanjhan*, which is a term of reproach. A Hindu or Jain woman tries to get rid of her bairenness by a variety of means. If it is believed to be caused by the anger of some god or goddess, she quiets them by prayers and by giving them their pet offerings or taking vows. If the bairenness is due to the unfriendly influence of some planet, she engages a Brahman to repeat prayers in its honour and fasts on the day sacred to it. If the disease is spirit caused, she walks 108 times round the *pipal* tree on a non-moon Monday, pours water at its roots and winds a cotton thread round its trunk. Women are also said to try to get rid of their bairenness by pricking a neighbour's child on a Sunday or Tuesday with the point of a needle or by secretly cutting a tuft of the hair of its head. Some are said to swallow an unclipped betel-nut after keeping it for some time under the cot of a woman in labour or to secretly tear the piece out of the clothes of a pregnant woman or a woman in child-birth—an act which when discovered causes uneasiness to the woman and her relations, as it is believed to cause the child's death or the pregnant woman's miscarriage. Sadhus, Jain priests, Musalman fakirs and others are consulted and charmed water given by them is drunk, or an amulet tied on the left elbow or neck.

Childless Musalman females also resort to various means to obtain children. They obtain charms from saints (*pirs*) and exorcists (*amils*). The charm consists of a diagram drawn on a piece of paper. It is to be either washed in rose-water and drunk or worn round the neck. After conception, some talisman is given with the object that the issue may be male. The charm is washed in water, which is drunk immediately or is used for a monthly bath. Some dead saints also have a reputation of giving children. Many childless and spirit possessed Musalman females resort to the grave of saint Mian Datar near Unja in the Kadi District. The leaves of a tree near the grave of the saint are said to favour conception.

368 The Vedas prescribe 16 *sanskaras* or purifying rites, of which three

Rites during pregnancy Hindu

only, *viz.* *simant* or pregnancy, *upanayan* or thread-girding and *vivaha* or marriage, are performed by the Brahmins and other high caste Hindus, and only the first and the third by Varnias, Kanbis, Rajputs, artisans and other castes. The first Vedic rite, *garbhadhan* or foetus-bearing, the second, *pumsavan* or male-making, the third, *anavalobhana* or longing soothing and the fourth, *vishnubali* or guardian pleasing, are performed together at the *simant* or hair-parting ceremony which is performed in the seventh, eighth or ninth month after pregnancy. Among the Animistic tribes, no pregnancy ceremonies are performed. Among the Kanbis, Rajputs, artisans and other lower castes, the *simant* ceremony consists in the *lholobharvo* or lap-filling and the *rahhadi bandham* or guard-binding ceremony. On an auspicious day in the seventh month of a first pregnancy, the husband's sister binds round the woman's right wrist a silver ornament called *rahhadi* or guard and receives a money present. The pregnant woman wearing rich clothes sits on a stool and a married woman, who has never lost a child (*akhani sohagan*) drops into her lap five pounds of rice, a cocoanut, five betel leaves, five cloves, five cardamoms, five betel-nuts, five lotus seeds, ten flowers and a rupee. The pregnant woman falls at the feet of her mother-in-law, to whom she hands the articles dropped into her lap. Among Brahman, Vania and some of the artisan castes, like Kansaras, more elaborate ceremonies are performed. The pregnant woman goes to bathe at a relation's, and while coming back walks in the public streets, on cloth specially spread and under a moveable cloth canopy. In front of her husband's house, an altar is made, a fire is lighted and offerings of clarified butter are made with *mantras*. The husband and wife take their seats near the altar and after worshipping *Ganpati*, a *sankalpa* or resolution is made to perform together all pregnancy rites from the *garbhadhan* or foetus-bearing to the *simantonayan* or

hair falling. Then the area discs are performed and after another. In the *purnimam* or male-making ceremony a piece of the root of the banian tree (*Ficus indica*) or a little *laru* (*Cynodactylon*) is crushed and the juice dropped into the right nostril of the pregnant woman.

Corresponding to these Hindu ceremonies Musalmans perform the *satwasa*

Musalmans.

seven month or *satwasa*, nine month ceremonies. The rite generally begins with the *birat bharna* or pot filling ceremony. A complete *birat* consists of 100 pots but sometimes half the number of pots is sent for and sometimes quarter for which the potter is paid up to 5 rupees. A *sahagan* married woman who has never lost a child fills the pots with water and she and the potter with the pots are brought with music and rejoicings to the pregnant woman's house in which the pots are arranged in lines in rows of three with a coconut at the top. A dinner is cooked and *janas* are repeated over the pots in the names of dead ancestors chiefly women of the house who have died childless.

Parsis perform a ceremony called *aghamani* or *agarna*, i.e., sm. destroying ceremony in the seventh month after pregnancy.

Parsis.

It is copied from the Hindus and resembles *kolobharro* ceremony. The pregnant woman's lap is filled with sweet balls, a coconut dried dates almonds betel nuts and betel-leaves mixed with sesame seed and lemon or pomegranate. Carrying these things she goes to her parents' house and empties them out of her lap into a windowing fan and with a lany in one hand and a goblet of water in the other goes to the lying in room with the object of driving out evil spirits. She goes round it seven times pouring water all the time. She then returns to her husband's house and comes back to her parents when the time of delivery draws near.

The observances of most of the Animistic tribes resemble those of the Hindus.

Animistic tribes.

During pregnancy no ceremony is performed except among the Mangs. Among the Mangs on a fixed day in the seventh month of a woman's first pregnancy five women fill her lap with coconut kernels and rice or wheat. Friends are fed on rice and palm, mutton and liquor. On the sixth day after birth the goddess *chhathi* is worshipped. On the inner walls of the house lines of turmeric and turmeric are drawn. Rice is thrown at the drawing a lamp is lighted before it and a dinner is given. The same day Bhais who claim to be of Brahman descent and act as their parents name the child.

369. To males make guesses about the sex of the baby to be born in a

Sex determination.

variety of ways. Among Musalmans a few drops of milk are squeezed out from the bosom of the pregnant woman and from its thinness or thickness the sex of the child is conjectured. If the milk is thin it is foretold that a boy is to be born. Among Gujarati Hindus if the face of the pregnant woman is full and blooming the birth of a female child is predicted. On the other hand, if her face is lean and emaciated a male child is expected. If the pregnant woman gets more than the usual sleep a girl is expected, and if she sleeps less than usual, a boy. If the right side of the abdomen of a pregnant woman appears protruding a boy is expected and a girl if the left side so appears. The objects which appear to a pregnant woman in her dreams are also supposed to furnish an indication of the sex of the child she is to deliver. If they are objects of the male gender a male child and if they are of the female gender a female child is expected.

4. A pregnant woman is not allowed to draw water from a well or

Seclusion of women at child birth

do any other heavy house-work. She keeps herself confined to the house and does not appear before the elder male members in the house.

When the labour begins the woman is taken to a warm room, the windows of which are kept shut. Generally a bare woman acts as midwife. The mother remains secluded for about 40 days among Brahman, Vaisnav and other high castes and for a short period varying from 10 to 20 days among the lower classes. As Bharwad children are born when their parents are moving from

place to place, no seclusion is observed at all, similarly among most of the nomadic tribes, the mother delivers, puts the child in a basket and moves on without being either sick or sorry. Among Parsis, the mother is kept in the lying-in room up to the fortieth day and is not allowed to move out or touch anything. On the night after the fortieth day, she is bathed and purified.

371 About two months before delivery, a pregnant woman is not allowed to eat things which cause much of heating in the stomach, *i.e.*, chillies, oil, &c. After delivery, she is not allowed to eat things which are cooling or cause windiness. During the first few days after delivery, she is given a decoction of ginger and oil and such nutritious food as *shira*. Molasses is given in preference to sugar and ghee instead of oil. Drinking water is either boiled or a red hot piece of iron is thrown into it. Such cereals and vegetables as are believed to cause indigestion to the child are avoided. But all this is done in the houses of the well-to-do. Poor people living on *banti-banto*, or coarse grain, have the same food during confinement as they have ordinarily. Among a few families in Kathiawad, a woman while in confinement eats only fruits and roots or such food as is used on fast days. Among Parsis for five days after a birth, the mother is fed on light food and the child on sugar and water.

372 In the Brahman-Vania castes the exact hour of birth is carefully noted with a view to having a horoscope prepared. In the Gola-Ghanchi castes, this is rarely done. If a son is born his feet are smeared with *kanku* and then imprints are taken on a piece of paper which is sent along with the good news to the father and his relations and there is a rejoicing among all the relations and friends. If the child is a girl, there is no rejoicing. For nine nights, the mother is kept in a closed room with her head lightly wrapped with a black cloth. The new-born babe is laid on a wooden stool close to the mother's cot. For two days, the child is given a cotton wick soaked in molasses water to suck and on the third day is put to the mother's breast.

373 On the sixth night is performed a ceremony called *chhathi* or *shasthi puja*, this is the worship of the goddess sixth. On the same night *Vadhata* (Fate) is supposed to write on the child's forehead, the chief events of its coming life. A wooden stool covered with a white piece of cotton cloth is placed in the mother's room and close to it is set a lamp fed by clarified butter. Six small heaps of wheat or rice are laid on the stool and a betelnut and a copper are set on each heap. A picture of *shasthi* is drawn on the cloth with red powder and near it are laid a reed pen, inkstand and paper for the goddess to write with. The new-born child is laid near the mother's cot and both the child and mother are marked with red powder. On the morning of the seventh, all the articles are removed and given to the family priest, except the cloth which is dyed black and made into a jacket for the child.

Shasthi is also worshipped among the Animistic tribes on the sixth day after a child's birth.

The Parsis also, in imitation of the Hindus, worship *shasthi* on the sixth day after birth.

Among Mahomedans on the fourteenth day after birth, in honour of the mother's recovery, *nao* or boats of grass are with music taken to the nearest water, a lamp is lighted and the boats sent adrift as a thanksgiving to Khaza Khuzi, the water genius.

374 There is a curious caste called Pomla in the City of Baroda which observes the odd rule prevalent among several primitive peoples in different parts of the world requiring that the husband should be doctored while the wife gives birth to a child. This has given rise to the Gujarati saying '*Pomli jane ane Pomlo khaya*'. Immediately after delivery, the female is made to drink the juice of the

bark of the nimh tree and a quantity of oil. She then stirs out of the house and is not allowed to enter it for five days during which time the husband lies confined and takes the usual medicines. The Pomias say that they do not lie confined merely to observe a custom but actually get indisposed during the period and that the indisposition is a mark of favour of their goddess Laxmi Mata. They speak a dialect which resembles Telugu and appear to have come to Gujarat from the South about two or three hundred years ago.

375. A dead child is always buried in the burial ground set apart for the purpose if it was not more than eighteen months old. If older it is cremated or buried according to the usual practice of the caste.

376. If a woman dies within ten days of her delivery an iron nail is driven into the doorway immediately after her corpse is taken out so that her spirit may not return and trouble the inmates of the house.

377. No ear-boring or teething ceremony is observed in Gujarat.

378. Among Hindus, the *nama karma* or naming ceremony takes place on the 14th day after birth or on some lucky day after the fortieth. The father's sister gives the name which has already been fixed upon. It should begin with one of the letters which is assigned to the sign of the Zodiac in which the moon may be at the time of the child's birth. The child is laid on a white sheet with seven *pipal* (*Ficus Religiosa*) leaves and seven betel-nuts. The four ends of the sheet are raised by four children and the child is rocked four times before which it is named. This ceremony is gradually falling into disuse and the name is now mostly given by the mother without any ceremony. Among Brahmans the *nama karma* ceremony is performed along with *spawayan* or thread girding ceremony. Among the Animistic tribes the child is named by the parents or some old woman on the sixth day when *skasthi* is worshipped.

Among Mahomedans the child is named early in the morning of the sixth day after birth. The father, grandfather or other male relation opens the *Koran* at a venture and the first letter of the first word of the third line is the initial of the child's name.

Among Parsis on the fifth day or any convenient day a Brahman or a Parsi astrologer is called and told the hour of the child's birth. He draws chalk marks on a wooden board and gives several suitable names of which one is chosen by the parents.

Both among Hindus and Musalmans parents who have lost children or whose children do not live give curious names showing deformity or the most abject humility. *Nasik* literally nose-bored, is a name which accompanies the actual boring of the nose of the new born child with the idea of deforming it and thereby making it less liable to spirit attacks. *Bhūlo* beggar, *Ghelo* or *Gando* mad, *Kachro* rubbish, and *Bhūlo* forgetful are also names which are given to mislead evil spirits who attack what is most prized.

39. *Betan* or weaning ceremony which is now performed only in a few Brahman families corresponds to *anna prasana*, the tenth Vedic rite. It is performed in the sixth or eighth month after a birth in the case of a boy and in the fifth or seventh month in the case of a girl. *Khar* or preparation of boiled milk with rice and sugar is laid on a rupee and given to the child to lick by the maternal uncle or some other near relation. This ceremony is also performed among Musalmans when the child is four and a half months old. The child's father's sister first offers it some *lhar* on a rupee and then a piece of flesh to suck. Though from this time the child takes other food besides milk it is not actually weaned. Among Hindus a child continues sucking at its mother's breast till it is from 12 to 18 months old. Among the lower classes a child is allowed to suck as long as it pleases. Among Musalmans it is not weaned until it is twenty-one months old.

380 Among Parsis, when the child enters on its seventh month, the *besana* or sitting ceremony is performed. The child is dressed in a new silk frock and cap, its brow is marked with red powder and it is made to sit on a stool placed on lucky chalk marks. As it sits, the child touches a cocoanut which is then broken.

381 *Chaul* or *ch'uda karma*, head shaving ceremony, is the eleventh Vedic rite and takes place on some auspicious day either in third or fifth year of the boy or at the time of the *upanayan* or thread-girding. Among Brahman castes, it is generally performed at the time of the *upanayan*. Among Varnas, Kanbis, Kolis and the artisan castes who do not wear the sacred thread, shaving is performed only if a vow is taken to do so, in the temple of the family goddess or some goddess well known in Gujarat such as Bahucharaji, Ambaji, Kalka or Ashapuri. The boy is seated in his mother's lap and the father taking a razor crops off a tuft of the boy's hair. A barber who is in readiness then shaves the head clean. The hair is taken by the father's sister and thrown into a well or river.

Among Jain Varnas when a child is three, five, or seven years old, the boy's head is completely shaved and a tuft of hair is cut from the back of a girl's head, but except that friends and relations are feasted, no ceremonies are performed at the time of hair-cutting. Among Brahma Kshatriis, both boys as well as girls have their hair cut. Among Rajputs hair cutting is performed with most of the marriage ceremonies such as *grahshanti*, *puthi*, *varadh bharvi* or bringing earthen pots from the potter's. Among Bhils, a child is shaved when five years old. The child's father's sister receives a cow, a buffalo, or other present for taking the hair in her lap.

382 Shaving rites called *alika* are performed among Mahomedans on the 7th, 14th or 21st day after birth. When the barber passes the razor along the head of the child its father or some one specially named by him draws a knife across a goat's head saying "I sacrifice this animal for the child named Wahi, blood for blood, skin for skin, flesh for flesh, hair for hair." If the child is a girl, one goat is sacrificed, but if it is a boy, two are sacrificed. When the shaving is over the child's hair and nails are laid on a bread and carried away to be thrown into a river.

383 *Upanayan*, literally 'taking before (a preceptor)' is the initiation or thread-girding ceremony among the twice-born Hindus. It was, in olden times, performed before sending a boy to a preceptor for study. After being invested with the thread, a boy became a *brahmachari* or student, left his father's house for that of his preceptor's and did not return before he was from 20 to 25 years old and had finished his studies and his maternal uncle came to him and persuaded him to return under a promise that he would marry him with a suitable bride. Now-a-days the ceremony is performed at any time between the fifth and eleventh year and instead of being looked upon as a preparation for study, is looked upon as conferring fitness for marriage. Some of the early rites such as *yathakarma* or birth rite, *namakarima* or naming, *annaprashan* or food tasting and *chudakarma* or shaving which are neglected to be performed at their proper time, are performed as a formality along with *upanayan*, and after *nishkramana* or house-leaving the maternal uncle brings the boy back to his house, after he has, as a formality, gone away a few yards.

The cotton thread for the *upanayan* or *janori*, as it is ordinarily called, is spun by a maiden or a Brahman and is ninety-six times the breadth of four fingers. It is first folded into three and again trebled and the folds are held together by a knot called *brahmagranthi* or Brahma's knot. The *janori* is thrown over the left shoulder, passed round the right hand and kept suspended.

Many twice-born castes entitled to wear *janori*, have neglected to do so and now only Brahmans, Ban Nagari Varnas, Prabhus, Mathuri Kayasthas, a few Rajputs, Marathas, Brahma Bhats, Bhatias, Khatris, Luhanas, Tragad and Parajia Sonis, Gujar, Mowada, Pancholi and Vaishya Suthars, Targalas and Gaiodas do so. Under the preaching of the Aiya Samaj, Lewa Kanbis and

other Vaishya castes are now introducing the practice among them. Castes who though entitled to wear the sacred thread, do not ordinarily do so but put on a strip of cloth to represent it on occasions of *grahasthi* and *śrādhā* ceremonies.

Instead of the Brahmanic thread, Vannas, Hanbis and other twice-born as well as most of the *śūdra* (lower) castes as Kolis and artisans put on a *lanthi*, rosary of beads made of the stem of the basil plant. Sometimes when they are between 7 and 11 years old, both boys and girls are taken to the *guru* (religious preceptor) who binds the rosary round the neck.

Jains wear neither the sacred thread nor a *lanthi*.

3.4 The rite of *basmillah* or taking the name of God, takes place among

Basmillah. Musalmans when a boy or a girl reaches the age of four years four months and four days. The child is covered with *sakra* or flower sheet and seated on a cushion. Sweetmeats are laid before it and of these two covered with gold paper are given to it. The *Mulla* or priest repeats the opening chapter of the *Koran* and the child follows. The priest then invokes blessings on the child and its parents and the members of the company present say *Ameen* at every pause. A procession is then formed and the child is taken to kiss the *dargah* (tomb) of the family guardian saint (*pir*). When the procession returns, money presents are made to the child by friends and relations and the females one by one perform the *balaya-lava* or the ceremony of taking upon themselves the child's sorrow. In doing it, a woman passes her hands over the child from head to foot and then setting her knuckles or finger tips against her temples presses them till the joints crack.

385 Corresponding to upon yam or thread-girding ceremony among
Navroz Hindus and the *basmillah* ceremony among Musalmans is the *nav-roz* or initiation ceremony among the Parsis. The ceremony consists of clothing the child with a sacred shirt called *andra* and a sacred cord called *brah*. *Navroz* means making a new believer and is intended to receive Parsi boys and girls into the Zoroastrian faith. It is performed between the age of seven and nine.

386 Circumcision or *khataak* takes place among Musalmans generally when the boy is six or seven years old. Among the Dandi Vohoras, Shiah Mughals and Sunni and Shiah Arabs it takes place as early as the 15th day after birth. This rite is considered so important by these people that it is performed on girls as well as on boys. The simplest form of circumcision is mere amputation of the prepuce. On the day fixed for the operation a red cotton cloth about four feet square is spread in the room in which it is to be performed. A copper tray full of soft ash is placed in front of it. The boy with only his shirt on and held by a strong male relative is seated on a wooden stool about a foot high. The barber first introduces into the foreskin a small bamboo chip probably to feel and ascertain that no part of the foreskin adheres to the gland. When he finds that the prepuce is free he turns up the foreskin and having cleaned it lets it go. He then takes a pair of smooth bamboo pinners and holding the ends open puts them on the lightly drawn-out foreskin simultaneously with this he dexterously cuts off with a sharp razor the foreskin close to the pinners. The pinners are then taken out and after drawing up the ends of the foreskin above the gland a little soft red powder is sprinkled on the wound to touch the blood. The wound heals up in about two or three days. The recovery of the child is celebrated with great rejoicings. Friends and presents of sugarcandy and sweetmeats. Among Musalmans in the Kadi District circumcision is performed when the boy reaches puberty and is then celebrated with a much pomp as a marriage.

387 It is believed both by the Hindus and Musalmans that children are liable to the influence of the evil eye. To guard against it are iron, steel and black articles. To turn aside the evil eye and one and twelve children also wear a square copper or silver plate. On these plates numbers are marked which total when

Superstitious regard to the illness of children.
Ch. VIII.

counted horizontally, vertically or diagonally always comes to the same figure, either 15 or 20. Sometimes the child wears *bajrabatu*, that is lightening guard or a tiger's tooth or claw set in gold and strung through a thread. Whenever a child goes out, a lamp black mark is made on its right cheek or behind the right ear. In order to determine whether a child's sickness is the result of the evil eye or some other cause, live charcoal is put on a bell-metal plate. Seven mustard seeds, seven particles of salt, seven *adad* grains, pinch of clay, a small nail or a needle, a piece of black cloth and some *val* are waved seven times over the child's head and thrown into the plate. On the plate a cup of bell-metal is turned rim down and when it becomes red-hot, the mother prays that the evil eye, whether it belongs to its parents, members of the family, strangers or thieves of the road, the place where four roads meet, the village or its boundary or a mad or unclean woman, a witch or any one else may confine itself within the cup. After uttering this prayer a pot of cowdung and water is waved round the child's head and poured over the cup. If the cup sticks to the plate the evil eye which caused the child's sickness has gone into the cup. If the cup does not stick, the child's illness is believed to be due to some other cause.

388 Small-pox, including measles (*ori* or *gobru*) and chicken-pox (*achhabda*)

Small-pox

is called *sila* when it is epidemic and *sarad* when it is endemic. Epidemic small-pox is believed by the Hindus to be presided over by a goddess called *Sila Mata* or small-pox mother, and endemic small-pox by a god called *Sarad Kaka* or *Bahu Kaka*, i.e., small-pox uncle or powerful uncle. To protect their children mothers propitiate *Sila Mata* once in a year, on the bright or dark seventh of Shravan (August), which is the day sacred to her. As small-pox is believed to be caused by heat, artificial heat is avoided as much as possible on that day and all the members of a family bathe with cold water and eat cold food cooked on the previous day. When a child is actually attacked with small-pox, *Bahu* or *Sarad Kaka* is propitiated by a visit to his stone image which is kept in a Mahadev or Mata temple or under a nimb, *samdi* or *rukhat* tree. Among Kolis, Bhils and other wild tribes, the small-pox stone is kept near their other objects of worship. One of the most reputed stones of small-pox god in Gujarat is in the village of Pot, near Itola in the Baroda Taluka. The small-pox god is visited on the seventh, fifteenth or twenty-first day after the appearance of the disease on a Sunday, Tuesday or Thursday. No medicine is given to the child. The sight of a woman in child-birth or in her monthly sickness, of any person in black and of any unclean person is believed to be very injurious to the child. It is therefore protected from strangers' gaze, and its cot is strewn with nimb leaves to avert the ill effect produced by the shadow of an unclean person accidentally falling on it.

389 If a female child grinds the teeth, it is believed to bring on debts

Grinding teeth

and difficulties to the father, if a male child does so, it is believed to pay off debts and bring on prosperity to the family.

TERMS OF RELATIONSHIP.

390 The Census Commissioner for India directed that inquiries should be made regarding terms of relationship in use among

Terms of relationship

the different people and the result briefly noted in the report. As regards terms of relationship, those in use in the Gujarati language, which is spoken by the Gujarat castes and tribes, are more numerous than in the English language. Many terms of relationship, which are not differentiated in the English language, are differentiated in the local nomenclature, while there are no terms of relationship which are differentiated in English but not in the Vernacular. Whether it is a male or a female who is speaking, a paternal uncle is called *lalo*, a maternal uncle, *mamo*, mother's sister's husband, *maso*, and a father's sister's husband *phuvo*, a paternal aunt, *lali*, a maternal aunt, *mami*, a mother's sister *masi* and a father's sister *phor*, a brother's son is called *bhatryo* and his daughter *bhatryi*, a sister's son is called *bhanej* and her daughter *bhaneji*.

and a sister's husband, *baniari*. When a man is speaking a brother-in-law is called *salo* if he is one's wife's brother and *baniari* if he is sister's husband. A sister-in-law is called *sali* if she is one's wife's sister *bhabhi* if an elder brother's wife and *bhaijari*, if a younger brother's wife. When a woman is speaking she calls her husband an elder brother *jetha* and his younger brother *dyar* she calls the wife of the former *gethara* and that of the latter *darara*. Whether a male or a female is speaking a father-in-law is called *sasara* and a mother-in-law *sasu*. A grandfather-in-law is called *radsasara* and grandmother-in-law *radsasu*.

391 Terms of relationship, while they have a definite connotation are also

Terms of relationship
used in a classifica-
tory sense.

used in a classificatory sense e.g., *bhai* brother *kaka* uncle *baya* father &c. Those who are equal in age to the speaker are spoken of as brother if males and as sister if females they are called uncle

or aunt if they are of the age of one's father or mother and if greater respect or closeness is to be indicated, also as father or mother. Similarly the words *dikaro* (son) *akhi* (daughter), *bhaijiyo* (nephew), and *bhaiji* (niece) are used in the case may be by these elders.

39 It is the privilege of father's sister (*phai*) to name her brother

Rights and obligations
of various relations.

children and to get a present for the same. The eldest son of the deceased puts fire into the mouth of the corpse when the funeral fire is lighted.

A maternal uncle (*مامو*) is entitled to bring the bride to the *chors* before she is given in marriage by her father. *Diyar* (husband's younger brother) has the right in most of the lower castes to take his elder brother's widow's wife (*rule para*, 348).

393 *Salo* (wife's brother) *sali* (wife's sister), *sasara* (father-in-law) *sasu*

Opprobrium attached to
some terms of relationship.

(mother-in-law) and *مامو* (mother's brother) are used as terms of abuse. The opprobrium that attaches to these words is due to the fact that to

give a girl in marriage implies inferiority. He who is given a bride is believed to be a *kulin* or of a better family than he who gives her. *Baniari* (sister's husband) and *jama* (son-in-law) are sometimes used in a way which would imply that the party spoken to is *salo* *sali* *sasu* or *sasara* in the case may be of the speaker e.g., why do you beat your *baniari* or *jama*?

SUBSIDIARY TABLE I—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE-PERIOD AT EACH OF THE LAST FOUR CENSUSES

RELIGION, SEX AND AGE.	Unmarried				Married				Widowed			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions												
MALES												
0-5 ..	969	973	967	932	30	24	41	60	2	3	2	3
5-10 ..	883	897	879	832	111	91	117	60	6	9	4	3
10-15 ..	753	720	721	732	236	215	272	260	11	25	7	8
15-20 ..	534	462	488	486	131	481	499	499	27	57	13	15
20-40 ..	163	152	143	156	76	731	814	796	72	117	43	48
40-60 ..	47	65	62	66	764	714	797	79	189	221	141	139
60 and over ..	19	64	57	66	651	651	618	614	397	383	326	290
FEMALES												
0-5 ..	946	961	907	816	83	36	92	151	2	3	1	3
5-10 ..	897	836	763	616	188	154	231	151	5	10	3	3
10-15 ..	614	477	416	453	515	484	612	531	21	38	12	16
15-20 ..	111	127	103	100	86	786	875	868	33	87	22	32
20-40 ..	11	16	14	11	862	784	891	873	127	198	95	116
40-60 ..	7	7	6	3	467	487	730	539	528	508	461	468
60 and over ..	4	6	3	2	151	260	162	199	812	746	836	799
Hindus												
MALES												
0-5 ..	962	972	966	921	43	25	12	73	3	3	2	3
5-10 ..	857	891	871	821	126	96	125	73	7	10	1	3
10-15 ..	725	716	701	709	263	256	288	281	12	28	8	10
15-20 ..	14	111	171	462	457	492	516	522	29	64	13	16
20-40 ..	159	148	137	151	766	733	821	800	75	119	42	49
40-60 ..	48	68	63	68	758	709	804	792	191	223	143	140
60 and over ..	52	73	68	70	616	555	616	610	402	372	326	290
FEMALES												
0-5 ..	902	956	899	826	96	40	100	171	2	4	1	3
5-10 ..	777	826	741	626	218	162	252	171	5	12	4	3
10-15 ..	405	138	115	112	570	518	572	571	26	11	13	17
15-20 ..	83	106	97	85	882	799	881	882	35	95	22	33
20-40 ..	8	10	13	9	863	784	991	871	129	206	93	117
40-60 ..	3	3	6	3	458	469	533	538	539	528	461	460
60 and over ..	2	4	4	2	151	221	152	196	817	776	831	802
Jains												
MALES												
0-5 ..	992	969	952	990	8	29	47	95	1	12	1	0.5
5-10 ..	950	889	912	990	19	78	57	95	1	33	1	0.5
10-15 ..	890	750	817	879	107	229	150	119	3	21	3	2
15-20 ..	658	508	569	615	333	455	423	378	9	37	8	7
20-40 ..	269	218	267	295	661	676	689	686	67	108	41	49
40-60 ..	95	96	121	99	677	685	714	746	228	219	165	161
60 and over ..	75	71	96	71	476	539	512	612	419	387	362	317
FEMALES												
0-5 ..	989	963	980	973	10	27	19	26	1	10	1	1
5-10 ..	978	871	965	973	21	112	32	26	1	17	3	1
10-15 ..	739	603	728	668	250	381	265	321	11	11	7	11
15-20 ..	71	111	54	68	880	801	914	891	49	88	32	51
20-40 ..	7	11	10	6	723	738	828	823	270	251	162	171
40-60 ..	3	1	7	2	356	446	431	468	611	553	572	530
60 and over ..	7	1			110	217	135	176	883	782	865	821

SUBSIDIARY TABLE L.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE PERIOD AT EACH OF THE LAST FOUR CENSUSES—*contd.*

RELIGION BY AGE.	Unmarried.				Married.				Widowed.			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
I	9	8	4	9	9	7	8	8	19	11	12	13
Animists.												
MALES												
0-5	996	997	991	993	4	9	9	49	—	4	—	1
5-10	979	931	961	973	—	44	19	—	1	1	—	—
10-15	915	931	915	919	61	663	61	50	3	8	2	1
15-20	786	841	641	661	21	639	346	333	15	29	15	9
20-25	119	114	97	132	612	763	870	832	20	168	23	26
25-30	22	22	20	23	663	777	933	846	116	291	125	166
30-35	26	14	14	26	613	697	699	693	321	497	286	291
FEMALES												
0-5	996	996	996	999	1	8	14	19	—	2	—	—
5-10	979	929	961	979	199	799	17	—	1	4	—	—
10-15	950	671	623	663	119	229	176	123	3	4	1	3
15-20	66	226	279	333	674	779	711	623	8	25	7	11
20-25	33	29	26	31	629	636	919	916	29	129	62	66
25-30	9	6	12	9	766	671	620	671	291	311	236	211
30-35	9	1	9	6	236	663	314	352	716	631	19	613
Muslims.												
MALES												
0-5	943	9	961	961	1	19	44	19	2	9	—	9
5-10	927	679	937	961	41	127	61	—	2	9	9	—
10-15	87	722	611	633	124	229	134	119	8	20	6	9
15-20	656	372	613	679	229	677	347	226	14	61	9	19
20-25	315	753	192	111	727	86	66	716	64	120	63	63
25-30	26	71	44	26	763	676	919	611	177	223	127	111
30-35	21	63	63	63	51	676	617	666	281	266	319	246
FEMALES												
0-5	969	316	979	979	1	26	16	17	1	4	1	—
5-10	911	822	946	979	3	166	112	—	2	12	2	—
10-15	63	676	676	75	256	37	364	364	9	23	6	11
15-20	1	197	141	112	314	71	636	915	29	79	91	23
20-25	1	3	26	21	6	6	614	12	123	197	164	127
25-30	12	23	9	6	66	676	67	676	123	61	61	1
30-35	6	15	7	7	113	26	179	311	79	216	23	—

SUBSIDIARY TABLE I—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF
EACH SEX, RELIGION AND MAIN AGE-PERIOD AT EACH OF THE LAST
FOUR CENSUSES—*contd*

RELIGION, SEX AND AGE	Unmarried.				Married				Widowed			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
	2	3	4	5	6	7	8	9	10	11	12	13
1												
Parsis												
MALES.												
0—5	1,000	1,000	983	980	5	17	17	16				4
5—10	996	983	986				14					
10—15	996	958	932	830	4	40	68	164		2		6
15—20	951	808	734	416	49	185	254	573		7	12	11
20—40	352	241	126	83	622	707	854	813	26	52	20	104
40—60	29	25	8	12	880	814	908	654	91	161	84	334
60 and over ..	18	13	3	2	691	728	714	426	291	269	263	572
FEMALES.												
0—5	1,000	998	991	943	2	9	9	56	2			1
5—10	987	975	970		11	25	30					
10—15	954	909	766	617	46	85	234	376		6		7
15—20	793	389	325	134	200	564	651	863	7	47	24	3
20—40	202	47	38	10	725	849	895	955	73	104	67	35
40—60	71		5		641	593	682	878	288	407	313	122
60 and over ..	88				182	224	288	516	730	776	712	484
Christians												
MALES												
0—5	961	949	1,000	984	37	40		16	2	11		
5—10	615	870	963		350	116	37		5	14		
10—15	553	612	737	941	413	347	263	59	34	41		
15—20	397	257	911	920	561	683	89	80	42	60		
20—40	103	70	334	666	833	835	607	315	64	95	2	15
40—60	19	19	61	132	824	810	829	750	157	141	110	11
60 and over ..	18	23		167	613	701	1,000	666	269	276		
FEMALES												
0—5	858	917	970	951	132	67	30	1	1	15		
5—10	462	510	810		418	443	120	1	12			
10—15	323	260	937	859	662	692	63	111				
15—20	304	86	714	333	690	828	225	557				
20—40	35	13	141	75	900	657	700					
40—60					574	505	75					
60 and over ..	9	109			195	152	21					

SUBSIDIARY TABLE II.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX,

Religion and Natural Division.	MALES.																	
	All ages.			0-9			10-19			20-29			30-39			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Baroda State.																		
All religions	428	496	78	658	28	2	222	711	6	752	828	11	619	696	62	47	727	228
Hindu	418	804	78	812	48	8	847	120	7	732	863	12	531	708	66	731	226	49
Jain	481	437	88	897	8		258	12	1	396	377	8	549	588	88	81	818	229
Muslim	505	182	99	996	4		273	20	1	343	84	1	232	123	34	24	226	146
Mandana	186	441	73	867	12		237	41	3	366	181	8	329	643	82	37	716	119
Pard	318	278	47	1,000			293	8		960	4		432	448	78	36	822	168
Christian	318	683	67	861	87	2	473	226	8	368	479	84	172	648	88	19	790	181
Arya Samaj	228	911	86	881	109		273	228	80	362	479		189	781	66	878	181	
Brahmo	457	278	260										229	737				1,800
Sikh	207	878								1,000			229	737			887	116
Jew	612	642	17	1,000			1,000			1,000			229	737			1,000	
Baroda Division.																		
All religions	419	508	78	882	16	1	822	88	2	734	827	9	537	708	66	80	720	220
Hindu	418	804	61	862	18	1	879	89	2	732	868	12	537	708	67	81	719	226
Jain	484	477	89	978	17		272	18	2	387	323	8	549	588	87	89	824	277
Muslim	487	182	34	977	12		277	20	1	343	111	1	232	123	34	24	226	146
Mandana	196	467	78	866	12		237	41	3	366	181	8	329	643	82	37	716	119
Pard	320	287	47	1,000			293	8		960	4		432	448	78	36	822	168
Christian	318	683	67	861	87	2	473	226	8	368	479	84	172	648	88	19	790	181
Kodi Division.																		
All religions	414	504	82	862	16	22	801	129	12	880	820	12	537	708	78	29	722	222
Hindu	407	811	62	816	61	4	782	101	14	880	812	19	529	696	76	25	722	222
Jain	501	411	89	992	7		278	23	1	364	81	2	237	123	34	24	226	146
Muslim	471	182	34	977	12		277	20	1	343	111	1	232	123	34	24	226	146
Mandana	196	467	78	866	12		237	41	3	366	181	8	329	643	82	37	716	119
Pard	320	287	47	1,000			293	8		960	4		432	448	78	36	822	168
Christian	318	683	67	861	87	2	473	226	8	368	479	84	172	648	88	19	790	181
Navsari Division.																		
All religions	457	474	58	880	10		861	37	2	822	128	2	517	727	48	29	722	222
Hindu	428	880	8	898	11	1	848	48	1	89	229	2	186	786	18	18	732	228
Jain	478	481	84	1,000			271	6		312	71	19	366	184	63	101	802	207
Muslim	427	182	41	1,000			277	20	1	343	111	1	232	123	34	24	226	146
Mandana	196	467	78	866	12		237	41	3	366	181	8	329	643	82	37	716	119
Pard	320	287	47	1,000			293	8		960	4		432	448	78	36	822	168
Christian	318	683	67	861	87	2	473	226	8	368	479	84	172	648	88	19	790	181
Amreli Division.																		
All religions	411	412	87	892	13		840	27	2	892	83	2	507	554	42	4	722	222
Hindu	419	3	61	894	19		866	82	2	7	101	2	274	863	42	12	722	222
Jain	478	182	41	999	12		277	20	1	343	111	1	232	123	34	24	226	146
Muslim	427	182	41	999	12		277	20	1	343	111	1	232	123	34	24	226	146
Mandana	196	467	78	866	12		237	41	3	366	181	8	329	643	82	37	716	119
Pard	320	287	47	1,000			293	8		960	4		432	448	78	36	822	168
Christian	318	683	67	861	87	2	473	226	8	368	479	84	172	648	88	19	790	181
Baroda City.																		
All religions	4	177			12		822	78	2	822	17	4	517	820	82	88	7	227
Hindu	419	3	61	894	19		866	82	2	7	101	2	274	863	42	12	722	222
Jain	478	182	41	999	12		277	20	1	343	111	1	232	123	34	24	226	146
Muslim	427	182	41	999	12		277	20	1	343	111	1	232	123	34	24	226	146
Mandana	196	467	78	866	12		237	41	3	366	181	8	329	643	82	37	716	119
Pard	320	287	47	1,000			293	8		960	4		432	448	78	36	822	168
Christian	318	683	67	861	87	2	473	226	8	368	479	84	172	648	88	19	790	181

AT CERTAIN AGES IN EACH RELIGION AND NATURAL DIVISION

FEMALES.

All ages.			0—5			5—10			10—15			15—20			20 and over		
Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
284	540	176	915	83	2	807	188	5	404	515	21	30	867	109	4	403	593
268	551	181	902	96	2	777	218	5	405	570	25	22	866	112	3	395	602
296	426	278	989	10	1	978	21	1	739	250	11	19	750	231	4	300	696
452	477	71	998	2		980	20		850	148	2	865	102	33	8	615	377
320	601	179	969	30	1	914	83	3	635	356	9	45	849	106	11	394	595
450	397	153	1,000			987	11	2	964	46		339	604	57	76	498	426
242	020	138	858	132	10	462	418	120	323	662	15	102	848	60	7	512	481
300	594	106	861	189		679	321		409	591		43	903	64	62	474	474
500	600		1,000										1,000				
616	452	32	1,000			1,000			1,000			143	857			667	333
588	353	59	1,000			1,000			1,000			625	375			500	500
255	500	176	942	57	1	816	178	0	290	687	17	14	892	94	5	417	578
242	576	182	935	64	1	800	195	5	258	724	18	12	891	97	3	412	585
254	468	278	991	(4½) 45	(4½) 45	976	21	3	502	495	3	8	779	213	4	312	684
405	533	62	995	5		966	34		587	407	6	12	966	22	1	643	356
288	530	182	968	31	1	868	127	5	467	524	9	22	879	99	19	382	609
471	629		1,000			1,000			1,000			250	750			1,000	
228	633	139	856	133	11	418	450	132	299	685	16	76	884	40	3	622	475
258	546	106	850	147	3	705	283	7	428	558	34	20	842	138	2	359	639
252	555	193	840	157	3	681	312	7	395	668	37	19	847	131	2	361	637
294	415	291	987	12	1	984	16	1	776	209	15	20	728	262	3	293	704
319	490	191	947	51	2	909	86	5	654	336	11	42	823	135	8	376	617
452	484	64	1,000			1,000			1,000			313	687			667	333
224	592	184	720	280		778	222		167	833		45	895	60	89	235	677
373	508	110	986	14		924	74	2	625	366	0	76	856	66	10	512	478
335	636	129	977	22	1	895	102	3	495	493	12	47	878	75	6	498	496
359	416	226	993	7		966	31		827	175		31	761	208	8	321	671
469	456	75	1,000			986	14		911	88	1	134	829	37	10	665	384
356	482	162	997	3		928	72		717	277	6	84	831	85	7	424	569
446	394	160	1,000			987	11	2	951	49		325	615	60	81	479	440
622	391	87	1,000			1,000						111	778	111		667	333
347	497	156	984	16		954	23	3	746	248	6	44	876	80	3	434	563
342	501	157	984	16		961	36	3	731	263	6	42	879	79	2	431	567
395	410	195	992	8		979	21		877	123		29	825	146		570	650
378	479	143	991	9		983	15	2	826	170	4	68	865	74	4	477	519
429	500	71				1,000			1,000			500	500			1,000	
244	512	244	975	23		864	153	3	411	568	27	22	859	139	4	514	612
230	517	255	972	23		846	141	3	347	629	24	11	828	151	3	511	610
238	466	206	1,000			92	77		737	470	13	12	823	167		573	716
300	552	138	1,000			806	109	100				67	82	67		417	713
297	701	199	985	15		942	78		629	222		47	861	92		512	610
517	40	78	1,000			1,000			1,000			514	412	44		715	715
403	491	105	979	27		979	43		1,000			219	711	49		711	711

SUBSIDIARY TABLE III.—DISTRIBUTION BY MAIN AGE-PERIODS AND CIVIL CONDITION OF 10,000 OF EACH SEX AND RELIGION

RELIGION AND AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
All Religions —	4,233	4,957	732	2,329	3,368	1,782
0-10 —	2,183	183	18	2,316	237	9
10-15 —	783	231	11	539	453	19
15-40 —	1,838	2,086	277	1,27	2,781	486
40 and over —	97	1,422	486	9	844	1,254
Hindus —	4,181	5,025	732	2,376	3,336	1,808
0-10 —	2,353	300	19	2,313	375	3
10-15 —	674	214	11	523	463	20
15-40 —	1,021	1,317	291	76	2,236	494
40 and over —	780	1,444	409	7	843	1,243
Jains —	4,813	4,213	874	2,906	4,281	2,778
0-10 —	2,378	31	1	2,173	25	3
10-15 —	913	100	8	696	234	19
15-40 —	1,609	2,373	819	89	2,531	993
40 and over —	714	1,499	620	18	784	1,774
Ahmadi —	3,867	4,336	303	4,320	4,766	714
0-10 —	3,371	13	0	3,308	29	—
10-15 —	843	49	1	773	133	3
15-40 —	993	2,914	139	431	3,649	119
40 and over —	4	1,473	331	13	133	373
Muslims —	4,834	4,866	726	2,283	3,866	1,736
0-10 —	1,178	64	3	2,429	132	3
10-15 —	623	133	8	344	603	0
15-40 —	1,711	2,164	40	136	3,697	119
40 and over —	82	1,643	433	24	672	2,317
Parsi —	5,737	3,786	674	4,363	3,903	1,333
0-10 —	2,473	6	—	1,363	31	3
10-15 —	1,177	6	—	900	46	—
15-40 —	1,776	1,343	73	1,273	2,374	177
40 and over —	76	2,374	413	334	1,221	1,371
Christian —	3,405	3,917	687	2,416	3,264	1,356
0-10 —	1,941	418	0	1,913	618	119
10-15 —	546	34	34	523	680	15
15-40 —	843	2,433	246	144	3,817	277
40 and over —	34	3,419	348	18	1,002	969
Aryasama —	3,366	6,135	494	2,975	3,643	1,666
0-10 —	1,733	346	24	2,364	643	—
10-15 —	913	146	—	413	639	—
15-40 —	844	4,129	313	134	3,671	271
40 and over —	—	1,646	137	92	39	673
Brahms —	2,808	3,966	2,326	3,808	3,808	—
0-10 —	—	—	—	3,808	—	—
10-15 —	—	—	—	—	—	—
15-40 —	—	3,966	—	—	3,966	—
40 and over —	—	—	2,326	—	—	—
Sikh —	4,063	3,782	673	3,361	4,316	323
0-10 —	1,444	—	—	944	—	—
10-15 —	679	—	—	603	—	—
15-40 —	1,673	4,713	—	413	3,671	—
40 and over —	—	3,17	378	—	643	373
Jew —	4,344	3,432	—	0,43	3,279	696
0-10 —	2,334	—	—	2,941	—	—
10-15 —	—	—	—	1,177	—	—
15-40 —	1,544	3,513	—	1,743	3,51	—
40 and over —	—	1,779	—	—	413	—

**SUBSIDIARY TABLE IV—PROPORTION OF THE SEXES BY CIVIL CONDITION
AT CERTAIN AGES FOR RELIGIONS AND NATURAL DIVISIONS**

NATURAL DIVISION AND RELIGION		NUMBER OF FEMALES PER 1,000 MALES														
		All ages			0-10			10-15			15-40			40 and over		
		Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Baroda State																
All Religions	..	613	1,008	2,150	879	1,053	712	503	1,780	1,615	116	1,143	1,605	90	533	2,523
Hindu	..	588	1,009	2,131	865	1,659	616	448	1,742	1,636	83	1,129	1,951	68	520	2,523
Muslim	..	594	998	2,137	944	1,044	1,500	746	2,109	3,000	53	1,238	4,091	45	503	2,777
Christian	..	863	1,013	1,745	977	812	123	868	2,643	1,800	445	777	979	277	626	2,181
Muslim	..	646	1,019	2,285	924	1,914	2,000	619	2,349	1,238	144	1,264	1,778	279	490	2,501
Parsee	..	1,041	1,387	4,290	1,057	2,500		899	10,500		973	2,103	4,905	4,416	888	4,191
Christian	..	616	909	1,799	718	1,841	16,666	478	1,807	357	484	914	704	386	652	2,507
Parsee	..	504	553	1,210	767	1,077		290	591		125	535	416		434	3,000
Muslim	..	1,000	500									500				
Parsee	..	666	412	1,000	1,000			1,000			200	428			373	1,000
Muslim	..	1,000	461		1,000			1,000			1,000	555			250	
Baroda Division																
All Religions	..	534	981	1,970	826	2,371	1,413	301	2,004	1,365	52	1,059	1,284	72	520	2,399
Hindu	..	508	985	1,960	804	2,569	1,093	268	1,994	1,486	45	1,083	1,263	49	535	2,883
Muslim	..	552	891	2,844	947	714	3,000	514	1,633	885	24	1,025	3,891	41	310	2,521
Christian	..	859	1,010	1,767	1,006	494		669	2,487	2,000	98	1,179	659	130	587	2,599
Muslim	..	566	943	2,170	886	2,244	1,867	427	2,340	842	67	1,143	1,573	412	457	2,491
Parsee	..	667	360		1,260			2,000			267	667			167	
Christian	..	764	949	1,794	748	1,322	16,666	692	1,344	357	946	930	714	230	694	241
Kadi Division																
All Religions	..	501	1,096	2,257	854	1,516	542	504	1,407	1,502	82	1,171	1,707	62	478	26
Hindu	..	585	1,024	2,212	846	1,511	524	474	1,464	1,550	78	1,158	1,718	51	499	2,694
Muslim	..	617	1,060	2,489	939	911	2,000	798	2,143	19,000	63	1,376	4,711	43	576	3,000
Christian	..	654	1,051	2,259	934	1,942	1,909	657	2,469	1,136	138	1,303	1,765	246	485	2,415
Parsee	..	609	714	1,000	889			333			454	1,222			333	
Christian	..	893	813	2,700	676	2,260		143	1,289		97	845	667	1,500	738	5,750
Navsari Division																
All Religions	..	787	1,052	1,975	961	1,739	2,125	703	2,017	2,308	362	1,174	1,521	249	646	2,174
Hindu	..	745	1,040	1,910	959	1,738	2,683	558	1,992	2,596	249	1,145	1,534	159	610	2,692
Muslim	..	553	808	2,863	922	6,000		795	2,154		57	899	2,658	67	451	1,515
Christian	..	855	1,016	1,744	965	3,261		917	2,833	1,000	502	1,172	1,033	296	643	2,650
Muslim	..	787	1,145	2,665	944	1,337		785	177	4,000	385	1,417	2,338	230	619	2,812
Parsee	..	1,091	1,510	4,730	1,006	2,300		919	10,500		1,181	2,260	6,115	5,889	911	4,750
Christian	..	600	530		1,571						100	600			600	
Amreli Division																
All Religions	..	678	1,027	2,204	973	1,044	2,000	690	2,242	2,412	133	1,233	1,706	58	573	2,411
Hindu	..	676	1,014	2,274	977	1,015	1,857	677	2,176	2,375	129	1,207	1,477	50	569	2,500
Muslim	..	634	1,064	2,853	1,010	1,400		611	5,750		58	1,352	3,893		16	2,651
Christian	..	792	1,144	2,365	998	930		753	2,937	3,000	179	1,483	1,741	117	607	2,616
Parsee	..	1,000	875	1,000	813						1,000	1,000			800	1,000
Christian	..		1,000													
Baroda City																
All Religions	..	510	560	2,467	825	1,602	2,300	375	2,557	3,571	62	1,000	1,700	53	4	2,447
Hindu	..	405	557	2,546	919	1,595	2,000	326	2,409	3,406	33	985	1,579	33		
Muslim	..	510	910	2,516	885	3,000		618	6,000		79	110	2,223	157	487	2,500
Christian	..	535	714	1,000	1,107						275	500	375		312	2,500
Muslim	..	558	588	2,220	967	2,500		578	2,970	6,000	151	1,110	1,232	177	407	2,500
Parsee	..	676	530	115	1,151			611			379	1,110	1,625		671	1,777
Christian	..	582	613	1,535	510	300		154			100	1,024	510		577	2,500

SUBSIDIARY TABLE V—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH

[illegible]

AT CERTAIN AGES FOR SELECTED CASTES

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION

All ages			0-5			5-12			12-20			20-40			40 and over		
Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
342	604	151	998	2		964	36		381	619		2	985	63	7	404	589
246	471	283	943	54	8	811	175	14	175	748	62	5	724	271	1	359	641
296	610	94	989	11		962	33		598	388	19	75	843	82	10	493	198
290	584	167	977	25		661	934	6	160	808	37	8	849	143	5	423	572
290	572	153	939	61		710	285	5	198	780	22	5	921	74	1	464	535
254	512	234	982	18		812	182	3	128	821	51	4	760	216		551	649
276	586	183	981	19		732	263		104	876	20	19	807	121	5	544	651
291	474	235	997	3		891	105	4	107	877	16	2	753	40	6	382	610
247	448	895	989	10	1	890	105	5	128	824	48	4	746	250	3	276	721
264	464	272	997	4		942	50	8	90	830	80	11	734	255		389	611
224	480	340	988	14		813	172	16	203	677	120		651	349		355	765
237	446	317	990	6	4	831	156	13	120	751	129	5	683	312	4	253	713
228	443	829	958	37	5	886	153	11	99	744	157	12	682	306	2	274	721
268	511	236	986	14		721	271	8	127	852	21	8	799	198		308	692
309	38	103	997	20	1	793	200	7	215	770	15	7	680	104	1	472	527
270	539	191	967	30	3	761	230	9	143	824	33	2	854	144	3	394	605
281	539	160	961	38	1	654	331	15	176	804	20	14	860	106	4	546	445
311	520	169	967	33		769	228	3	173	794	33	2	874	126		512	658
270	533	197	994	5	1	770	226	4	129	813	58		855	148	2	368	630
191	607	202	901	99		280	702	18	103	831	66	4	820	180	16	375	609
264	520	217	995	5		855	142	3	163	726	91	7	866	180	1	399	600
248	556	196	970	29	1	723	266	11	103	864	33	7	820	173	3	449	548
236	571	193	980	30		681	316	4	187	789	24	7	880	113	3	311	678
269	512	229	966	40	4	749	244	7	189	762	49	4	809	187	11	291	708
78	720	202	366	625	9	84	894	22	31	922	47	2	828	175	3	401	599
467	483	160	1,000			952	48		400	592	8		917	83		422	576
263	541	196	976	23	6	790	201	9	146	825	29	6	846	149	2	518	481
287	539	154	959	39	2	800	194	6	254	729	17	13	854	103	3	342	648
275	548	177	967	82	1	723	269	9	146	808	46	25	918	57	10	418	582
310	473	187	996	3	1	950	46	4	221	761	18	5	826	169		364	636
274	543	183	959	40	1	751	254	15	167	783	60	34	861	111	12	462	645
300	550	150	985	12	8	766	226	8	100	844	56	12	742	246	17	183	809
265	439	296	994	6		894	102	4	118	836	46	3	927	70		434	566
284	670	146	980	20		751	237	12	145	832	23	3	918	74	4	600	497
291	575	134	943	56	2	739	254	7	223	767	20	8	784	207	9	328	669
264	481	245	975	34	1	838	164	6	330	780	40	9	911	75	2	441	557
299	564	187	966	33	1	744	260	6	190	766	24	14	821	176		274	726
257	526	217	965	35		699	284	17	75	895	30	3	897	101		415	583
42	507	151	978	15	7	398	97	10	237	715	28	2	701	207		353	64
269	492	239	984	16		837	156	7	145	795	60	6	842	153	1	358	641
261	534	203	984	15	1	754	242	4	148	814	38	6	868	116	14	474	512
352	533	185	987	13		837	111	2	804	161	15	16	868	167		546	444
207	516	197	940	60		910	90		260	759	1	4	916	77		604	396
330	410	130	991	9		970	23	7	512	480	8	7	902	88	3	640	457
343	542	115	985	15		794	199	7	251	691	58	10	902	88		272	725
213	412	323	986	11	3	911	68	11	114	832	48	6	861	329	3	402	594
245	487	268	1,000			935	67	8	131	814	53	8	753	281	4	391	607
317	445	238	977	23		944	66	10	259	693	48	4	744	254			
297	436	267	985	11	1	901	94	2	256	734	10	8	674	318	4	348	645
495	502	50	1,000			972	27	1	645	352	3	25	937	20	5	705	294
490	437	73	994	7		991	9		741	256	3	56	899	45	10	620	379
596	534	70	998	2		991	8	1	146	807	7	5	970	25	1	634	365
493	427	80	993	3		985	17		763	323	1	53	901	46	18	585	415
453	470	77	1,000			986	14		671	322	6	43	909	45		657	342
449	489	62	999	1		982	18		547	449	4	22	943	30	17	6	
324	14	162	977	23		859	108	7	342	635	20	17	889	104		451	548
285	50	185	957	14	3	771	236		256	692	22	10	856	151		475	523
302	484	214	992	7	2	921	77	2	282	691	27	10	821	169	2	377	622
380	441	129	993	6	1	970	28	2	488	491	13	10	881	104		617	383
261	526	209	977	21		502	193		109	543	48	19	811	170		467	532
285	564	151	919	49		762	227	15	220	753	27	6	894	104		447	552
228	464	208	994	1		918	80	2	407	71	18	4	894	111		447	552
303	329	168	995	7		777	250	13	213	764	23	3	890	117		447	552
323	474	203	971	14		530	50		497	522	31	17	815	178	14	375	624
302	368	199	988	12		911	19		286	190	24	1	815	128		375	624
520	528	146	988	12		868	18		375	624	17	17	815	128		375	624
443	517	113	1,000			999		2	5	142	4	21	815	128		375	624
226	523	141	984	176	19	474	472	10	22	67	11		815	128		375	624

Chapter VIII

EDUCATION

394. In 1881 and 1891 the population was divided in respect of education into three categories—Learning, Literate and Illiterate. It was found, however, that the return of the Learning was vitiated by the omission, at the end of children who had not long been at school who were entered as "Illiterate," and at the other of the more advanced students who were classed as "Literate." There were thus great discrepancies between the Census return of the number of "Learning" or children under instruction and the corresponding statistics of the Education Department. It was therefore decided in 1901 to confine the entry in the enumeration schedules to the two main categories of "Literate" and "Illiterate." The same system has been maintained on the present occasion. The instructions to the enumerators have been slightly altered in the hope of making them clear but their purport is the same—persons who could "both read and write any language" were to be entered as "Literate." In 1901 no general indication was given as to the standard to be taken in applying the rule. On the present occasion, it was laid down in the instructions for the superior Census staff that a person should be regarded as literate if he could write a letter to a friend and read the answer to it but not otherwise. There are no precise instructions have caused some slight variations in the figures compared with 1901 when those who had studied the first two Vernacular books only and could read or copy from a printed book, were also entered as "Literate." While there is a general increase in the total number of literates in all ages above 10 there is actually a decrease from 19 literates in 1901 to 1 in 1911 per mille in the age period 0-10 which can only be attributed to the stricter definition adopted on this occasion. But the number thus excluded from literates being so small and confined only to the first age-period, the comparability of the statistics of the two Censuses is not materially affected.

39. In 1901 a record was made of the Vernacular languages or scripts in which each person was literate. On the present occasion the collection of this information was optional, and the Government of His Highness the Maharaja Gaekwad decided that it need not be made. As in 1901 however record was made of those who were literate in English in addition to their mother tongue.

396. The information thus recorded has been embodied in Imperial Table VIII which shows the number of persons who are literate or illiterate according to age and religion and in Imperial Table IX which shows them according to their caste. The number of literate persons who know English is shown in both the tables. Proportional figures illustrating the more important features of the return are usually embodied in Subsidiary Tables which will be found at the end of the Chapter.

Subsidiary Table I—Education by age, sex and religion.

Subsidiary Table II—Education by age, sex and locality.

Subsidiary Table III—Education by religion, sex and locality.

Subsidiary Table IV—English education by age, sex and locality.

Subsidiary Table V—Progress of education since 1881.

Subsidiary Table VI—Education by caste.

Subsidiary Table VII—Number of institutions and pupils according to the returns of the Education Department.

Subsidiary Table VIII—Main result of University examinations.

Subsidiary Table IX—Number and circulation of newspapers, etc.

Subsidiary Table X—Number of books published in each language.

GENERAL REVIEW

397 In the total population of the Baroda State, only 10 persons out of a hundred are literate in the limited sense in which this term was used at the Census. Taking the sexes separately, one male in every 6 can read and write and one female in every 50.

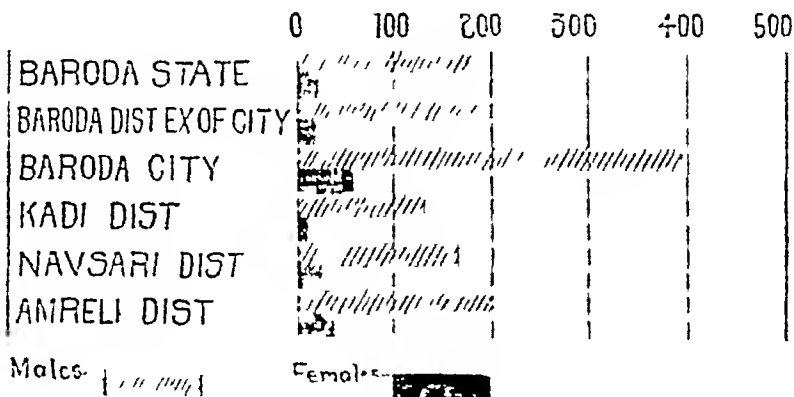
Age	TOTAL POPULATION		NUMBER OF LITERATES	
	Male	Female	Male	Female
0-10	277,732	2,9,217	6,771	2,477
10-15	98,702	80,601	27,171	3,811
15-20	92,073	70,014	21,149	3,230
20 and over	585,928	5,7,161	126,748	8,516
Total	1,035,935	976,803	181,849	20,061

There would thus appear to be 8 literate males to 1 literate female, but it is possible that there has been some understatement in respect of the latter sex, as amongst some classes of the population, there is a prejudice against admitting that women are literate. Of the total number of literate males 68 per cent are over 20

years of age and 4 per cent are under 10. The remaining 28 per cent are distributed between the age-periods 10-15 and 15-20. In the case of females only 43 per cent of the literate population are over 20, 45 per cent are between 10 and 20, and 12 per cent are under 10. The larger proportion of literate females at the lower ages indicates that at the present time the progress of education amongst them is more rapid than amongst males.

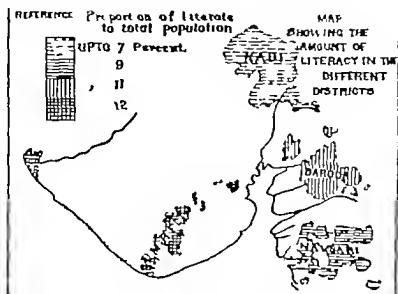
398 The most favoured part of the State from point of view of education is naturally the capital City of Baroda. Here 2 males in every 5 are literate. The Baroda District, which on account of its forward population of Brahmans, Varnas and Lewa Kanbis, was the earliest among the districts to have education facilities, and the Amreli District which was the first to have the boon of compulsory education, come next to Baroda City with 1 male who is literate in every 5.

Diagram showing the number of persons per 1,000 in each Native Division, who are literate

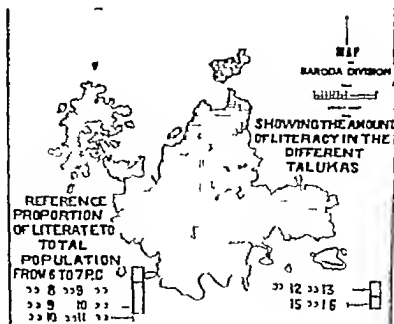


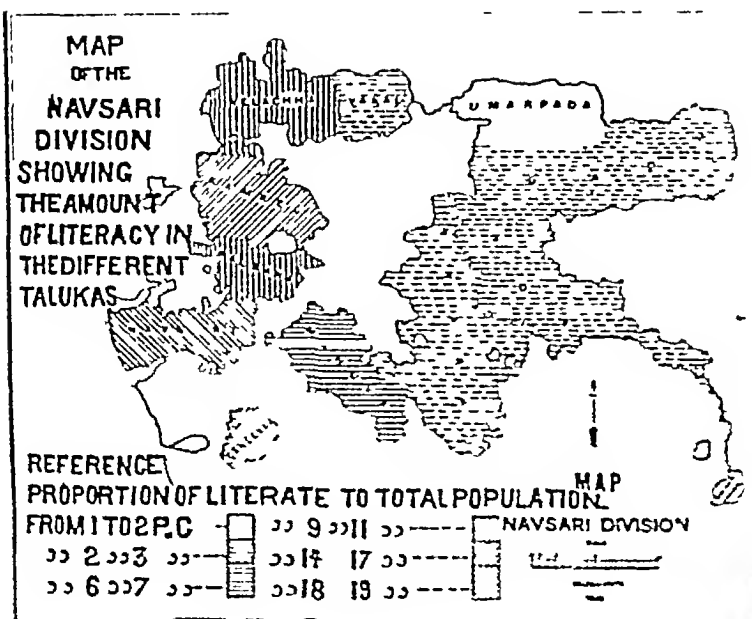
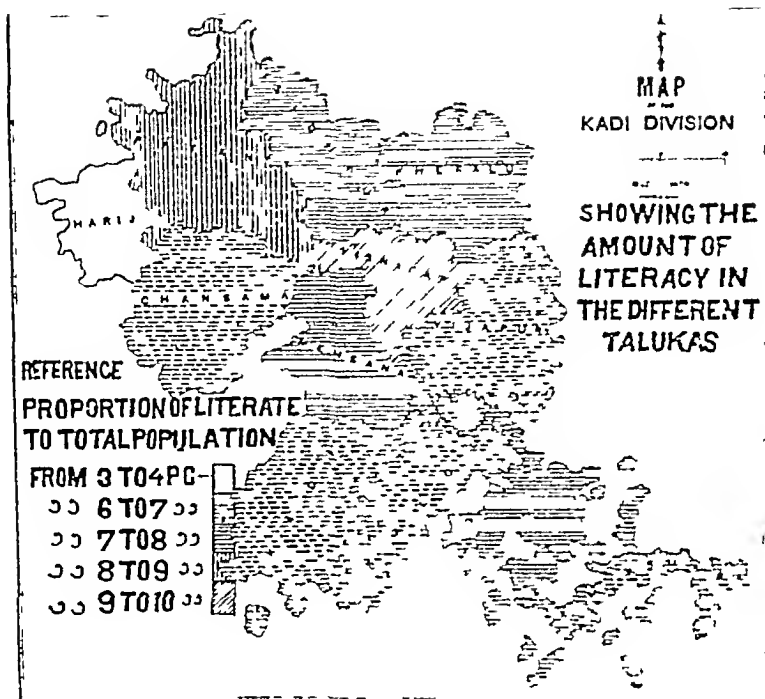
Then follows Navsari District which though having the Animists as one-fourth of its population has on an average 1 literate male in every 6. Owing to its adventurous Paisis, Vohoras and Anavilas Kadi having a large Bhakarda, Koli and Anjana Kanbi population stands last in the diffusion of the rudiments of learning, having only 1 literate male in every 8. The variations in the proportions of educated females, though on a far lower plane, follow generally those of the males. In the City of Baroda, there is one educated female in every 14. Then comes Amreli with 1 in 28. Then follow Navsari and Baroda Districts with 1 in 40 and 54 respectively. Kadi stands last.

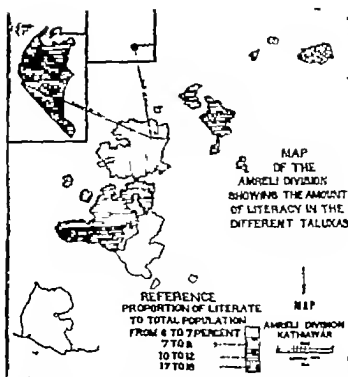
with only 1 educated female in every 90. The degree of literacy enjoyed by each district (both sexes combined) is shown in the following map —



339 In this connection it should be remembered that the talukas comprised in each district often show very uneven results. For instance Jetliad and Smore Talukas in the Baroda District have the highest amount of literacy (1 literate person in 6), while Vaghoda and Tilakwada have the least viz. 1 in 16. Vaghoda Taluka stands first in literacy (1 in 11) in the Kadi District, while Harij stands last (1 in 28). Narsari Taluka claims the highest number of literates (1 in 3) in the Narsari District while Songhad (1 in 44), Vyara (1 in 36), Umarpada (1 in 90), and Vakal (1 in 45) show very poor results in education. Even the amount of literacy is mainly due to Government servants and contractors in these backward forest talukas. In the Amreli District Amreli is the most educated taluka having 1 literate person in every 6 while Khamlika and Khandar are the most backward, having only 1 in every 16. The statistics of education for all talukas have been given separately in Provincial Table II and are graphically exhibited in the maps given below —

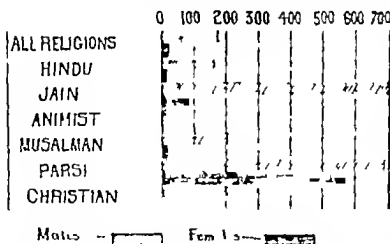






400 Looking to the distribution of education by religion, we find that the greatest amount of literacy is met with among the Education by religion. In every hundred males 69 are literate and in every 100 females 64 are literate. Then follow Jains, who are mainly Vantias with 69 males and 8 females in every 100 of each sex. Christians

Diagram showing the number of persons per 1,000 of each religion who are literate



have 22 males and 14 females who claim to be literate in every 100 of each sex. A large portion of the literate among the Christians are foreigners. The native converts are mostly illiterate. Separating the two we find that among foreign Christians there are 8

literate in every hundred while there are only 10 among the Native Christians. The Missionaries do their utmost to give instructions to their converts and the proportion of literates among the Native Christians would have been higher but for the new converts who have passed the school-going age. Musalmans have 21 literate males and but less than 2 literate females among every 100 of each sex. Hindus who include the depressed classes and also some of the early tribes who have returned to Hinduism have only 17 literate males and 2 literate females in every 100 of each sex. The Animists might be expected even less with only 1 literate male in 100. They have practically no literate females there being only 1 in 691.

401 One of the most interesting features in connection with the subject of education is the varying extent to which it is diffused amongst the different castes. Subsidiary Table VI gives the leading castes and races of this State, and then number of literates per mille of their population by sexes. Taking first the figures of males, we find that Deshastha, Koknastha and Shenavi Brahmans, Piabhus, and Kapol, Modh, Shrimali and Oswal Varnas stand at the top with 700 or more literate males in 1,000 of their population. Then follow, Anavala, Khedaval, Vadnagara Nagar, Saraswat Brahmans, Brahma-Kshatriis, Kayasthas, Disaval, Lad, Khadayata and Nagai Varnas and Parsis with 6 to 7 hundred literates per mille. Among the artisan castes, Bhavsars, Kansarias and Sonis have more than 500 literate males in 1,000 of their population. After them come Lewa Kanbis, Marathas, Sutaris, Saiyads, Vohoras, Memons, Khojas, Ghanchis, Khatriis and Kachhrias with from 300 to 400 literates. Koli, Rabari, Ravalia, Vaghari, Dhed, Bhangi and other low and depressed classes have less than 100 literate males, while Bhil, Chodhra, Gamit, Dubla and other early tribes are the most backward in education, having only from 8 to 20 literate males in 1,000 of their population.

402 Turning next to the figures for females, we find that Parsis stand at the top in female education, having no less than 569 literate females in every 1,000. Then come Shenavis with 478, Piabhus with 277, Nagars with 221, Saraswats with 212, Kayasthas with 210, Modh Varnas with 148, Kapol Varnas with 142, Deshastha Brahmans with 129, Koknastha Brahmans with 130, Oswal Varnas with 117 and Native Christians with 111 literate females in every 1,000 of their community. All the other castes, both high or low, are very backward in female education, having only from 10 to 80 literate females in 1,000. Only 75 Khoja, 61 Maratha, 24 Lewa Kanbi, 10 Rajput, 29 Saiyad, 34 Vohora, 4 Dhed and 2 Bhangi females are literate in 1,000 of their castes. There are practically no literate females among the Animists.

403 In the State as a whole, there are 90 persons per 10,000 who stated that they knew English and only 5 females. The ratio is naturally the highest in the City of Baroda (710 males and 57 females per 10,000), not only on account of the larger proportion of English people resident there, but also because it is the centre of higher education and being the capital city, it is there that the educated classes find employment in Government offices. Next to the City comes the Navsari District with 75 males and 3 females literate in English per 10,000, and then stand in order Amreli, Baroda and Kadi Districts. Except in the City of Baroda, where there are some English and Indian ladies literate in English, the proportion of females, who are acquainted with English, is everywhere so small that it may practically be said to be non-existing.

404 The advantage of English education is taken to the greatest extent by Nagai, Saraswat, Deshastha, Koknastha and Shenavi Brahmans, Piabhus, Brahma-Kshatriis, Kayasthas and Parsis, who have from 1,000 to 3,000 of their males literate in English in every 10,000. Anavala and Khedaval Brahmans, Kapol, Lad, Modh, Nagar and Shrimali Varnas and Marathas and Native Christians follow the above castes having from 300 to 500 males literate in English in 10,000 of their population. The rest of the castes are very backward in English education. It is remarkable that the Vania and other trading castes, in spite of their high proportion of persons who are able to read and write some vernacular language, have a low proportion of persons who are literate in English. Parsis and Shenavis, Nagais and Piabhus are the only

English Education

District.	No of literate in English per 10,000	
	Males	Females
State	90	5
Baroda	64	4
Baroda City	710	57
Kadi	36	3
Navsari	75	3
Amreli	74	2

communities which give a little English education to their females. English education among females may be said to be non-existing among the other castes not having even 50 females in 10 000 of the population who know the language.

405 For the reasons given in paragraph 394 above it is difficult to institute an effective comparison with the results of the Censuses taken prior to 1901. Some of the persons who would have been shown as learning under the

old rule, have been in 1901 and in the present Census classed as literate while others have been relegated to the category of the illiterate. How many of the learning have been treated as literate and how many as illiterate it is impossible to say but it is clear that a great many who would have been entered as learning under the old rule have been shown as illiterate under the new one. The total number of literate males under 15 years of age was only 29 001 in 1901 and 33 946 in 1911 which is less by 33 and 19 per cent, respectively than the corresponding number returned as learning and literate (combined) in 1891. The difficulty of instituting comparison appears to be that suggested by the Census Commission to exclude from the comparison persons under 15 years of age and to consider only persons over 15 years of age and to assume that all persons over that age who were classed as "Learning" in 1891 and 1901 would have been entered as literate had the present rule been in force at those Censuses. Moreover the progress in the general spread of education can best be gauged by comparing the proportion of persons of each sex who are literate in the age group 15-20. Comparative figures for the literate over 15 years of age based on this assumption will be found in Subsidiary Table V.

406 So far as can be gathered from this comparison, the number of literate males has increased

District	No. of literate males per 100 of the male population.			
	1911	1901	1891	1881
State	173	162	109	87
Bombay	195	187	113	113
Baroda	137	164	77	49
Kadi	153	113	78	49
Narsara	164	106	111	10
Amreli	200	153	127	111

from 8 in 1881 to 109 in 1891 and from 162 in 1901 to 173 in 1911 per 1 000 of the population. The increase in the last decade amounts to 8 per cent. The greatest progress has taken place in the Amreli district where the number of males who can read and write is now greater by

31 per cent than what it was ten years previous to. In the district of Kadi also there has been good progress the increase being from 113 to 179 per mille that is about 1 per cent. Baroda City shows an increase of about 7 per cent in the number of literate males but this is 1 per cent less than for the State as a whole. It is rather disappointing that Baroda and Narsara Districts instead of showing a good increase as might have been expected, are stationary with regard to the literacy of the male population.

407 Female education has made great strides. In the State as a whole

District	No. of literate females per 1 000 of the female population.			
	1911	1901	1891	1881
State	21	7	4	14
Bombay	19	6	3	11
Baroda	21	1	1	1
Kadi	1	2	3	1
Narsara	23	20	1	1
Amreli	8	—	33	1

the number of literate females per mille has risen from 11 in 1881 to 21 in 1911 and from 4 in 1891 to 21 in 1901. The increase in the past decade amounts to about 343 per cent. The greatest advance has taken place during the last in Amreli where the number is six times as much as it

was only 10 years ago. The improvement in the Kadi District is also very noticeable. In the Baroda District at Lethbaria City the number of

literate females has trebled during the decade. Navsari District stands last with an increase of 25 per cent only in the diffusion of education amongst its females

408. English education, though yet not widespread, has also made great progress. The number of males knowing English increased from 18 in 1891 to 53 in 1901, and 90 in the present Census per 10,000 of the population. Similarly English education amongst females increased from 1 in 1891 to 2 in 1901 and 5 in the present Census per 10,000 of the female sex

Progress in English education

District	No of males literate in English per 10,000 of the population		
	1911	1901	1891
State ..	90	53	18
Baroda	64	38	6
Baroda City ..	710	441	188
Kadi ..	36	18	6
Navsari ..	75	61	16
Amreli ..	74	31	18

The number of males knowing English increased from 18 in 1891 to 53 in 1901, and 90 in the present Census per 10,000 of the population. Similarly English education amongst females increased from 1 in 1891 to 2 in 1901 and 5 in the present Census per 10,000 of the female sex

409 The progress made by the Baroda State may not seem very great, but the results are highly satisfactory when compared with India as a whole, and the more important of its provinces and States. Cochin and Travancore

Comparison with other Provinces

Province	Number per 1,000 who are literate			
	1911		1901	
	Males	Females	Males	Females
Baroda ..	175	21	163	8
Bengal ..	113	8	104	5
Punjab ..	63	6	64	3
Mysore ..	112	13	93	8
Travancore	248	50	215	31

were the only States which took rank above it in 1901, all the rest of the Native States and British Provinces were behind it. So far as statistics available up to the date of going to press indicate, not only is the same high position maintained even now, but the actual increase in the amount of literacy in the decade is higher than elsewhere

410 The high level which Baroda has attained in the education of its people is the result of the care bestowed during the last thirty years. Prior to the accession of the present Maharaja to the *gadi* in 1875, the rulers of Baroda paid practically no attention to the education of their subjects. In 1871, there were only one English and four primary schools in the whole State and the total expenditure on education was only Rs 13,000 or less than one-hundredth of what it is now. The knowledge of reading and writing was confined to a few persons of those castes whose traditional occupations as priests, readers of government servants necessitated it and who acquired it in private schools maintained by them. The great mass of the people were sunk in the deepest ignorance with few thoughts beyond the provision for themselves and their families of the bare necessities of life. The question of education was taken up in right earnest in 1881, when His Highness the Maharaja Sayajirao Gaekwad assumed the powers of the State. A regular Education Department was created, and schools, both primary and secondary, were opened in all the districts of the State. Their number increased from year to year and there are now in the whole State 2,972 primary schools and 43 secondary schools, including 5 High Schools (of which one is for females), a College which teaches up to the highest examinations of the University of Bombay in Arts and Sciences and a Training College for male teachers and another one for female teachers. In addition to these, there are some special institutions like the *Kala Bhavan* (School of Arts and Industries),

Music school Orphanages Sanskrit schools and Night schools. The children of the depressed castes in addition to having the ordinary schools open to them, have also special schools established for them. Boarding schools have been opened for them, also for the children of the aboriginal tribes, in which children of these backward classes are housed, fed and educated. The Maharaja has most at heart the education of his people, and in no department of the administration is the far-sighted liberality of His Highness more conspicuous than in education and in none are the results more real and tangible.

411 Baroda is the only State in the whole of India, in which primary education is both compulsory and free. In January 1893 immediately on his return from Europe, His Highness the Maharaja Gokulad decided to take the bold step of introducing compulsory education in one part of his State as an experimental measure and selected Amreli Taluka in the Amreli District, for the purpose. The rules framed were that all boys between the ages of 7 and 12 and all girls between the ages of 7 and 10 should attend schools. The guardian of a child of this age absenting for 10 consecutive days or for 15 days in any month, was made liable to a small fine. On these lines, schools were opened in ten villages in November 1893 in ten more villages in May 1895 in ten other villages in December 1896 and in twenty in the villages in November 1899. In February 1901 and in July 1904 two more villages were provided with such schools bringing the total to 52 villages. This experiment having proved successful, the idea of extending compulsory education to all the parts of the State, which had for a long time engaged the attention of His Highness, at last took a definite shape and the Amreli rules were embodied in law in 1906. The rules were subsequently revised and the maximum age for girls was raised to 11. Exemption from compulsory attendance is granted to children under certain specified conditions, such as physical or mental infirmity. The highest standard for study under the compulsory law is the fourth and the parents and guardians of children of the compulsory age are liable to fine in case they fail to send such children to school continuously for six days. In March 1907 as a boon to the public at the time of the celebration of the Silver Jubilee of his reign His Highness was pleased to make education absolutely free in all the Vernacular schools. A Commission appointed in 1909 to suggest means for improvement and further development of education in the State has led to reforms which are sure to have a far-reaching effect in the further spread of education in the State.

412 The Compulsory Education Act was less than four years in force

Wakil of the Compulsory Education Act

before the present Census and it is too premature to judge of its success from the Census results of literacy. Most of the children who are now in school under the law and learning in the first and second standards, are returned as illiterate according to the Census definition owing to their inability to read and write a letter though they could read or copy from their books. The number of such children on the school registers was on the 10th March 1911 11,39 in the whole State. These will no doubt soon come within the definition of Census literacy and add to the present percentage of literacy. Apart from this there can be no doubt that the compulsory law is successfully worked and the proof of this is furnished by a comparison of the number of children at school in March 1911 and of those of the school-going age existing in the Census day. From the annual age-periods we find that in the whole State there were 8,163 girls of the ages from 7 to 11 and 131,601 boys of the ages from 7 to 11. Both of these together form 10.5 per cent. of the total population of the State. From the figures supplied by the Education Department it appears that on the 10th March 1911 164,211 pupils of the compulsory age were in the schools.

This shows that 49.41% students who ought to be in schools were not. But this is accounted for by the fact that out of its 3,026 population villages were only 2,017 provided with school. There are about a thousand and a half villages in which schools yet remain to be provided, and so long as that the enforcement of the compulsory rule is not possible. This however

is being done gradually. With regard to some very small villages, there is the difficulty of securing at least 16 children, which is the minimum necessary for opening a school, and with regard to others in jungle and mountainous tracts, there is also the further difficulty of securing teachers. The department of education is vigorously combating against these and other difficulties and it is expected that they will soon be removed and the full operation of the compulsory law will be assured.

413 There is a great correspondence between the percentage of literacy and the statistics of persons under instruction compiled from the school returns.

Class of Institution	Number of Institutions.			Number of Scholars.		
	1911	1901	1891	1911	1901	1891
<i>English—</i>						
College	1	1	1	829	316	118
High Schools	8	3	3	1,532	886	897
Anglo Vernacular Schools	25	14	11	3,227	1,401	708
Grant-in-aid Schools	12	4	4	1,583	639	378
<i>Vernacular—</i>						
Vernacular Schools of all grades, Govt.	2,938	1,119	377	173,883	76,936	48,957
Vernacular Schools of all grades, private and aided	34	61	133	2,640	5,024	7,501
<i>General—</i>						
Training and other special schools	18	9	8	2,148	817	121

the margin. From this it will appear that along with the increase in the number of institutions, the number of scholars has increased and so has also the percentage of literates from Census to Census as mentioned in paras 406 to 408.

414 The expenditure on education in the State is noted in the margin. It will be noticed that it has gone on increasing from decade to decade and is now 13 times as much more as it was thirty years ago. Roughly

Expenditure on education from Government and Local Funds				Expenditure in 1911	
1911	1901	1891	1881	Per 1000 of the Population	Per 1000 pupils in Public Institutions
Rs	Rs	Rs	Rs	Rs	Rs
14,06,086	8,53,463	2,86,359	1,06,818	648	7,590

speaking it may be said that the State spends more than one-fourteenth part of its gross revenue on education.

415 The extent of journalistic enterprise affords a good idea of the extent to which people have benefited by the spread of education. There is yet no daily newspaper published in the State, but the number of weekly newspapers has risen from 6 in 1901 to 11 in 1911. Their circulation is estimated to have risen from 4,000 copies in 1900 to 10,000 copies in 1910. Of the eleven weekly newspapers, six are published in Baroda, two in Navsari and three in Amreli. The number of monthly periodicals has risen from 1 in 1900, with an estimated circulation of 300 copies, to 23 in 1910, with an estimated circulation of 7,000 copies. Of the 23 periodicals 13 are published in Baroda Prant, four in Kadi Prant and six in Amreli. The number of printing presses has risen from nine in 1900 to 23 in 1910. Of these thirteen are in Baroda Prant, three in Kadi Prant, three in Navsari Prant and four in Amreli Prant. In addition to the newspapers and periodicals published in the State, a large number of the leading English and Vernacular dailies and weeklies published in Bombay, Poona, Surat and Ahmedabad also find circulation in the principal towns of the State. From inquiries made in the offices of these papers, it appears that their circulation in the State is now more than double of what it was ten years before. The taste for newspaper reading has much increased and there is now hardly any village, even in the remotest corner, where a newspaper of some sort is not to be found.

416 The number of books published by authors from the State population goes on increasing from year to year. The total number of books published in 1901 was 92, while that in 1910 was nearly 400. But these figures are not sufficient to give us an adequate idea of the literary activity which has manifested itself along with the progress in education. Most of the books by authors from the State are printed and published by presses in British territory notably in Bombay and Ahmedabad as that secures to them the copyright for the whole of India, which is denied to publications from printing presses within the State. It is roughly calculated that the number of such outside publications is not less than 2 to 3 hundred per annum. Subannary Table X at the end of this Chapter gives the number of books published in the various languages spoken in the State during the last decade. It is impossible to make comparison as statistics for the previous decades are not available. Almost all the books published during the last ten years are in the Gujarati language which is the most widely spoken language in the State. No books in Urdu and very few in Marathi are published by printing presses in the State.

417 The number of libraries throughout the State in 1901 was only 16 with a total of 21,736 books and 2,214 readers. Libraries and reading rooms. With the remarkable impetus given to education in the decade the latter part of that period saw the number of libraries rise to 198 that of books to 7,680 and of readers to 10,019, giving an average of one library for each group of 16 towns and villages and one reader for every 100 in the population. A thorough canvas in the present year 1911 however shows a still more phenomenal growth. The number of public libraries now in the State is 276 or one for each group of 11 towns and villages; the number of books in these libraries is 156,736 an average of 566 books each; the number of readers frequenting the libraries and reading rooms has grown to 36,000 an increase of nearly 300 per cent. within the last two or three years.

With a view of giving further impetus to this growing taste for reading, a new department known as the Central Library Department, has recently been created with an American expert as its head under the designation of Director of State Libraries. A Central Library stocked with books in all branches of learning and with a liberal grant for its further enlargement, has been opened in Rajahmundry—a gift to the State from H. H. the Maharaja Sahib—and a library established in connection with this library where pupils may learn modern method of library administration and it is hoped that in the near future the benefit of this school may be extended all over India.

Rules regarding the establishment of new libraries have recently been framed under which villages with a population of 1,000 and above receive an annual grant of Rs. 50 from the Central Library Department and a like amount from the Panchayat provided that an equal amount is subscribed by the inhabitants. In villages of 4,000 and over this grant is increased to Rs. 300 and in the District headquarters towns to Rs. 700.














Boxes containing a good supply of books known as travelling libraries are forwarded from the Central Library to villages desiring to have them in any part of the State. These libraries remain in the villages three months after which they are returned to the Central Library and another box of fresh books is forwarded.

These and other beneficent measures are sure to have their good result in due time and it may be confidently expected that by the time of the next Census every village of any importance will have its library and many if not most of them will also have an adequate library building.

418 In connection with the question of literacy it is interesting to notice the various customs prevailing in the different parts

Signature marks. of the State in respect of the marks affixed to documents in lieu of signature by those who are unable to write. Generally speaking in the country who write the signature of an illiterate executant of a document

writes—"Signature of X, in the hand-writing of Y, written at his request"
When it is desired to be more exact, the illiterate person is made to make some special mark with his own hand, just near the signature, *e g*, that of a glass bangle in the case of females, of a plough in the case of cultivators, etc. A list of such marks is given below —

Mark as it is made	Name by which the mark is known	By whom made
	<i>Bangadi</i> (Bracelet)	Females
	<i>Hal</i> (Plough)	Cultivators
	<i>Suraj</i> (Sun)	Females.
	<i>Katar</i> (Dagger)	Girasias.
	<i>Talwar</i> (Sword)	Rajputs, Sepoys, Marathas and Girasias.
	<i>Bathio</i>	Females.
	<i>Chak</i> (Wheel).	Potters
	<i>Pingano</i>	Shoe makers
	<i>Kodhi</i> (Hatchet)	Labourers
	<i>Mala</i> (Garland of Beads)	Widows.
	<i>Bandhuk</i> (Gun)	Sepoys
	<i>Tir</i> (Bow and Arrow)	Girasias
	<i>Khtar</i> (Scissors)	Tailors.

SUBSIDIARY TABLE I.—EDUCATION BY AGE, SEX AND RELIGION.

RELIGION.	1	NUMBER PER MILLE WHO ARE LITERATE.												NUMBER PER MILLE WHO ARE ILLITERATE.			NUMBER PER MILLE WHO ARE LITERATE EXCLUDED.	
		ALL AGES.			0-10		10-15		15-20		20 and over			Total.	Male.	Female.	Total.	Male.
		Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.						
		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions —	—	308	178	22	24	2	273	72	236	40	227	36	200	225	979	3	9	
Buddhists —	—	94	184	17	23	8	273	66	247	23	200	11	206	236	663	4	6	
Jain —	—	407	696	28	11	49	778	229	670	143	690	27	433	303	916	11	23	
A Hind —	—	3	13	14	2	7	30	4	24	2	14	1	992	237	796	—	—	
Muslims —	—	128	296	18	22	3	256	24	213	30	263	14	272	723	902	3	4	
Parsi —	—	222	672	669	104	64	433	632	320	680	641	636	379	506	431	106	219	
Christian —	—	184	228	124	46	43	206	219	273	294	233	103	216	773	264	22	64	
Native Christians —	—	160	202	111	43	43	251	220	224	242	206	73	244	726	200	22	26	
Other Religions —	—	333	713	147	273	62	206	264	723	220	692	143	413	263	243	100	126	

SUBSIDIARY TABLE II.—EDUCATION BY AGE, SEX AND LOCALITY.

		NUMBER PER MILLE WHO ARE LITERATE.										
DISTRICT OR TOWN Division		ALL AGES.			0-10		10-15		15-20		20 and over.	
		Total.	Male.	Female.	Male	Female.	Male	Female.	Male.	Female	Male.	Female.
1		2	3	4	5	6	7	8	9	10	11	12
Barad Stat	— —	206	123	21	213	99	273	72	228	40	217	36
Barad Division (Excl. of City)	— —	118	191	16	29	12	329	77	202	42	230	11
Barad City	— —	213	222	21	60	21	144	169	241	121	460	25
Kash Division	— —	13	122	11	21	5	21	44	1	16	144	1
W. Barad Division	— —	96	166	1	12	2	224	21	273	44	212	26
Amrit Divid.	— —	120	206	26	32	16	202	167	224	21	227	21

SUBSIDIARY TABLE III.—EDUCATION BY RELIGION, SEX AND LOCALITY

DISTRICT OR NATURAL DIVISION	NUMBER PER MILLE WHO ARE LITERATE											
	HINDU		JAIN		ANIMIST		MUSALMAN		PARSI		CHRISTIAN	
	Male	Female.	Male	Female	Male.	Female	Male	Female	Male	Female	Male	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Baroda State ..	164	17	698	85	13	14	208	18	692	569	225	136
Baroda Division (Ex. of City)	195	16	688	89	15	2	283	11	880	647	185	101
Baroda City	402	69	611	185	59	13	382	86	887	702	726	567
Kadi Division	108	8	709	73			187	14	761	710	89	160
Navsari Division	189	14	720	186	13	1	308	16	664	558	568	804
Amreli Division ..	187	34	675	122			216	27	867	786	571	1,000

SUBSIDIARY TABLE IV --ENGLISH EDUCATION BY AGE, SEX AND LOCALITY

DISTRICT OR NATURAL DIVISION	LITERATE IN ENGLISH PER 10,000													
	1911										1901		1891	
	0—10		10—15		15—20		20 AND OVER		ALL AGES.		ALL AGES		ALL AGES	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Baroda State ..	1	1	87	9	268	14	109	4	90	5	53	2	18	1
Baroda Division (Ex. of City)	1	14	87	16	30	23	55	9	64	4	33	1	6	1
Baroda City	18	8	678	92	1,833	118	76	60	710	57	441	21	188	15
Kadi Division	1		40	6	8	3	46	4	36	3	18	3	6	2
Navsari Division	2		36	2	210	8	102	3	75	3	61	3	16	6
Amreli Division			9	4	221	5	80	2	74	2	31	5	13	2

SUBSIDIARY TABLE V —PROGRESS OF EDUCATION SINCE 1881

DISTRICT OR NATURAL DIVISION		NUMBER OF LITERATE PER MILLE																			
		ALL AGES								10-15				15-20				20 AND OVER.			
		Male				Female				Male		Female		Male.		Female.		Male.		Female	
1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Baroda State	175	162	113	90	21	7	4	15	275	160	72	12	258	206	40	13	217	208	16	7	
Baroda Division (Ex of City)	195	197	123	93	18	6	2	1	329	197	77	14	805	216	42	10	230	245	11	5	
Baroda City	392	366	310	262	71	24	21	6	486	387	169	47	541	449	151	49	460	430	63	21	
Kadi Division	132	113	79	60	11	2	2	1	218	107	46	3	176	142	16	3	166	143	7	2	
Navsari Division	166	168	126	105	25	20	9	4	226	186	51	29	270	240	43	38	219	224	26	22	
Amreli Division	200	162	125	115	36	6	4	1	352	147	167	11	294	215	71	11	237	194	21	5	

SUBSIDIARY TABLE VI.—EDUCATION BY CASTE.

NUMBER PER 1,000 WHO ARE LITERATE.							NUMBER PER 10,000 WHO ARE LITERATE IN ENGLISH.						
CASTE.	1911			1901			1911			1901			
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
	2	3	4	5	6	7	8	9	10	11	12	13	
Hindus.													
Ahirs	31	35	6	13	26	—	14	36	—	—	—	—	
Bahars	184	213	17	116	306	—	36	66	—	—	—	—	
Bays	294	276	74	127	203	3	23	27	—	—	—	—	
Blahis	16	24	26	3	—	3	—	—	—	—	—	—	
Bharvats	9	13	6	—	—	—	1	2	—	—	—	—	
Bharvats	272	420	36	191	362	3	32	72	—	—	—	—	
Bhos	34	68	3	31	80	—	3	11	—	—	—	—	
Brahmins	364	619	71	279	673	11	276	806	—	—	—	—	
Do. Anish	302	532	36	215	471	13	181	594	—	—	—	—	
Do. Dushantha	422	27	129	426	723	22	730	1,129	—	—	—	—	
Do. Morada	379	479	86	263	392	21	123	398	—	—	—	—	
Do. Math	319	545	62	226	426	1	163	320	—	—	—	—	
Do. Nagar	17	641	231	337	638	67	847	1,679	—	—	—	—	
Do. Tapasdas	182	269	30	83	164	1	43	83	—	—	—	—	
Chamar	163	23	3	3	9	—	—	—	—	—	—	—	
Darji	266	184	29	67	137	7	11	23	—	—	—	—	
Dard	213	36	4	1	13	—	21	39	—	—	—	—	
Garoda	91	176	13	34	77	—	—	—	—	—	—	—	
Gharoti	213	413	—	184	224	3	13	29	—	—	—	—	
Jais (rich peasants)	176	193	1	136	253	3	13	96	—	—	—	—	
Orathi	141	1	13	164	173	3	17	31	—	—	—	—	
Hajam	6	123	3	7	83	—	3	17	—	—	—	—	
Hajam	192	345	13	177	341	—	30	33	—	—	—	—	
Kash A. Jos	73	131	6	37	85	1	13	23	—	—	—	—	
Do. Kaitva	73	136	3	11	86	—	11	27	—	—	—	—	
Do. Karamia	—	63	1	—	—	—	—	—	—	—	—	—	
Do. Lova	131	311	76	173	313	14	61	132	—	—	—	—	
Kali	23	39	3	13	36	—	1	2	—	—	—	—	
Kamthar	41	83	3	37	83	—	4	8	—	—	—	—	
Lakhs	241	533	66	221	113	13	211	313	—	—	—	—	
Lahar	166	199	16	86	123	—	11	11	—	—	—	—	
Machli	72	131	1	31	64	—	12	24	—	—	—	—	
M. rathi	223	377	61	191	259	3	269	463	—	—	—	—	
M. Li	1	171	16	36	77	2	13	26	—	—	—	—	
Mahari	9	16	19	12	23	—	2	4	—	—	—	—	
Magar	63	111	19	37	147	1	13	21	—	—	—	—	
Maval	14	23	4	19	9	—	9	11	—	—	—	—	
Maitawata	63	119	9	33	68	1	16	21	—	—	—	—	
Morava	—	173	1	33	3	—	13	23	—	—	—	—	
Mori	316	531	33	227	133	9	43	67	—	—	—	—	
M. G.	163	239	21	63	131	3	17	23	—	—	—	—	
M. G.	3	17	3	2	4	—	—	—	—	—	—	—	
M. G.	13	23	—	63	125	1	—	16	—	—	—	—	
M. G.	13	23	1	6	13	—	2	8	—	—	—	—	
M. G.	7	13	3	19	4	—	10	7	—	—	—	—	
M. G.	37	63	27	319	671	19	211	621	—	—	—	—	
M. G.	33	63	26	63	74	22	299	602	—	—	—	—	
M. G.	11	24	31	31	619	21	361	826	—	—	—	—	
Jais													
Yas. Formali	3-1	33	32	276	716	17	118	313	—	—	—	—	
Animistic													
Mal	—	—	2	—	—	—	—	—	—	—	—	—	
Chafra	—	—	2	—	—	—	—	—	—	—	—	—	
Paras	—	—	1-3	—	—	—	—	—	—	—	—	—	
Paras	—	—	2	—	—	—	—	—	—	—	—	—	
Paras	—	—	4	—	—	—	—	—	—	—	—	—	
Paras	—	—	2	—	—	—	—	—	—	—	—	—	
M. salome													
Mal	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	
M. A	—	—	—	—	—	—	—	—	—	—	—	—	

**SUBSIDIARY TABLE VII—NUMBER OF INSTITUTIONS AND PUPILS ACCORDING
TO THE RETURNS OF THE EDUCATION DEPARTMENT**

CLASS OF INSTITUTIONS	1911		1901		1891	
	NUMBER OF		NUMBER OF		NUMBER OF	
	Institutions	Scholars	Institutions	Scholars	Institutions	Scholar
1	2	3	4	5	6	7
All kinds	3,026	185,242	1,211	86,419	521	53,070
<i>Public Institutions</i> ..	2,080	181,110	1,146	80,256	394	45,106
Arts College ..	1	329	1	216	1	113
Secondary Schools ..	28	4,769	17	2,287	13	1,605
Primary Schools	2,938	173,883	1,119	76,936	377	43,357
Training Schools ..	2	426	1	26	1	25
Other Special Schools ..	11	1,722	8	791	2	96
<i>Private Institutions</i> ..	46	4,123	65	6,163	127	7,874
Advanced ..	12	1,583	4	639	4	373
Elementary ..	34	2,540	61	5,524	123	7,501

SUBSIDIARY TABLE VIII—MAIN RESULTS OF UNIVERSITY EXAMINATIONS

EXAMINATION	1911		1901		1891	
	Candidates	Passed	Candidates	Passed	Candidates	Passed
1	2	3	4	5	6	7
Matriculation (Entrance)	141	70	86	37	57	29
F. A. or Intermediate Examination, 1st B. A. or 1st B. Sc.	140	83	123	66	61	25
Degrees in Arts	30	17	28	23	5	3
Do. Medicine ..	..	..	..	..	..	..
Do. Law ..	..	..	..	..	..	..
Do. Civil Engineering ..	..	..	..	..	..	..
Total	311	170	242	126	123	57

SUBSIDIARY TABLE IX.—NUMBER AND CIRCULATION OF NEWSPAPERS &c.

LANGUAGE.	Class of Newspapers (daily, weekly, &c.).	1911.		1901		1891	
		No.	Circulation.	No.	Circulation.	No.	Circulation.
1	2	3	4	5	6	7	8
G. journals	Weekly	8	16,800	Figures not available.			
Do	Monthly	25	14,400				
Total G. journals		33	31,200				
G. journals and Marathi combined	Monthly	1	300	Figures not available.			
G. journals, Sanskrit and English combined	Do.	1	300				
English and Sanskrit combined	Quarterly	1	300				
Total ...		34	31,800				

SUBSIDIARY TABLE X.—NUMBER OF BOOKS PUBLISHED IN EACH LANGUAGE.

LANGUAGE.	NUMBER OF BOOKS PUBLISHED IN											TOTAL OF DECADE.		
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	1911.	1901 to 1910.	1901 to 1900.	1901 to 1900.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
G. journals	77	84	68	37	60	161	111	179	123	127	1,028	Figures not available.		
English	2	1	4	11	11	2	14	20	7	27	29			
Sanskrit	2	—	—	—	1	—	—	6	—	—	7			
Marathi	2	—	2	—	2	—	3	3	1	1	12			
Total ...	83	85	74	48	74	163	124	208	133	135	1,077			

Chapter IX.

LANGUAGE

419 The information recorded in the 13th column of the Census Schedule relates to the language which each person ordinarily uses in his own home. The instructions given to the enumerators were as under —

“Column 13 (Language)—Enter the language which each person ordinarily uses in his own home. In the case of infants and deaf-mutes, the language of the mother should be entered.”

The statistics of languages returned as spoken in the State in response to this inquiry, are given in Imperial Table X. The following Subsidiary Tables in which the chief features of the return are presented in a more compendious form, will be found at the end of this chapter —

- (I)—Distribution of the total population by language
- (II)—Distribution by language of the population of each district
- (III)—Comparison of caste and language tables
- (III-a)—Numbers speaking the languages, contrasted with castes and races supposed to speak them

420 The answer to the question regarding one's mother-tongue would appear to be very simple, but here also there was a chance of wrong entries mainly owing to the ignorance of the people, about the proper name of the language they speak. For instance, Marathi is often spoken of as Deccani, Urdu as Musalmani, and Hindustani as Paideshi. These contingencies were foreseen, and a list giving the proper names of the vernaculars to be recorded and the territorial and other names to be avoided, was furnished to the enumerators. It is said that in some parts of India, there is a tendency on the part of Mahomedans to say that their home language is Urdu even when this is not really the case. There was no such intentional wrong return on the part of the people in this State, either with regard to Urdu, or any other language.

421 Statistics of the languages spoken by the people are useful for a variety of purposes. They show the philologist what languages are spoken and where and to what extent, they serve as a guide to the nationality of the people, and they assist in the solution of administrative questions by showing what languages are most spoken in each area and whether each is increasing or decreasing in popularity, so that orders regarding the languages to be used in courts and schools and by officials and in official papers may be adapted accordingly.

422 No less than 41 languages and dialects have been recorded as the

Languages spoken

Name of language	Speakers
Gujarati with Bhil dialects related to it	1,902,651
Urdu	64,306
Marathi with Bhil dialects related to it	56,145
Other languages of India	29,036
Other Asiatic Languages	369
European languages	280

home language of the people living in the Baroda State on the 10th March 1911. Of these, 34 are Vernaculars of India, four languages of other Asiatic countries and three European languages. Of the Vernaculars of India, Gujarati is the old language of the land. Urdu came with the Musalman conquerors of Gujarat and Marathi with the Ma-

thas. These three have the largest number of speakers in the State, and may now be said to be the Vernaculars of the people living in it. The rest of the languages spoken are mostly the languages of immigrants.

423. The highest number of languages and dialects spoken is 32 in the Navsari District, then comes Baroda City with 29. The number of languages spoken in each district.

Excluding Gujarati and the Bhil dialects as being indigenous to the State, we find that the Kutch District comes to the top with 24 foreign languages giving the second place to Baroda City with 22. Then follows Navsari with 21 languages and Baroda and Amreli Districts stand last with only 18 foreign languages.

424. The labours of scholars like the late Mr Beames Dr Hoernle and others have much increased our knowledge of most of the modern Vernaculars of India but while we know a good deal about some of the languages our information as to their dialects is with a few exceptions most incomplete. There are many languages spoken by the wild tribes of India of which we know little or nothing except the names. A consideration of these facts led the Government of India to commence a systematic survey of all forms of speech employed in Northern and Eastern India and in the Presidency of Bombay. This has under the able guidance of Mr Grierson been completed and the results are published in the volumes of the Linguistic Survey of India.

425. There are eight great families of Indian languages in three of which 11 languages spoken in the Baroda State are included. These are the Indo-European the Dravidian and the Semitic families. Out of these, the Indo-European family is again split up into two sub-families the Aryan and the European. The Aryan sub-family has two branches—(1) the Indian and (2) the Iranian. To the Indian branch belong the languages spoken largely by the people of this State. This

The family branches of groups of languages spoken in India

Family	No. of languages	Speakers
Indo-European	57	202,247,525
Dravidian	25	1,100,000
Semitic	1	22

branch is split up into eight groups out of which only six viz. the Western the Southern the Eastern, the Northern the North Western and the Shina khawar are found in this State. The languages of the Aryan family are numerically the most important and are spoken by more than 90 per cent. of the total population. The Dravidian family comes next but its speakers represent only 350 persons while the Semitic family has less than 50 speakers in the total population of the State.

426. Taking a bird's-eye view of the facts stated in Subjunctive Table II, we find that in every 10,000 persons in the population 8,639 speak the Gujarati language, 70 the Bhil dialects 171 Marathi, 18 Hindu

Number speaking different languages

Language	Speakers per cent of the population		
	1881	1891	1901
Gujarati	8,639	9,400	9,701
Bhil dialects	70	8	216
Marathi	171	174	373
Hindu	18	17	72
Urdu	317	373	43
Kachhi	7	1	9
Sindhi	14	1	23

language. This shows that over 86 per cent. of the population speak the Gujarati language and less than 14 per cent. speak all the other languages. In the Census of 1891 Bhil dialects were included in Gujarati. In the Census of 1901 they were separated from it but the return was not correct as a large number of forest tribes though speaking their tribal dialects were returned as speaking Gujarati. A greater accuracy in the present Census has reduced the proportion of the speakers of Gujarati to 86 per cent. of the total population against 90 per cent. in 1891 and 93 in 1891. Similarly the decline in the speakers of Marathi is also due to the exclusion from it of the Bhil dialects entered with it such as Kathodi, Vashi, &c. These dialects account for the large increase in the speakers of the Bhil dialects in

work they possess little originality and are mostly translations. Parsi writers are a great auxiliary to Gujarati literature as the vernacular of these people is Gujarati. Some of them have rendered the language excellent service by writing original social novels and by translating some of the great masterpieces of English fiction. But original novels in Gujarati are very rare. The late Rao Bahadur Nandshanker Tufashanker Mehta wrote such a one. His *Karan Ghelo* a historical novel of the medieval Gujarat king Karan Ghelo has already become a classic and is highly prized. *Saraswati Chandra* a social novel by the late Mr Govardhanram Tripathi has also become a classical work and is translated into Marathi and other languages of India. The literary form of the Gujarati language has during the last thirty years much developed and its most marked characteristic is the wholesale adoption of Sanskrit words in the place of old words descended through the Prakrit or obtained from the original non-Aryan inhabitants of the country.

The orthography of the Gujarati language is still unsettled. It is not unusual to find books written by different authors in different orthography. The Bombay Education Department has attempted to settle Gujarati orthography by adopting a standard proposed by a Committee of Educationists. And though the new Gujarati Readers are written according to this standard, it is as yet neither approved nor adopted by the generality of the people.

439 Two alphabets are used for writing Gujarati. One is ordinary Gujarati script. Devnagri, which was formerly used in Gujarat for writing books.

Caray's translation of the New Testament published at the commencement of the last century was printed in that alphabet. The other is known as the Gujarati alphabet and is the one in general use. It is based on the same original as Devnagri and closely resembles the ordinary Kaśī character employed all over Northern India. In ordinary mercantile correspondence it is usual to omit vowels except when initial which make the reading of a banker's letter a task of some difficulty. Such a script is called *Bodis* (from *bold*, clipped or aborn).

440 Except Kathiawadi and Zalawadi which were returned by 383 and 384 person respectively and the Bhili dialects no other dialects of the Gujarati language were returned in the Census.

It is only the Bhili dialects which can be called dialects of Gujarati as they preserve in inflection pronunciation and particular words traces of the original variety of the language not incorporated in the standard language of the country. Kathiawadi Ahmedabadi, Lauani Charotarī Kanamī and Surati are sometimes loosely spoken of as dialects of the language. According also to the adage current among the people language *bolī* "changes" or by twelve *gane*. But these are not dialects in the proper sense of the term. The only true dialectic variation of Gujarati consists in the difference between the speech of the uneducated and the educated. That of the latter is the standard form of the language taught in grammar. That of the former differs from the standard mainly in pronunciation. The differences of pronunciation are nearly all the same over the whole of Gujarat but, as a rule though they are the same in kind, they are much less prominent in South Gujarat, and become more and more prominent as we go to the north. Among these may be mentioned *u* and *o* pronounced *e* for *s* for instance *lenda* for *linda* *peḍo* for *peḍo* etc. *ch* and *kh* are pronounced *s* and *ś* as we go north this becomes the rule. The *ya* for *paṇḍ* five *maṇḍ* for *maḍa* high *caru* for *ch* *ren* to feed *caḍ* *oru* for *choru* child *puṇu* for *puṇḍra*, to a *k* and so on. There is often an interchange of consonants in the same word in different parts of the country. Thus *y* for *l* *tuṇu* for *tuṇu*, to beat *deṭu* for *deṭu* fire *maṇ* for *gum* toward *nukun* for *nukun* injury. The Parsis and those Ahirwalians who speak Gujarati generally follow the colloquial Gujarati of their neighbours in pronunciation and inflection. Their Gujarati is sometimes spoken of as a special dialect, but it differs from the ordinary language only in its vocabulary which borrows freely from Persian and Arabic. It is also noteworthy for its entire disregard of the distinction between cerebral and dental.

431 The Bhils and Nayakdas of Sankheda Taluka and Tilakwada Peta Taluka in the Baroda District and the Gamatda, Chodhia and other aboriginal

tribes in the Songhad, Vyāṇa and other Talukas in the Navsari District, speak mixed forms of speech, which are the dialects of Gujarati. They closely resemble each other

The Bhil Dialects

Name of Dialect	Speakers
Bhil	35,111
Banjari	250
Barachi	536
Chodhari	26,853
Dhodia	18,051
Gamatdi	47,177
Kokani	5,112
Kotwali	1,513
Mavchi	948
Naiki	10,118
Kolga	679
Total	146,347

As an illustration, a rendering of the Gujarati sentence, "*Varsad saru thayo chhe; dhan saru pakshe*," in some of the most important of them is given below —

Bhil or Vasavi	<i>Varhad hara raja, anna haru pakayn</i>
Chodhari	<i>Varhat haro horoha, mal haro pakil</i>
Dhodia	<i>Varhat hajo anno, dana hajo pilna</i>
Gamatdi	<i>Pai haro eno, dana haro palil</i>
Kokani	<i>Pani lhub padna, dana besh pakil</i>
Naikdi or Naiki	<i>Varvat bhare luna, bhare dangar pilhiye.</i>

The Chodhari dialect is pure and more akin to Gujarati than the other forest dialects. Next to it come Gamatdi and Naikdi or Naiki in their purity and affinity to Gujarati. Kokani is a dialect of Marathi rather than of Gujarati and Dhodia, though a dialect of Gujarati is more affected by Marathi words than the other dialects.

The total number of speakers of the Bhil dialects in the present Census is larger than that returned in 1901 by 78,464. But the statistics of language in the Census of 1901 are obviously incorrect, since the total Animistic population returned was 176,250, while the speakers of Bhil dialects numbered 67,883 only, which shows that a large proportion of the speakers of Bhil dialects must have been included in the speakers of Gujarati. In the present Census the Animistic population numbers 115,411 and it is found that 85,566 Animistics have returned themselves as Hindus. These added together give a total of 200,977 real Animists, of whom 146,347 are returned as speakers of Bhil dialects and the rest, viz., 54,630 have abandoned their tribal dialects, and adopted Gujarati as their home-tongue. If such a large number as 108,367 of forest tribes had, as reported in 1901, really adopted Gujarati as their mother-tongue, it is not likely that so many as 53,737 would again have reverted to their tribal tongues and the present Census, in spite of advance in education and greater communication with more civilized people, should return only 54,630 as speakers of Gujarati from among the primitive tribes.

432 Next to Gujarati and its Bhil dialects, Urdu has the largest number of speakers. According to philologists, it is not a language, but a

Name of language	Speakers
Urdu	61,306
Hindustani	5,629
Hindi	3,203
Brij	21

dialect of Western Hindi along with Hindustani, Hindi and Brij, all of which have more or less speakers in the State. Hindustani, the principal dialect of Western Hindi, is not only a local vernacular, but is also spoken

over the whole of the north and west of the Continent of India as a *lingua franca*, or second language by every one with any claim to education. It was carried everywhere in India by the lieutenants of the Mughal Empire, and has received considerable literary cultivation at the hands of both Musalmans and Hindus. The former employed the Persian character for recording it and enriched its

vocabulary with a large stock of Persian and Arabic words. This Persianised form of Hindustani is known as Urdu a name derived from the *Urdu-e Maslita* or Royal Military bazar outside Delhi Palace where it took its rise. When employed for poetry Urdu is called *Rikha* (scattered or crumbled) from the manner in which Persian words are scattered through it. During the first centuries of its existence, Urdu literature was entirely poetical. Prose Urdu owes its origin to the English occupation of India and to the need of text books for the college of Fort William. The Hindi form of Hindustani was invented at the same time by the teachers of that college. It was intended to be a Hindustani for the use of Hindus and was derived from Urdu by ejecting all words of Arabic and Persian birth and substituting in their place words borrowed or derived from the indigenous Sanskrit. Owing to the popularity of the first book written in it and to its supplying the need for a *lingua franca* which could be used by the strictest Hindus without their religious prejudices being offended it became widely adopted and is now the recognised vehicle for writing prose by those inhabitants of Upper India, who do not employ Urdu. Urdu as becomes its origin is usually written in a modified form of the Persian character while Hindi is generally written like Sanskrit in the Devnagari character.

433 The total Muslim population of the State is 160,88 while the Urdu, at the long go t H Mussalman.

District	Speakers	Per centage of Urdu speakers to Muslim population
State	64,386	40
Baroda District	19,579	10.8
Baroda City	19,000	76
City of Baroda	19,334	87
Baroda District	6,812	74
Amreli	6,495	79

speakers of Urdu as returned in the Census number only 64,386 or 40 per cent. of the Muslim population. This shows that 60 per cent. of the Muslims in the State, who are mainly converts from Hinduism still adhere to Gujarati even after their conversion centuries ago. The number of Urdu speakers returned in the Census of 1901

was only 31,946. But no clear distinction appears then to have been made between Urdu and Hindustani, as such a large number as 34,760 was returned as speaking Hindustani or *Muslami* while in the present Census the corresponding return is only 6,692. Even if we include the speakers of Hindustani in those of Urdu the total in 1901 comes to 66,815 and in the present Census to 19,935. This gives a percentage of 42 and 13 respectively on the total Muslim population in the Censuses of 1901 and 1911. Taking 10,000 as the population of a district the greatest number of Urdu speakers 1,316 is naturally found in the City of Baroda. Then comes Baroda District with 338 Amreli with 68 Kadi with 23 and Navsari stands last with only 195 Urdu speakers in 10,000 of its population.

434 Next after Urdu Marathi stands prominent owing to the comparatively larger number of Marathi

Marathi					Speakers of Marathi
District					
State	—	—	—	—	34,034
Baroda District	—	—	—	—	1,394
Baroda City	—	—	—	—	25,007
City of Baroda	—	—	—	—	1,009
Baroda District	—	—	—	—	1,394
Amreli	—	—	—	—	1,014

the Prabhu and Dakshina Brahmins in all the district of the State. Here also the City stands first as it being the capital contain many Marathi Sardar families. Marathi officials, servants and shopkeepers in Navsari comes next after the City as some of its traders border on the

It can distinguish of Khandesh and Dakshina. This comes the district of Kadi and the Amreli in Kathiawad where comparatively many Marathi families have settled after the abolition of the Contingent and the breaking up of the Maratha Camps. After Kadi comes the Baroda District. Compared with the population of all the districts it takes a large Marathi speaking population.

Only three dialects of Marathi have been recorded. Of these Kathodi and Vairi are spoken by the forest tribes of the Navsari District and Goanese is spoken by the Goans employed in the State Military Bands.

Dialects of Marathi		
Name		Speakers
Kathodi	-	231
Vairi	-	986
Goanese	-	144
Total	-	1,311

435 The Gujarati language is much simpler than the Marathi. It resembles Persian in the simplicity of its grammar and a disregard for inflexional forms and terminologies, while Marathi is not only richer in expressions and words, but has a very stiff grammar with inflexions for genders, cases and tenses in both numbers, which are difficult to grasp. This is the reason why the Deccanis can speak and write Gujarati, which is the official language in courts and offices, almost as well as the Gujaratis themselves, while the Gujaratis, though they can read and comprehend Marathi fairly well, are unable to talk fluently or write correctly in Marathi.

436 Marathi and Gujarati have stood together in the Baroda State for more than 150 years, but the two do not appear to have affected each other to any appreciable extent. The two peoples, the Deccanis and Gujaratis have not materially influenced each other in any point. Their language, their dress, their food, their customs and manners are all entirely exclusive. The languages of both are derived from Sanskrit, and a Gujarati writer, no less than a Marathi one, would look to it for a fresh expression of ideas which cannot be conveyed in the present stock of words in his vernacular. A little mixture of words in the spoken language is however noticeable in the Baroda City, e.g., *ludne*, *haraji*, *ghas* (for *gavat*), *lhand* (for *salar*), etc., from Gujarati into Marathi, and *atopru*, *adhalavu*, *rangoli*, *binbobhat*, etc., from Marathi into Gujarati.

437 English education and the introduction of new institutions and new ideas like railways, printing presses, factories, etc., have led to the incorporation of many English words in the vernacular languages of the country. Such words as master, class, deputy, rail, director, train, station, ticket, pass, guard, platform, signal, engine, motor, train, conductor, steamer, superintendent, census, newspaper, boat, pantaloons, frock, sale, court, appeal, case, magistrate, barrister, judge, police, bailiff, notice, warrant, doctor, fee, plague, quarantine, transfer, stamp, share, dividend, cupboard, table, type, compose, feet, rule, space, bobbin, gin, press, mill, cricket, ball, wicket, band, bandstand, party, congress, governor, parade, meeting, cornice etc., are used like ordinary vernacular words. Attempts have been made now and then to eschew these words for new-coined vernacular ones, but they have failed. For instance, court, appeal and notice are preferred to and considered simpler than *nyayadhishi*, *vad* and *suchana patra*, and census is more popular than *vasti gantri* or *khane sumari*.

438 Among foreign languages Sindhi (821) with its dialect Kachhi (15,268) contributes 16,089 speakers. Kachhi is mainly spoken by the Khojas and Memons in all the Districts, but largely in the Amreli District and Sindhi by the Sindhi Saisai and Shilledai families in the City of Baroda and the Kadi District.

439 The next foreign language that figures largely is Rajasthani or the language of Rajasthan. It is spoken in Rajputana, which is divided amongst many States and tribes. Each claims to have a language of its own, but all these are really dialects of one and the same form of speech, viz., the Rajasthani. They fall into four main groups, which are called Mewadi, Malvi, Jaipuri and Marwadi. Mewadi, the dialect of Mewar, and its neighbourhood, has only 41 speakers in the State. Jaipuri, the dialect of Eastern Rajputana, and Malvi, the dialect of the Malva country round Indore, have also 38 and 8 speakers respectively. Marwadi,

the most important of the Rajputana dialects is the language of enterprising merchant and bankers from Marwar, Mewar, Bikaner and Jaisalmer and has no less than 8,523 speakers in the State. Sixteen per cent of the speakers are to be found in the City of Baroda. 31 per cent in the Baroda District, 40 per cent in the Kadi District, 12 per cent in the Navsari District and less than 1 per cent in the Amreli District where owing to the presence of local Shivalocks the Raj of Vanias those from Marwar cannot flourish.

441. Languages which are known as Dravidian form the speech of the south of the Indian Peninsula as contrasted with the

D ravidia la gu ges.

N	Languages	Speakers
Kannad	—	14
Tamil	—	10
Telugu	—	23

Arvan languages of the north. The first language to be mentioned in this group is Kannarese which contributes the least number of speakers in the State. It is the language spoken in the south-east corner of the Bombay Presidency and in the Mysore State. Then comes Tamil, which is the most cultivated and the best known of the Dravidian form of speech. Tamil speakers principally domestic servants are found in the City of Baroda. The Madia servant is usually without religious prejudices or scruples as to food, headgear or ceremonial. Unlike the North Indian domestic he can accommodate him self to all circumstances.

The Telugu or Telangi language which contributes comparatively a large number of speakers in the State population ranks next to Tamil in respect to culture and copiousness of its vocabulary and exceeds it in euphony. Every word in it is a vowel and it has therefore been called the Italian of the East.

442. There were 36 persons (13 males and 23 females), who returned

Other la gu ges

Bengali as their mother-tongue and 12 persons (10 males and 2 females) who returned Naipali as their home tongue. These were for the most part pilgrims who happened to be in Dwarka on the Ekadashi day. There were 19 Baluch and 145 Pashto speakers who were mainly employed in the army and a few were itinerant traders. In addition to these there were 40 speakers of Multani who also were for the most part traders in the Navsari District or pilgrims in the Amreli District.

443. Among languages foreign to India, English alone is worth noticing.

Foreign languages.

It is the home language of 961 persons (139 male and 109 females). Most of them reside in the City of Baroda and the Cantonnment and a few are returned from the Railway stations on the lines running through the State. Among the other foreign languages French contributes only speaker Arabic 3 and Portuguese 23.

444. In India the Arvan languages—the tongues of civilization—are con-

The dyamic language

usually any reading the aboriginal languages. Many of the hill tribes in the State which were formerly speaking a gypsy language of their own are now speaking mixed tongues which are the main list of Gujarati. Recently some of them, like the Dabla, who have come in greater contact with the Gujaratis have even adopted pure Gujarati as their home tongue. This is the first time that has ever happened. There is no known case where any community has abandoned an Arvan language and adopted a non-Arvan one. Nor does any community speaking one form of Arvan speech call itself anything in favour of another. The Deccani call themselves Marathi although they have been in Gujarat for about two hundred years. Descendants of Vadnara Nagars from Gujarat who migrated to the United Provinces hundred years ago still speak the Gujarati language in the centre of their adoption. Similarly in the Madia Provinces there is a community of folk who are who though they migrated from Gujarat centuries ago still speak their original language which form the main list of their caste. Known as Gujarati. The Sivalgurs of Mithapur and the Kholaks of Dacca small communities who were originally Gujarati and have settled in the United Provinces of India are still Gujarati and have not preserved their original Gujarati of almost pure language.

444 There are in India about 147 languages and about 20 different scripts. Most of the languages being Aryan in origin, have many common words and expressions. **Common script for India** With the help of a common script, it is possible for people whose mother-tongues are different to read and understand each other's language. A common script, besides opening the treasures of one language to the speakers of the others, would reduce the time and energy now spent in mastering more than one alphabet, it would also reduce the expenditure of casting types of different kinds. During the decade, the attention of Indians has been drawn to this subject which has been often discussed in committees and conferences. The latest common script conference met at Allahabad in 1910 under the presidency of the Hon'ble M. V. Krishnaswami Iyer. What the common script should be is yet a disputed point, but the choice lies between the Devnagri and the Roman. So far as the Baroda State is concerned, the question is solved by His Highness the Maharaja Gaikwad's orders to the effect that all the official books, reports, rules and regulations in the vernacular should be printed in the Gujarati language with Devnagri characters. The State Gazette, called the *Adnya Patrika*, is also published in the Gujarati language with Devnagri types. The Devnagri script is taught in all schools and these official publications are therefore read and understood by Marathas, Musalmans, and all other subjects of the State as well as by the Gujaratis themselves.

445 In Subsidiary Table III and IIIA, the figures of those actually speaking the different important languages have been compared with the total number of castes, tribes and races ordinarily supposed to use them as their mother-tongue. Taking the Gujarati language first, we find from Imperial Table X that 1,756,307 persons speak the language, whereas by adding up all the true Hindu, Jain, Aryan and other castes and the Parsis, that are known to use Gujarati for their mother-tongue, we find that only 1,628,607 should speak it. Thus so many as 127,700 persons speak the Gujarati language over and above our estimate of those who may be expected to speak it. Where does this excess come from? The reply will be found by comparing the population of the primitive tribes with the speakers of the Bhil dialects and the Musalman population with the speakers of the Urdu, Hindustani, Persian and Arabic languages. There are 146,347 speakers of the Bhil dialects, while the actual population of the people, who may be expected to speak them is 200,977, thereby showing that 54,630 must be speaking the Bhil dialects and must really be Animists, although they have returned themselves as Hindus. In the same way, although the total Musalman population is 160,887, the speakers of Urdu, Hindustani, Kachhi, Persian, Arabic and other kindred languages together does not exceed 86,627 persons showing thereby that the rest, viz., 74,260, must be speaking the Gujarati language, and they account for the excess of Gujarati speakers over castes and tribes supposed to speak it. And, as a matter of fact, we know that Vohoras, Memons, Pinjaras, Ghauchis, Tais and other Hindu converts to Islam speak their former Gujarati mother-tongue just as converts to Christianity do so. It was neither necessary nor compulsory that converts should change their language also. There is a movement in recent times amongst Mahomedans living in towns towards substituting Urdu for Gujarati, but during the whole decade the speakers of Urdu and Hindustani together have not increased by more than 1,120 persons or 1 per cent. Similarly there are 34,834 speakers of the Marathi language and its dialects, while the total strength of the Deccani castes and tribes which may be expected to speak that language is 33,243. This shows that there are 1,591 more persons than there ought to be as speakers of the Marathi language. The difference is small, and is mainly contributed by the forest tribes, close to Khandesh, who returned Marathi or some of its dialects as their home-tongue.

SUBSIDIARY TABLE I.—DISTRIBUTION OF TOTAL POPULATION BY LANGUAGE.

LANGUAGE.	TOTAL NUMBER OF SPEAKERS.		Number per mille of the population of the town.	Where chiefly spoken.
	1911	1901		
1	2	3	4	5
Indo-Aryan family—Aryan sub-family				
Indic Branch Sanscritic sub-branch.				
(WESTERN GROUP)				
1. <i>Ajmeri</i> — — — —	3,764,907	3,742,714	844	All the Divisions.
2. <i>Mal Languages</i> — — —	114,217	67,223	72	Karnal Division.
3. <i>Pradhani</i> — — — —	5,825	24,769	2	Baroda City and Kadi Division.
4. <i>Hindi</i> — — — —	8,708	233	2	Do.
5. <i>Urdu</i> — — — —	44,866	24,048	21	All the Divisions.
(EASTERN GROUP)				
6. <i>Murahi</i> — — — —	21,224	27,872	17	Baroda City
7. <i>Lakshmi (Kashli)</i> — —	12,369	10,866	8	Amer Division.
8. <i>Others</i> — — — —	6,504	4,243	2	
	3,935,790	3,932,695	1,000	

SUBSIDIARY TABLE II.—DISTRIBUTION BY LANGUAGE OF THE POPULATION OF EACH DISTRICT

DISTRICT OR NATURAL DIVISION	NUM. IN PER 10,000 OF THE POPULATION AREA IN							
	1911	Mal Languages	Urdu	Murahi	Pradhani	Hindi	Kashli	Other Languages
1	2	3	4	5	6	7	8	9
Baroda Dist. — — — —	2,628	728	217	871	24	16	77	22
Baroda Dist. (Ex. of City) —	8,135	2.2	236	77	12	8	8	12
Baroda City — — — —	2,669	9	1,215	2,023	2.9	1.7	20	126
Kadi Division — — — —	8,093	—	272	21	16	1	8	23
Karnal Division — — — —	91	542	193	142	12	—	6	1
Amer Division — — — —	72	2	2	21	22	8	1.4	19

SUBSIDIARY TABLE III—COMPARISON OF CASTE AND LANGUAGE TABLES

TRIBE	Strength of tribe (Table XIII)	Number speaking tribal language (Table X)	TRIBE.	Strength of tribe (Table XIII)	Number speaking tribal language (Table X)
1	2	3	1	2	3
<i>Bhils</i> — Hindu Animist	24,757 17,081	35,111	<i>Kakna</i> — Hindu Animist	1,906 4,546	5,112
<i>Chodhra</i> — Hindu Animist	41,836 11,709 19,657	26,852	<i>Kotralia</i> — Hindu Animist	6,451 583 1,075	1,513
<i>Dhanka</i> — Hindu Animist	31,366 2,033 16,634	18,051	<i>Narcha</i> — Hindu Animist	1,658 980 9	948
<i>Dhodra</i> — Hindu Animist Arvan	18,667 7,492 14,995 3	18,051	<i>Nayal da</i> — Hindu Animist	989 3,634 6,396	10,118
<i>Dubla</i> — Hindu Animist	20,490 37,577 3,399	231	<i>Talavria</i> — Hindu Animist	10,030 8,919 728	..
<i>Gamt or Gamotda</i> — Hindu Animist	40,976 27,440 22,175	47,177	<i>Valet</i> — Hindu Animist	9,647 565 481	..
<i>Kathodia</i> — Hindu Animist	49,615 128 391	679	<i>Vasara</i> — Hindu Animist	1,046 4,257 6,694	..
<i>Kelgha</i> — Hindu Animist	522 2 667 692	679	<i>Varia</i> — Hindu Animist	10,951 117 481 598	936

SUBSIDIARY TABLE III—(a)—NUMBERS SPEAKING THE LANGUAGES CONTRASTED WITH CASTES AND RACES SUPPOSED TO SPEAK THEM

LANGUAGE	Actual numbers speaking the language	Castes, tribes and races supposed to speak the language	Total of estimated speakers	Excess of actual speakers over estimated	Excess of estimated speakers over actual
1	2	3	4	5	6
Gujarati	1,756,307	Hindus (1,497,146) except the Animistic population returned as Hindus (85,566) speakers of Marathi (34,831), Hindi (8,203), Rajasthani (3,410), Kanaree and kindred languages (859), i.e., (1,697,146—127,374) Jains (43,464), Arya Samajis (598), Parsi (7,955), Native Christians (6,962—144 Goanese=6,818)	1,628,607	127,700	..
Marathi	34,831	Dhastha, Kokanastha, Karhada and other Deccani Brahmans, Marathas (both Kshatriyas and Kumbhis), Prabhus, Sonar, Mahar, Gondhali, Kasar and other Deccani castes	33,248	1,591	..
Hindustani, Urdu, Panjabi, Arabic, Baloch, Pashto, Persian, Sindhi, Kachhi (Memons, etc.)	86,627	Muslim population (a few Hindus speaking Hindustani being neglected)	160,887	..	74,260
Bhil Dialects	146,347	Forest tribes (Animistics as also those really Animistics who returned themselves as Hindus)	200,977	..	54,630
Bavchi	536	Bavchas	1,371	..	835
Rajasthani	3,410	Marwari Brahmans, Vanias, etc.	7,000	..	367
Hindi	3,203	Europeans and Parsians	241	20	..
English	261	Miscellaneous Goanese, Jews, etc.	472	801	..
Miscellaneous	1,273				
	2,032,798		2,032,798	130,112	130,112

Chapter X.

INFIRMITIES

GENERAL OBSERVATIONS

440 The infirmities regarding which information was collected at the Census were the same as on previous occasions viz. insanity blindness corrosive leprosy and deaf mutism from birth. The instructions given to the enumerators were as follows —

"Column 16 *Infirmities*.—If any person be blind of both eyes or insane, or suffering from corrosive leprosy or deaf and dumb from birth, enter the name of the infirmity in this column."

Do not enter those who are blind of one eye only or who are suffering from white leprosy or who have become deaf and dumb after birth.

44 Owing partly to the difficulties in the way of accurate diagnosis and partly to intentional concealment, the statistics of infirmities are generally less reliable than the other Census figures. Persons who though weak-minded, are not actually insane, are likely to be returned as such. In addition to the persons who are deaf and dumb from birth, those who have acquired their infirmity by illness or accident after birth are likely to be entered as deaf mutes. Those whose sight has become dim in old age are likely to be entered as totally blind. Lastly there is a danger of the entry as lepers of persons who are suffering from some syphilitic taint or leucoderma, i. e., white leprosy. All these contingencies were foreseen and the written instructions given to the enumerators were supplemented by oral ones and the mistakes likely to be committed were fully explained. Most of the enumerators were local men, well acquainted with the people. Their work was fully checked and the correctness of most of the entries made by them was tested by the higher class of Census Officers by actual observation of those enumerated. Patels and Talats in villages were directed to go over the entries recorded in the infirmity column of the Census schedule and to see that no case within their knowledge was left unrecorded. A few wrong entries such as *rat-andkilo* (night blind), *lakero* (deaf only) and *andh-jangai* (half mad) were eliminated in the process of tabulation. In the case of those apparently correctly recorded test inquiries were made through the Taluka Valivaidars but in most of the cases the entry was reported to be correct. Under these circumstances though not recorded by expert the statistics of infirmities are believed to be fairly accurate.

448 The statistics regarding infirmities will be found in Imperial Tables II and III A. At the end of this Chapter are given Subsidiary Tables as under —

Subsidiary Table I.—The number of persons afflicted in each district per 100 000 of the population at each of the last four Censuses.

Subsidiary Table II.—The distribution of the infirmity age per 10 000 of each sex.

Subsidiary Table III.—The number of persons afflicted per 100 000 of the population at each age period and the number of females afflicted per 1 000 males.

449 The total number of persons suffering from each infirmity at each of the last four enumerations is noted on the next page. The most striking feature of the statistics is the progressive decline in the number of the afflicted upto 1901. This may be ascribed partly to a progressive improvement in the

accuracy of the diagnosis, partly to an improvement in the material condition of the people, better sanitation and (especially in the case of blindness) cure effected with the aid of modern medical and surgical science and partly (in the decade ending 1901) to a relatively high mortality of persons afflicted with infirmities in the famine years.

Infirmity	1911	1901	1891	1881
Insane	523	232	845	932
Deaf mutes	425	674	918	1,714
Blind	3,861	1,649	4,751	6,501
Lepers	445	477	569	624
Total	4,754	2,832	7,083	9,771

The present Census shows some increase in all infirmities, except deaf-mutism over the figures of

1901. This is partly due to the change of procedure in tabulation adopted in the present Census and partly perhaps to the return to their homes of those infirms who had migrated during the great famine which preceded the Census of 1901. The column for the record of infirmities comes at the end of the schedule and is usually blank. Experience in 1901 showed that there was great danger of entries in this column being overlooked, and in several Provinces, arrangements were accordingly made to have them dealt with separately. On the present occasion, this procedure was adopted in this State also and some increase in the number of infirmities might, therefore, be ascribed to the greater accuracy of tabulation resulting from it.

INSANITY.

450 The total number of insane persons disclosed by the last four Censuses in the State as a whole, as also in the four Districts separately, is given in the margin. The proportionate figures per 100,000 of the population are given in Subsidiary Table I at the end of this Chapter. From this it will appear that insanity has gone on decreasing from decade to decade till 1901,

District	1911	1901	1891	1881
State	523	232	845	932
Baroda	183	93	260	264
Kadi	199	59	404	487
Narsari	123	61	127	149
Amreli	18	16	55	32

but during the present decade, it shows a large increase. There are now 26 insane persons in 100,000 of the population against 12 in 1901. Though a part of the increase may be due to the greater care taken to ensure accuracy on the present occasion, there can be no doubt that there must have been some increase in the causes which contribute to insanity. It is a curious coincidence that the number of lunatics in the Asylum at Baroda at the close of the year 1910 was 28, that is, exactly double the number ten years previously. There has been no change in the principles on which dangerous lunatics are admitted into the Asylum, and the larger number in the Asylum therefore points to an increase in the causes of insanity.

451 In comparison with European countries, mental disease appears to be comparatively rare in India. In England there were in 1901 about 13 persons of unsound mind to 1 in India. This is mainly due to the different conditions of life in the two countries. As observed by Mr Gait in his Bengal Census Report for 1901 —“In Europe the competition between man and man is severe and is yearly becoming more so. The mental wear and tear is very great, and the strain on the nervous system deranges many feeble intellects which in the calm and placid East would escape the storm to which they succumb. A crazy craft often plies with safety on inland waters that would not live for a day in the stress of the open sea.”

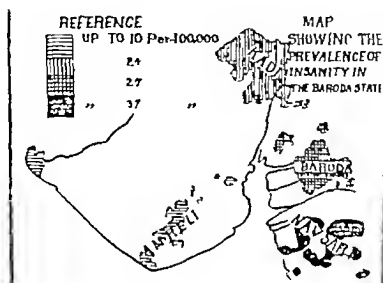
452. Compared with population the proportion of insanes to 100,000 persons in the population is 36.6 in Narsari, which is the highest in the State. Then, follows Baroda with 26.6, then Kadi with 24 and Amreli with 10 stands

last. This is graphically illustrated in the map on the next page. It is difficult to

find reasons for these local variations. But there seems to be some correspondence between the consumption of liquor and the prevalence of insanity. According to the latest published report of the Akbari Department, the consumption of liquor is the highest in the Navsari District and the least in the Amreli District.

Average consumption of liquor per head in the population.

District	Gallons.
Baroda	21
Kacli	29
Navsari	291
Amreli	23



433. Insanity springs mainly from social environments. Though it is strictly hereditary it may be due to that cause alone in some cases. To cases of heredity may be added accidental injuries to the head as another extraneous cause. But the vast majority of cases are personal, and depending upon the social habits of a man, are not restricted to any community. They may be ascribed to (1) food and drink (2) social customs (3) physical ailments (4) observances of religion (5) personal habits and finally (6) moral causes. Under the first head come the abuse of alcoholic and narcotic drinks, consumption of intoxicating drugs and general intemperance. Among the low classes country liquor and cheap brandy and other European spirits are consumed on a large scale. Opium-eating, which is gradually decreasing may cloud the intellect temporarily but rarely ends in insanity. On the other hand the preparations of the hemp (*bang* and *ganja*) are known to lead to produce mental derangement. The finding of the majority in the Hemp Drug Commission was that the moderate use of *ganja* does no appreciable harm to the brain although when taken in excess it may induce insanity. Two members out of seven were of opinion that the use of this drug is a fertile cause of insanity. Among social customs enforced widowhood among the Hindu *renadas* restrictions among high class Hindu and Musalman and consanguinity in marriages among the Musalman and Parsis are accountable to a more or less degree for insanity. Uterine disorder, dyspepsia and long continuance of diet may also lead to insanity. The fourth head mentioned above includes fanaticism and devotion which work themelves up to the height of frenzy particularly in great festivals. They are found both among the Hindu and Musalman. Sexual excesses and immoral life and certain dangerous practices in vogue are also fruitful causes of insanity. Inter brain work mental anxiety, mental and physical disappointment in love and other affairs at some of the moral causes which are with the increase of civilization in a community tend to foster insanity which often culminates in suicide.

454. In the distribution of insanity by religion, the Parsis head the list. Then follow Mahomedans, Jains, Animistics and Hindus in order. In the Censuses of 1891 and 1901

Religion	Insane per 10,000 of the population
Parsis	89
Mahomedans	47
Jains	46
Animists	34
Hindus	23

also Parsis and Mahomedans showed a higher ratio than Jains, Hindus and Animistics. The less prevalence of insanity among the Hindus and Jains may be ascribed to their vegetable diet, abstinence from drink and

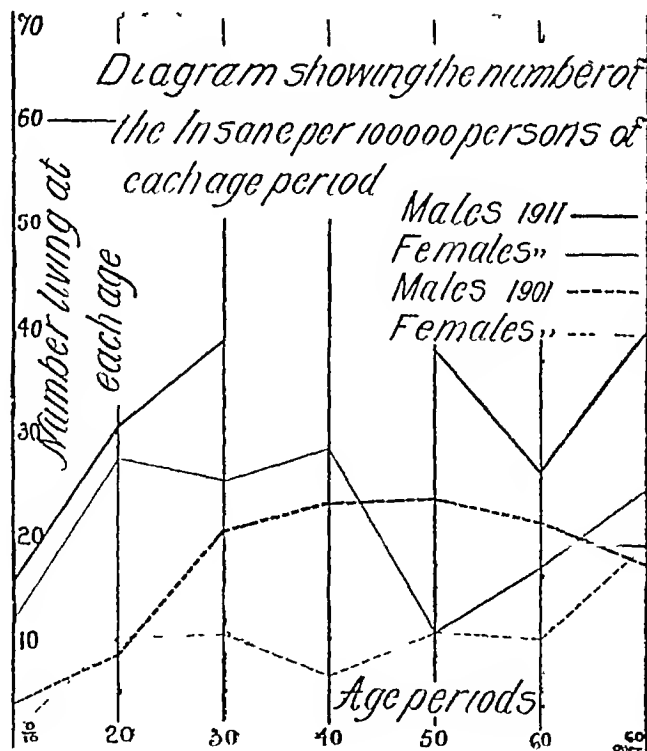
quiet pursuits in life, while animal food, use of spirituous liquors, passionate habits and *parda* system may be the reasons for the higher ratio in the other communities.

455. The number of insane males greatly exceeds that of females. For equal numbers the occurrence of lunacy is 30 per cent less in the female than in the male sex. This

is probably due to women leading a quiet, secluded and abstemious life. They are also restrained from the excesses of various kinds in which men indulge, their work is lighter and they suffer less from hardship, exposure and anxiety. In the State as a whole, the ratio of insane males to insane females is roughly as 3 to 2. The proportion of insane females to insane males is the highest (5 to 4) in Navsari where insanity is most prevalent and the lowest (8 to 1) in Amich where it is the least.

456. The proportion of sexes varies greatly at the different age-periods.

At no age they approach equality except at the age-periods 15-20, 30-35 and 50-55. The figures for both sexes are small in infancy when there is a natural reluctance on the part of the relatives to recognize the existence of the disease, but increase rapidly after the age of 25. Between the ages of 20 and 40 among males and 20 to 35 among females, the proportion of the insane is almost stationary. It then declines upto the age of 60 and then rises higher for the higher ages.



DEAF—MUTISM

457 The total number of deaf-mutes in the whole State given in the margin shows that the infirmity has declined from Census to Census and is now much less than what it was before. There are now 1 deaf-mutes in 100,000 of the population against 36 in 1901 38 in 1891 and 49 in 1881.

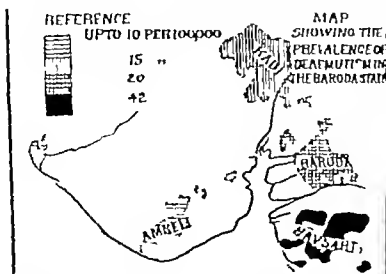
Comparison with previous Censuses.

District	1881	1891	1901	1911
State	—	425	374	913
Baroda	—	137	126	291
Kadi	—	121	290	212
Narsari	—	159	196	200
Anand	—	10	61	110

The general decrease in the present Census is shared by all the districts and is due to the accuracy of the return. When a person was afflicted with this infirmity, the enumerators were directed to enter him either as deaf and dumb but sometimes the words "deaf" or "dumb" alone were entered. In the course of tabulation the entries of deaf were altogether neglected, but persons shown as dumb were assumed to be congenital deaf-mutes. This may possibly have added to the return some person who had lost their speech by accident or illness but their number was probably not more than that of genuine deaf-mutes omitted, because shown only as deaf by the enumerators. Deaf-mutism is a congenital defect and deaf-mutes are known to be relatively short lived. The proportion of deaf-mutes to the total number of persons living at each age-period should show a steady decline and a reference to the diagram given in para 467 will show that this is, on the whole, the case at the present Census. In 1891 and 1901 on the other hand, the proportion rises rapidly at the higher ages which shows that on those occasions many persons returned as deaf-mutes must not be really so but must have lost the sense of hearing in their old age.

458 The occurrence of deaf-mutism is said to be somewhat more common in India than in Europe, but the difference is not very marked. In India as a whole in 1901 69 males and 4 females were afflicted with this infirmity in a population of 100,000 persons of each sex compared with 60 males and 30 females in England and Wales. The corresponding figures in the present Census of the Baroda State are 29 males and 13 females.

459 The general average of 29 males and 13 females who are afflicted among 100,000 of each sex in the State is the resultant of very divergent proportions in the different divisions of the State as illustrated in the map given in the margin. The district in which deaf-mutism is most prevalent is Narsari. Here more than 40 persons in every 100,000 are deaf-mutes. Then follow Baroda with 20 persons, Kadi with 17 persons and Anand and



persons who are deaf-mutes in 100,000 persons of its population

160 The order in which the four districts of the State stand with regard to their figures for insanity remains the same with reference to the figures of deaf-mutism also. DAVSARI, which enjoys the unenviable reputation of harboring more insane persons in proportion to its population, has also the highest proportion of deaf-mutes, and AMRELI, which has the lowest proportion of insanes, has also the lowest of deaf-mutes. Insanity and deaf-mutism appear therefore to have some connection between them.

161 Distribution of deaf-mutism seems to depend mainly on locality. It has no special predilection for any particular religion or caste. The Parsis and Mahomedans, in spite of their consanguineous marriages are not more prone to the affliction than the Hindus, who eschew such connections. No inference can be drawn from the high or low status of a caste as regards immunity from this infirmity. In those which suffer rather heavily and in those which are comparatively exempt, there are castes both high and low.

162 As in the case of the insane, so also amongst deaf-mutes males in all countries suffer more than females. In India, as a whole, they outnumbered them in 1901 in the ratio of 3 to 2. In the present Census, deaf-mutes males preponderate over females in this State in the ratio of 5 to 2. In the

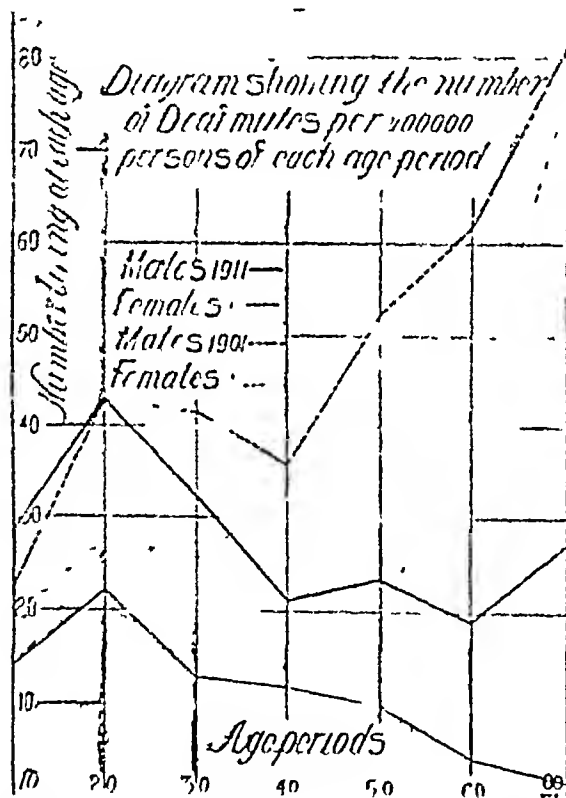


diagram given in the margin, the proportion of the persons returned as deaf-mutes at each age is compared with the total population of the same age. Parents do not readily admit that a child is deaf and dumb, so long as there is any hope of its acquiring the power of speech and hearing. The number returned at ages under 5 is therefore much below the truth. During the age-periods 5 to 10, the proportion of deaf-mutes steadily increases and from the age of 15 onwards, it steadily declines. This shows that deaf-mutes are short-lived, as compared with persons not so afflicted, and that in the present Census, the figures at

the higher ages have not at all been swollen by the inclusion of persons who have merely become deaf in their old age.

BLINDNESS.

163 Of all the infirmities recorded at the Census, blindness is the most easy to diagnose and the least likely to be concealed. The Gujarati word *lano* is used in the unambiguous sense of a person suffering from loss of one eye only, and there was thus no possibility of such persons being included among the blind. There is only one word *andhato* for the blind, but as it is applied also to those who are suffering

merely from dimness of sight, due to old age there was a probability of such persons being entered as blind. But the stress laid upon the subject in the instructions and the increased efficiency of the supervising agency, reduced this source of error to the smallest dimensions. As an extra precaution a special inquiry was made through the District Officers after the Census, for all persons aged 40 and upwards who were entered as blind and only 3 cases of senile glaucoma found to have been wrongly entered were neglected in the course of tabulation.

464. Statistics of the blind given in the margin show that the infirmity has decreased from decade to decade till 1901 in the State as a whole, as also in all the districts. In 1911 however there were 1719 more blind persons than ten years previously. The number of hospitals in the State has increased from 54 in 1901 to 88 in 1911 and, though the number of operations performed for

Comparison with previous enumeration

District	1911.	1901.	1901.	1901.
State	2,361	1,649	4,784	6,300
Baroda	791	867	1,991	1,631
Kadi	1,658	613	2,318	2,431
Nasari	469	678	816	747
Anand	433	299	427	483

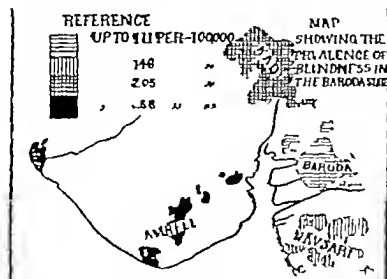
cataract during the decade does not exceed about a hundred, there is no doubt that medical relief is now available in every taluka. Small pox which was formerly one of the main causes of blindness is now not so dangerous owing to the spread of vaccination throughout the State. There ought, therefore, to be a decrease rather than an increase in the number of the blind in the State. The increase shown by the Census seems to be due to the accuracy of the statistics on the present occasion rather than to any sudden increase in the causes which bring about blindness. The ambiguous wording of the instructions in the past Censuses must have caused the omission of recording as blind those who were not so from birth and the old procedure of copying infirmities on the same slip must have operated to the leaving out of some entries in tabulation.

465. In the State as a whole there are 166 blind persons per 100,000

Local distribution.

of the population. The prevalence of blindness is to a great extent determined by climate. It is most frequent in a hot and dry climate where there are frequent dust

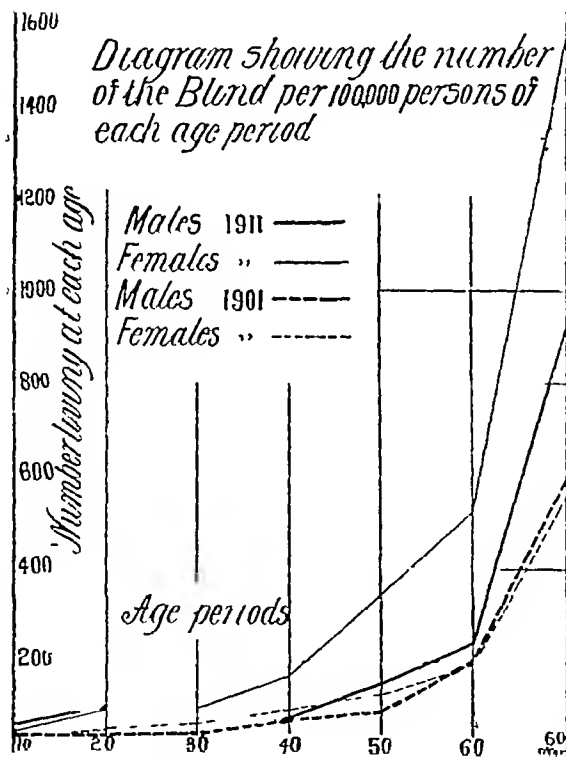
storms blowing clouds of dust and sand particles of which continually enter into and irritate the eye. On the other hand it is comparatively rare in a cool or damp district where there is a comparative absence of dust. The distribution of the blind in the Baroda State is in accordance with what might be ex-



pected from the above considerations. Blindness is most common in the Kadi and Anand Districts where the temperature is the highest in the State and where frequent dust-storms arise. On the other hand it is less common in the Baroda and Nasari Districts where the climate is comparatively cooler and dust storms are rare.

466 The domestic arrangements of Hindu houses is a fruitful cause of blindness among the females, except in the case of a few opulent families. The mistress of the house or her daughter-in-law invariably cooks for the household. The cookroom is generally a small dark room wanting in proper passage for the escape of smoke, and the fuel used is of a cheap kind which causes much smoke. Females are generally secluded in the house and are not able to enjoy the green verdure of nature or the delightful and cool breezes in the open air. As a result they suffer in their eyes, as indeed in their general health, and it is no uncommon sight to see women with inflamed eyes unable to bear the glare of the day. It is for this reason that in the number of the blind returned in the Census, females preponderate over males, the excess of blind females being 33 per cent. In 1901 also the number of blind females was in excess over males, though to a smaller extent (21 per cent). In the other Provinces also the blind females are usually more numerous than the males. On a consideration of the proportion of sexes by age-periods, we find that blindness is almost equally prevalent both among males and females up to the age of 20. From 20 onwards females greatly outnumber the males till 60, after which the proportion of blind females is nearly twice as much as that of males.

467 While deaf-mutism is congenital and insanity and leprosy are the diseases of early manhood and middle age, blindness usually attacks the old. This is clearly seen from the annexed diagram. Blindness is very rare in youth and goes on increasing



as the years advance. After 40, the liability to the disease increases rapidly, mainly owing to cataract. At the earlier ages, the affliction is mainly due to the other causes, chief among which is opacity of the cornea due to neglected conjunctivitis in infancy. The proportion of blind persons at the earlier ages is however relatively very small and

more than three-fourths of the total number is over 45 years of age.

468 There can be no doubt that a large number of cases of blindness is due to ignorance and want of proper and timely treatment. Affections of a delicate and sensitive organ like the eye are either left untreated or are treated by quacks rather than by duly qualified physicians. Every year, Mahomedans from Upper India visit our towns and larger villages and professing to be *unani hakims*, experts in the removal of cataract, attract crowds of patients. Their treatment gives some temporary relief, but in the end most of them cause incurable blindness. An enormous and needless waste of human eyes can be prevented, if such quacks are prohibited by law from treating any affection of the eyes, and a knowledge of

the best methods of prevention and cure is spread among the people as widely as possible. In England and Germany midwives are expressly prohibited by law from treating any affection of the eyes or eyelids of infants, however slight. On the appearance of the first symptoms they are required to represent to the parents or others in charge, that medical assistance is urgently needed, or if necessary they are themselves to report to the local authorities and the district doctor. Neglect of these regulations entails liability to punishment. Eleven of the United States of America have enacted laws requiring that if one or both eyes of an infant should become inflamed, swollen or reddened at any time within two weeks of its birth it shall be the duty of the midwife or nurse having charge of such infant to report in writing within six hours to the health officer or some legally qualified physician, the fact that such inflammation, swelling or redness exists. The penalty for failure to comply is fine or imprisonment.

LEPROSY

469 The Leprosy Commission appointed in 1890 to visit India and

Causes of leprosy

inquire into the etiology and spread of the disease and the means by which it might be stamped out, reported that the disease has no marked tendency to spread either by hereditary transmission or by contagion, but in the great majority of cases it originates *de novo*. No race is exempt from the disease but the poor and destitute are attacked much more frequently than the rich and prosperous. No article of diet, e.g., fish can be held to cause the disease but it is possible that some kinds of food may render the system more ready to contract it. The same conclusion applies to unsanitary surroundings and affluence. No geological formation and no locality can be exempt from the disease, and no correspondence can be traced between its occurrence and variations in temperature but its diffusion seems to vary inversely with the dryness of the climate and the tracts which suffer most are generally those where endemic cholera is most prevalent. The Berlin International Conference of 1891 held that the disease is caused by a bacillus whose life history is unknown but that it probably enters the system through the nose and mucous membrane. It also held that the disease is contagious but not hereditary. The most recent investigations into the causation of leprosy are those carried out by Mr Jonathan Hutchinson F.R.C.S. first in South Africa and then in India. The conclusion arrived at by him is that leprosy is caused by a bacillus which gains access to the body through the stomach in connection with badly-cured fish and not by the breath or by the skin. So far as the practical question of contagion is concerned Mr Hutchinson's theory agrees with that of the Indian Leprosy Commission and differs from that arrived at by the Berlin Conference, but his theory about the disease originating from fish is not at present believed.

470 The number of lepers returned in the State as a whole is 60 per cent

Comparison with previous enumerations.

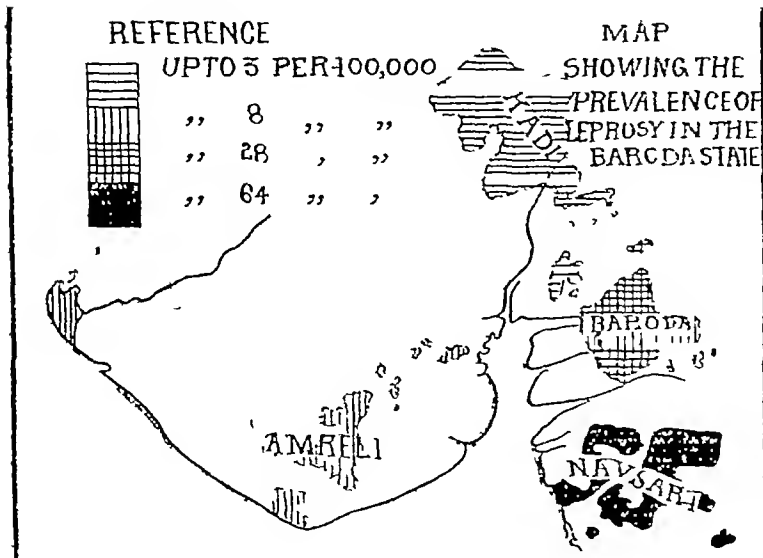
District	1881	1891	1901	1911
State	405	277	569	674
Barrackpore	152	115	255	287
Kulna	25	11	89	171
Barisal	211	179	219	222
Achut	16	16	24	21

more than in 1901. Compared with the figures of 1881 and 1891 it is however less by 2 and 3 per cent respectively. The increase on the present occasion is probably due to the greater accuracy in the present Census and also to the return to their homes of those lepers who in 1901 had migrated elsewhere on account of the famine of 1899.

1900 It does not appear that the greater number of lepers now found was due to the inclusion of leprosy and secondary syphilis within leprosy.

The decline of leprosy in Europe is attributed mainly to improved hygienic habits and surroundings and to increased material prosperity. It may be hoped that the same causes will gradually bring about its disappearance here also.

471 The local distribution of lepers is shown in the sub-joined map. It is of very rare occurrence in the dry districts of Kadi and Ameli. On the other hand, the proportion of lepers is the highest in the Navsari District, which is well-known for its humidity and for the poverty of its people. After Navsari comes Baroda, but the higher proportion of lepers here than in Kadi and Ameli is due to its having the Anusuya Leprosy Hospital, situated on the bank of the Narbada in the Sinoie Taluka. Here is a temple of a goddess



called *Anusuya Mata* and the locality has the reputation of curing the lepers by simply rubbing a little of its earth on the afflicted parts. A large number of lepers from all parts of the State, as also from the neighbouring foreign territory, congregates there. To alleviate the sufferings of these miserable beings, the Government of His Highness the Maharaja Gaekwad opened on the 1st August 1890, a leprosy hospital on the spot. It is in charge of a Sub-Assistant Surgeon, and has attached to it an *Annachhatra* or Boarding House, wherein the lepers are fed and treated. In the Census month, there were 67 lepers (48 males and 19 females) in this institution. Of these 41 (26 males and 15 females) were born in the Baroda District itself, 1 (male) in Kadi, 1 (male) in Ameli and the rest (24) had come from the adjoining British and Native States' territories. Even if the number received from Kadi and Ameli were added to those districts, they show comparatively greater freedom from leprosy than Navsari. No connection between cholera and leprosy can be traced, as suggested by the Leprosy Commission, but according to their other theory, the varying prevalence of the disease in the Districts of Baroda, Kadi and Ameli on one hand and Navsari on the other, can be explained by their comparatively greater prosperity and freedom from humidity of the former than the latter.

472. In the statistics of lepers by religion, the Animists show the highest proportion, then come Hindus, Musalmans, and Jains, and Parsis stand last with no lepers at all. This also supports the theory that the poor and destitute are attacked much more frequently than the rich and the prosperous.

473 The general conclusion, which statistics of lepers by castes indicate also supports the above view.

Distribution by Caste		No per 100,000 who are lepers.
Caste		
Dubla	---	1,765
Vasava	---	1,001
Gamatda	---	225
Brahman Anavala	--	40
Vania Shrimali	--	11
Kanbi	--	7
Soni	--	9

Dublas and Vasavas appear to be suffering from leprosy to a greater extent than other castes. It is popularly believed that this is due to their eating the flesh of dead animals.

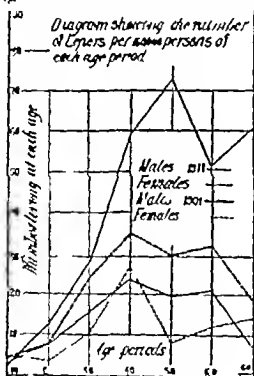
474 Males seem to be more liable to the disease than females. The returns show that in the State as a whole there are

Proportion of sexes. 31 male lepers to 12 female lepers in every 100 000 of

the population of each sex. Looking to the districts separately we find that male lepers show a similar preponderance over females. This may be partly due to the seclusion in which females are kept in this country and to the reticence of their male relations regarding them. But this applies only to classes which are comparatively exempt from the disease. Amongst the great mass of the population, the women move about as freely as the males and the existence

of a disease like leprosy except in the earlier stages cannot be concealed. The age-statistics show that at the first age-period (0-5) there are no female lepers at the next two age-periods (6-10 and 10-15) the proportion is equal and after that up to the age-period 25-30 it falls to one-half and then continues to decline, until at 40 to 45 males outnumber females in the ratio of 4 to 1. The proportion then again rises and at 55 to 60 there are 2 male lepers to 1 female leper. At 60 and over there are 3 male lepers to 1 female leper. This result agrees very closely with that arrived at by the Leprosy Commission who found that in the case of small children, both sexes are attacked in nearly equal proportions and that at the higher ages the proportion of males is higher to that of females.

475. The diagram given in the margin shows the number of lepers in 100 000 persons of each age period. Under the age of 15 the proportion of lepers is very small but it begins to grow. There is a considerable increase between 15 and 40 and from that age until 45 the rise is uniform and rapid. After 45 there is a decline. A leper's life is a comparatively short one. There is a proverb current among the people which says "Khu Kharmole one pala ae jaya gabadga" i.e., those who suffer from consumption, foot and mouth disease and leprosy die very soon. According to Danielsen and Boeck, the average duration of life from the date of attack is only nine years and a half for tuberculated and eighteen years and a half in the case of anæsthetic leprosy. It follows that the steady increase in the proportion of lepers between the ages 15 and 45 indicates a marked rise in the liability to infection between these ages.



1000 lepers between the ages 15 and 45 indicates a marked rise in the liability to infection between these ages.

476 Prior to 1901 it was not unusual to find leper garments for sale

The Lepers Act.

of selling articles of food, drink or clothing intended for human use. They bathed and washed themselves in water from public wells or tanks, they travelled in public conveyances, played for hire and exercised a trade or calling, as that of a potter, a mason, a water-carrier, a washerman, a dealer, a tailor, a drayman, a shoemaker, &c. With a view to check the evil arising from this practice the Madras Lepers Act was passed in November 1910.

It prohibits lepers from preparing or selling articles of food, drink or clothing, bathing or washing in public tanks and conducting or riding in public conveyances. It also authorizes the police to arrest wandering lepers, and, on a medical officer certifying that they are lepers, to forward them to the nearest Leper Asylum. The Act is yet in its infancy, but its beneficial results may be expected in the next Census.

477 Major Hooton, I.M.S., who attended the recent meetings of the Far

**Fight with leprosy in
the Philippines**

Eastern Association of Tropical disease at Manila, submitted a long report to the Government of India dealing with tubercle and leprosy. As regards the latter, he writes —“The segregation of the lepers is perhaps the most striking of the sanitary reforms that have been inaugurated by the American Government of the Philippines, though great advances have been made in vaccination and other directions. It is now about few years ago that the initial steps were taken. An attempt was first made to explain the etiology of the disease to sufferers and their friends, and prominent Philipinos were induced to assist in the education of their compatriots with this end in view. Then gradually a few lepers were persuaded to take up their residence in the buildings prepared for them in the island of Cubon. Every available means was adopted to make these people contented and comfortable, so that the disinclination of those still at large might be overcome, if possible, without resort to force. As regards the arrangements at the Leper Colony, residents are allowed to write letters and receive visits periodically from their friends, but the letters are disinfected and friends and relations must live in quarters provided for them on an adjacent island. The results of the segregation have more than justified the trouble and expense involved. A Census of lepers in the islands (excepting Mindanao) showed 6,000 at the commencement of the operations, and this number, owing to the large death-rate among the patients and the reduction in infection of healthy persons, has now fallen to 2,300. It is believed that very few lepers remain at large at the present time.”

478 Among vaidyas and other native practitioners, leprosy is said to be

**Native remedies for
leprosy**

cured by taking castor-oil and powdered bark of the *nimb* tree. This remedy does not appear to have been tried by any medical practitioner of the western school, but I was assured by a well-known vaidya in Marol, District Navsari, that some patients have been cured by him by this treatment, continued for a couple of months.

SUBSIDIARY TABLE L.—NUMBER AFFLICTED PER 100,000 OF THE POPULATION
AT EACH OF THE LAST FOUR CENSUSES

DISTRICT OR NATURAL DIVISION	TYPHOID								DYSENTERY							
	Male				Female				Male				Female			
	1811	1901	1921	1941	1911	1901	1921	1941	1811	1901	1921	1941	1911	1901	1921	1941
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Baroda State	—	30	15	42	21	21	9	27	24	29	41	43	23	13	23	20
Baroda Division (with City)	—	33	19	27	4	29	9	76	23	30	36	43	17	14	21	27
Kutch Division	—	26	8	18	26	29	8	29	42	20	29	37	23	10	27	28
Kutch Division	—	40	23	32	27	33	17	24	48	23	27	21	129	18	23	18
Amreli Division	—	17	10	32	34	2	9	23	8	14	27	44	112	5	24	43
DISTRICT OR NATURAL DIVISION	DYSENTERY								DYSENTERY							
	Male				Female				Male				Female			
	1911	1901	1921	1941	1911	1901	1921	1941	1911	1901	1921	1941	1911	1901	1921	1941
	16	18	26	31	25	23	24	25	26	27	28	29	30	31	32	33
Baroda State	—	129	73	161	205	204	85	228	321	21	18	32	29	12	18	15
Baroda Division (with City)	—	51	27	122	149	131	27	117	213	28	21	39	21	16	14	22
Kutch Division	—	15	65	153	76	215	5	704	151	4	2	13	1	1	1	6
Kutch Division	—	114	113	137	210	177	196	196	218	21	29	49	92	36	27	34
Amreli Division	—	149	139	147	220	209	703	292	413	15	13	16	19	—	8	13

SUBSIDIARY TABLE II—DISTRIBUTION OF THE INFIRMITIES BY AGE PER 10,000 OF EACH SEX.

AGE	INFANT								DEAF MUTE							
	Male				Female				Male				Female			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5 ..	94	148	187	214	294	248	92	169	530	289	335	320	407	578	514	231
5—10 ..	1,007	377	599	658	1,030	124	734	904	1,887	994	845	1,025	2,114	1,091	1,229	723
10—15 ..	877	580	1,140	997	932	1,111	766	1,074	1,557	1,211	1,426	958	1,707	1,146	1,429	831
15—20 ..	972	794	1,344	1,265	1,274	1,481	1,809	1,074	1,324	1,236	1,109	921	1,138	954	971	677
20—25 ..	1,191	1,655	1,308	2,386	1,422	1,481	1,002	1,949	1,126	967	1,021	1,381	1,382	1,107	771	1,307
25—30 ..	1,348	1,060	990	1,078	1,111	1,002	970	1,093	1,012	951	951	1,419	732	726	600	1,377
30—35 ..	1,097	1,457	1,121	2,199	1,470	740	970	1,949	662	791	951	1,419	976	687	829	1,377
35—40 ..	899	994	785	2,199	735	493	809	1,949	497	606	528	1,419	669	954	457	1,377
40—45 ..	846	1,126	879	1,316	490	986	766	1,525	464	1,211	792	1,419	325	657	686	1,416
45—50 ..	532	530	411	1,316	148	493	420	1,525	397	241	468	1,419	407	162	348	1,416
50—55 ..	376	729	99	501	490	618	679	734	166	670	475	1,306	81	648	867	1,708
55—60 ..	128	160	75	501	98	218	364	734	166	241	264	1,306	81	307	171	1,708
60 and over	472	251	542	544	529	866	647	622	931	531	846	1,341	81	1,031	1,143	1,881

AGE	BLIND								LEPERS							
	Male				Female				Male				Female			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
0—5 ..	491	291	762	286	305	236	326	191	99	165		22		421	233	57
5—10 ..	648	742	679	847	275	726	398	117	123	885	126	111	254	631	698	844
10—15 ..	771	728	610	513	405	604	351	390	125	549	479	467	254	421	581	747
15—20 ..	606	517	530	545	347	515	146	345	671	440	302	622	763	316	872	862
20—25 ..	556	775	674	1,123	461	737	476	748	854	1,154	1,184	1,755	1,272	210	988	1,495
25—30 ..	547	635	695	1,123	461	760	512	748	915	1,184	1,184	1,755	1,357	1,790	1,320	1,495
30—35 ..	526	775	674	1,123	461	760	512	748	1,502	1,209	1,007	2,534	1,357	2,527	1,947	2,293
35—40 ..	500	702	800	1,123	461	760	512	748	1,441	1,704	1,033	2,534	1,610	1,474	872	2,293
40—45 ..	565	785	744	1,123	461	760	512	748	1,448	604	1,713	2,266	1,187	210	1,454	1,610
45—50 ..	634	503	406	1,123	461	760	512	748	854	879	982	2,266	693	526	465	1,610
50—55 ..	1,078	863	1,002	1,576	1,931	1,174	1,207	1,633	671	934	952	1,357	846	845	698	1,438
55—60 ..	491	517	282	1,576	365	302	421	1,633	303	219	232	1,357	254	105	58	1,438
60 and over	2,662	2,106	2,771	3,016	3,298	2,237	3,460	3,814	701	274	806	866	254	526	814	1,119

SUBSIDIARY TABLE III—NUMBER AFFLICTED PER 100,000 PERSONS OF EACH AGE-PERIOD AND NUMBER OF FEMALES AFFLICTED PER 1,000 MALES

AGE	NUMBER AFFLICTED PER 100,000								NUMBER OF FEMALES AFFLICTED PER 1,000 MALES			
	INFANT		DEAF MUTE		BLIND		LEPERS		INFANT	DEAF MUTE	BLIND	LEPERS
	Male	Female	Male	Female	Male	Female	Male	Female				
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5	2	4	10	3	42	38	2		2,000	312	910	
5—10	29	20	47	25	77	54	3		600	456	591	750
10—15	28	23	42	26	107	160	4	3	678	512	786	750
15—20	33	32	43	18	88	86	23	11	839	350	811	409
20—25	37	29	33	17	75	92	27	15	763	500	1,195	536
25—30	41	22	32	9	73	94	29	16	611	273	1,211	533
30—35	39	31	22	19	80	132	55	18	857	600	1,633	327
35—40	40	23	20	11	90	207	63	29	500	466	1,966	404
40—45	38	15	19	6	111	222	81	20	370	285	1,974	246
45—50	39	8	28	14	105	469	65	19	177	416	1,998	260
50—55	26	22	11	2	310	511	48	22	833	200	1,673	464
55—60	27	13	27	7	372	499	55	20	400	200	1,089	300
60 and over	40	25	27	2	928	1,543	61	7	733	100	1,889	130

Chapter XI.

CASTE, TRIBE OR RACE

479 Five of the Imperial Tables contain statistics bearing upon castes, tribes and races. The chief of these is Table XIII which gives by sexes the number in each caste which is found in each district. The others are —

Table IX — Education in selected castes.

Table XII A — Infirmitates by selected castes

Table XII B — Civil condition by age in selected castes

Table XVI — Occupation by selected castes.

Discussions of the statistics in these last four tables will be found in Chapters VIII (Education), IX (Infirmitates), XII (Civil Condition) and XVI (Occupation). The present chapter deals only with the figures in Table XIII.

At the end of this chapter are given two Subsidiary Tables as under —

Subsidiary Table I — Castes classified according to their traditional occupations.

Subsidiary Table II — Variations in caste, tribe &c. since 1881.

PART I—DESCRIPTIVE

480 The record of sub-castes was optional in the Imperial Census scheme but the Government of His Highness the Maharaja Gaekwad having decided that castes as well as sub-castes should be recorded, Table XIII includes both. The sub-castes have been noted below each caste.

481 One of the most difficult tasks in the Census operations is to secure a correct return of castes. The difficulty arises in two ways. In the first place the people themselves have no clear idea as to what caste means and often give us their cast name the name of their own occupation, sub-caste clan or title. In the second place some people in their present prosperity are named to name their true caste and try to conceal it by assuming some newly coined name which might give them a higher social status. The enumerators being ordinarily not better informed are unable to correct the errors which the persons enumerated may commit. Owing to this circumstance the caste returns in the previous Baroda Censuses have been vitiated by the entry of a large number of persons not under their true caste name but under general terms denoting occupation title, sub-caste &c. &c. Thus in Table XIII of the last Census, we find Achari entered as a Brahman caste but it is merely an occupational name denoting that the person who bears it is a cook. Garasia Rajput and Thakore are entered as separate castes but a Garasia is a Rajput Koli or Kathi holding Giras lands and a Thakore is only an honorific name for a Rajput or a Koli. Sutar (carpenter), Lohar (black smith), Sonal (gold smith) and many other occupational names have become true caste names but there are yet many occupations which are followed by persons of different castes and in their case the occupational name is not the caste name. Thus Chudgar (bracelet maker), Gandhi (grocer), Kagdi (stationer), Khawdar (groom), Maniara (haberdasher), Marwadi (trader from Marwar), Parichhi (Upper India man), Patwa (silk thread maker) and many other similar terms are not true caste names but only occupational and territorial terms and yet all these have been returned and tabulated in the past as caste names. The persons who follow these occupations are known by their territorial names may belong to several distinct castes. In the same way the names of several religious mendicants such as Aghori, Brahmachari, Jaoguni and Santia which were

also returned as caste names, are not true caste names, but only general terms denoting religious order or following

482 With a view to eliminate all these incorrect names from the caste return and to make it as correct as possible, a Caste

Caste Index Index was prepared on the present occasion. It was divided into two parts—Part A containing a complete list of castes and sub-castes likely to be found in the State, and Part B containing those terms which are not true caste names but mere local and general terms, occupational names, etc., which were wrongly returned as caste names in the previous Censuses. The Caste Index was first published as a provisional one and circulated among District Officers for opinion and suggestions. The final one was issued after a careful consideration of such suggestions as were received and such further investigation as could be made on the spot during my inspection tour. It was printed in the Gujarati language and copies were freely distributed among the Census staff. Charge Superintendents and District Officers were requested to go over both the lists carefully and to instruct their Supervisors and Enumerators, so that no entry, which was at variance with the names given in the Index, Part A, was made in column 8th of the schedule.

483 The number of wrong entries due to ignorance or to deliberate misstatement was thus greatly reduced. If a caste name, not mentioned in the Index, was returned in the course of the preliminary enumeration, the enumerator refused to enter it before making further inquiry. If, in spite of further inquiry, he got a name not mentioned in the Index, he reported the circumstance to his Supervisor, who allowed it to be entered if he was satisfied that, though not mentioned in the Index, it was a true caste name, and immediately reported the circumstance, through his Charge Superintendent, to my office, where further investigation was made, to make sure that it was really a caste name. A few instances of wrong entries thus prevented may be mentioned. Some people returned such general terms, as Vania, Deccani, Gandhi, etc., as their caste names. The enumerator instead of recording it put such further questions, as, "That is the name of your occupation, or country, but what is your caste name? What sort of Vania are you?" and so on. The number of wrong entries, due to ignorance, was thus easily prevented. Those relating to deliberate misstatement were difficult to deal with. A section of Luhars (blacksmiths), known as Panchal Luhars, claimed to be returned as Panchal Brahmins, some Baria Kolis claimed to be Thakores, and Kayatia Brahmins wanted to be returned as Acharyas. The idea of raising themselves in the social scale, by adopting new caste names, had occurred also to the Hindu converts to Islam. Those known as Pinjara (cotton carders) wanted to pass themselves off as *Dhunaik Pathans*, and Tais (weavers) wanted to be *Panni* (shuttle cock) Pathans. All these requests, which were not supported by the Caste Index, as also by the orders given on references to higher authorities, were rejected and all the castes were recorded in their true names.

484 The glossary of castes, tribes and races, published as an Appendix at the end of this chapter, gives brief ethnographical notes regarding castes, tribes, etc., included in Imperial Table XIII. The State has not been ethnographically surveyed and the information about the various castes, based as it is on the Bombay Gazetteer Volumes, past Census Reports and the notes made by me in the course of my district tour, is necessarily brief. It was first published provisionally for verification by District Officers and men of light and leading in the different castes. As now finally published, it has been recast and considerably enlarged in the light of suggestions received from them and is believed to be fairly accurate.

485 The following extract from an article on Caste in the Encyclopædia of Religion and Ethics, by Mr. Gait, C.I.E., the Census Commissioner for India, shows how class distinction prevailing in Europe and elsewhere is distinguished from the Hindu Caste distinction. "Social distinctions exist amongst all nations, but nowhere are they

is rigidly observed as amongst the Hindus. In modern Europe there are numerous gradations, from the lauded aristocracy to the unskilled labourer and social intercourse is practically confined to persons of approximately the same social standing but there is no hard and fast boundary between one gradation and the next. The different strata gradually merge the one into the other and it is possible for a successful man to raise himself or at least his children, from the lowest to almost the highest circle of society. Moreover the spirit of exclusiveness has no external sanction. Each individual is free to decide for himself. He can choose his associates and even his wife from the classes. I mean him without any outside interference. People who do not approve of his choice may hold aloof from him but he incurs no special penalties. The Hindus, on the other hand, are divided into an immense number of entirely separate social groups or castes the members of which are compelled to abstain from eating with or marrying persons belonging to other groups. Their conduct is guided and circumscribed by an infinite number of rules regarding marriage religious and social ceremonies eating and drinking and the like. A man must take his wife from within the caste or some specified subdivision of it but she must not belong to his own section of that subdivision nor must he be within certain prohibited degrees of relationship. He must observe the ceremonies customary amongst his caste-fellows at marriage, on the occurrence of a birth or death in his family and on other similar occasions. He must abstain from food regarded by his caste-fellows as impure and from acts which are held to be improper as, for instance, in many cases, the marriage of widows, or failing to give a girl in marriage before she has attained puberty. He must not take food and drink or certain kinds of food and drink from a man of inferior caste, it is not infrequently the rule, from a man of any other caste. He must not render certain services to men of a lower caste. If polluted by their touch or if they be their proximate he must purify himself while if their dead should fall on his food he must instantly throw the latter away."

I.—Origin and definition of Caste

480 The question is often asked—"How is it that the Aryans who migrated to Europe developed into nations, while those who came over to India gave rise to its peculiar caste system?"

Numerous theories have been put forward by modern students of sociology regarding the origin of the caste system and the manner in which the castes were formed. In the last India Report Sir Herbert Risley has dealt with the theory propounded by Sir Denzil Ibbetson (Lunatic Census Report 1881). Mr. Vesfield (Brief Review of the Caste System of the North-Western Provinces) and Mr. Benart (Les Caste dans l'Inde) and has given his own conclusion. Summaries of the views of the principal foreign writers on the subject (Major Bahinad, Oldenburg, and Bouglé) have been circulated by the Census Commissioner for India, for the information of Provincial Superintendents. It is impossible within the compass of this report to review the various theories that have been put forward. But a brief summary of the causes which in the opinion of most of the savants gave rise to caste in India may be fully given here.—

More than four thousand years ago, first the San-krit-speaking people called the Aryans migrated into India from the North West. They at first settled in the term Baluchistan and along the upper course of the Indus and thence they gradually descended the river to the south and spread also to the east in the upper part of the country watered by the five rivers of the Punjab. Unlike other immigrants who migrated elsewhere the Aryan who came to India had no intimate contact with a large aboriginal population differing from them in religious usage and physical type and more especially in their permanent attributes of colour. Their progeny at a very early stage was crossed by these native races who had the Negroids designated by the name of Dasas or Dasas and represented as a people of a dark complexion. These tribes who ultimately

were reduced to slavery and the rest were driven to the fastnesses of mountains. The process was carried on in all the parts of the country to which the Aryans penetrated. When the Aryans entered India from the North-West, they were divided into a number of tribes, each under its own chief. Every householder was a soldier as well as a husbandman, and even the sacerdotal office was not hereditary. Later on, as the society became more complex, the community was divided as in Ancient Persia into several classes. While the Aryans were in the Punjab, there were among them three social grades or ranks. To the first belonged the priests, who composed the Brahmins, *i.e.*, songs or hymns to the gods and knew how to worship them and were therefore called *Brahmins*. Those who acquired political eminence and fought battles belonged to the second grade and were called *Rajans*. All the other Aryans belonged to the third grade and were distinguished by the name of *Visas* or people generally. These three classes formed one community, and such of the aborigines as had yielded to the Aryans were tacked on to it as a fourth grade under the name of *Dasas*, *i.e.*, slaves or servants. These four classes are mentioned in one of the latest hymns of the Rigveda. But they are designated *varna* (colour) and the word *jati* (caste) was never applied to them. The distinctions involved by them or at least by the first three, were neither so well marked nor so rigid, as those of the modern caste system. There were tribes of Kshatriyas and *gotras* of Brahmins, but no castes. A Kshatriya could become a Brahmin or a Brahmin a Kshatriya, and although a man was supposed to take his first wife from his own class, there was no binding rule to this effect, while in any case he was free to take a second wife from a lower class. Whenever in the history of the world, one people has subdued another, whether by active invasion or by gradual occupation of their territory, the conquerors have taken the women of the country as concubines or wives, but have given their own daughters in marriage only among themselves. When the two people are of the same race or at any rate of the same colour, this initial stage of hypergamy soon passes away and complete amalgamation takes place. When on the other hand marked distinctions of race and colour intervene and specially if the dominant people are continually recruited by men of their own blood, as was the case in India, the course of evolution runs on different lines. The tendency then is towards the formation of a class of half-breeds like the Eurasians in India, the result of irregular unions between men of the higher race and women of the lower, who marry only among themselves and are to all intents and purposes a caste. There was after a time, amongst the Aryans, a strong feeling that it was desirable, so far as possible, to avoid intermarrying or eating with persons of lower social rank. There was a still stronger feeling amongst this fair race against any sort of social intercourse with the despised black aborigines, a feeling which finds its counterpart at the present day in the attitude of the Boers towards the Kafirs. Some sections of the Aryans came to India with comparatively few women, and these were perforce compelled to take wives from amongst the aborigines. The children of such mixed unions held a lower position than those of pure race, and were, no doubt, divided amongst themselves, like the quadroons and octooons of America. The rivalry amongst these half-breeds accentuated the already strong sense of racial cleavage. With the progress of Hinduism, social distinctions based on colour and pride of race were complicated by further distinctions based on ceremonial practices, such as the observance or non-observance of certain rules of conduct and of certain restrictions in the matter of food and drink, while some pursuits were regarded as less reputable than others.

The result of the development of the ideas and prejudices enumerated above was that society gradually became divided into a number of well-marked groups. The tendency of the members of each group was to hold aloof from all outsiders, and the belief gradually gained ground that they were descended from a common source. With the growth of this belief in a common origin the tendency would steadily become stronger for each group to regard itself as a separate entity. Marriage and social intercourse between the different groups would thus tend to become more and more unusual, and in a country like India

where so much regard is paid to custom, that which is unusual soon comes to be regarded as wrong and unlawful.

The next and crucial stage in the development of the caste system had its origin amongst the functional groups. These groups or guilds gradually organized themselves for craft purposes under *panchayats*, or councils of headmen. The primary duty of the *panchayats* was to settle all questions connected with the craft by which the members of the guild gained their living and to prevent outsiders from competing with them but they gradually arrogated greater powers to themselves, first dealing with disputes between members of the guild and afterwards taking cognizance of all breaches of the social rules by which it was thought that the members of the guild ought to be guided.

Intermarriage and commensality were thus in course of time prohibited absolutely and the idea that each group was an entirely separate entity became stronger than ever. Hence arose amongst the functional castes the rigidity that distinguishes the Indian caste system from other social groupings. The process of development was so slow and gradual that no one ever realized that any change had taken place.

The example set by the functional groups was followed by other groups, not consciously but merely through the influence which it had in strengthening the already existing sentiments of social exclusiveness and developing the general feeling that any breach of established custom constituted an offence which it was the duty of the community to take cognizance of. Caste in its present form thus became a universal feature of the Hindu social system.

487 The word "caste" comes from the Portuguese adventurers, who followed Vasco de Gama to the West Coast of India.

D. N. 1111111 1 caste.

The word itself is derived from the Latin *causa* and implies parity of blood. In his article on caste on Hobson Jobson, Sir Henry Yule quotes a decree of the Sacred Council of Goa, dated 1507 which recites how the Gentiles divide themselves into distinct races or castes (*castas*) of greater or less dignity holding the Christians as of lower degree and keep them so superstitiously that no one of the higher caste can eat or drink with the lower. From that time to this it has been assumed by some without further inquiry that the essential principle of caste is mainly concerned with matters of eating and drinking. But the regulations affecting the food and drink are "comparatively fluid and transitory while those relating to marriage are remarkably stable and absolute." The most recent as well as the most comprehensive definition of a caste is that given by Sir Herbert Risley in the India Volume of the last Census—

A caste may be defined as a collection of families or groups of families, bearing a common name which usually denotes or is associated with a specific occupation claiming common descent from a mythical ancestor human or divine professing to follow the same professional calling and regarded by those who are competent to give an opinion as forming a single homogeneous community. A caste is almost invariably endogamous in the sense that a member of the large circle denoted by the common name may not marry outside that circle but within the circle there are usually a number of smaller circles each of which is also endogamous. Thus it is not enough to say that a Brahman at the present day cannot marry any woman who is not a Brahman; his wife must not only be a Brahman she must also belong to the same endogamous division of the Brahman caste.

II—Caste and Race.

489 When the Aryans entered Gujarat first by way of Rajputana and

Th. Kalipara.

Aravali passes from the Uajab and afterwards by the Malwa and D. had route from Bengal and the North West at regions who occupied the plains retreated to the mountain and are still found in their primitive condition in the hilly and forest tract of the Navari and Baroda Districts of the State also in the neighbourhood

British Districts They are called *Kaliparaj* or the dusky people and are the early tribes called the Dasys in the Vedas

489 Above the *Kaliparaj* come Kohs, who number 370,953, that is, 21.9 per cent of the Hindu population They form an intermediate layer between the *Kaliparaj* and the rest of the population called *ujlvarna* or bright-coloured people They are half Bhil, half Brahmanical, and have in some parts intermingled with the *ujlvarna* The earliest traditional kings of Gujarat were Bhils or Kohs Semi-Rajputs still take their wives from Kohs, and a large section of Kohs of the Kadi District, in which is situated Anhilwad Pattan, the ancient capital of Gujarat, is called *Thakardas* or lordlings One section of the Kohs, which is looked upon as the most respectable, is called Talbada or Talapada from Sanskrit *sthalodbhava* or soil born and may be the descendants of the *nshadas* of the Ramayan

490 Above the *Kaliparaj* and Kohs lies the *ujlvarna* which is supposed to represent the Aryans It consists mainly of the Brahman, Vania, Rajput, Kanbi, baid and craftsman castes The *Ujlvarna* classes worship Brahmanical gods, preserve a social fabric based on Brahmanical rituals and customs and generally forbid polygamy and widow-marriage Many aboriginal customs have, however, crept in among them, and there can be no doubt that a large portion of them must have been recruited from the early people Besides practising polygamy and widow-marriage, many *Ujlvarna* castes show a leaning towards element, tree and animal worship, and believe in demonology, sorcery and witchcraft

491 In addition to this, there has been a great mixture of foreigners with the Aryans in Gujarat The large sea-board which Gujarat, including Kutch and Kathiawad, possesses, has from very ancient times attracted for purposes of refuge, trade and conquest, a large number of foreigners from Arabia, Persia and Africa This foreign element received large additions during the centuries before and after the Christian era from hordes of Central Asian Kushans, Hunas and other tribes The foreigners settled in the Province and their mixture with the Aryans was so great that the Hindu Dharmashastras consider Gujarat a mlechha country and forbid visits to it except on pilgrimage One of the foreign tribes known as Gujjars passing into India from the north-west, gradually spread as far south as Gujarat, and has given it its name, which is derived from the Prakrit *Gujar-ratta*, the Sanskrit of which is *Gujar-rashtra*, that is, the country of the Gujjars The present Gujjars of the Punjab and the United Provinces of Oudh and Agra preserve more of their foreign traits than the Gujar settlers to the south and the east In the sixth and seventh centuries, there were three Gujar kingdoms in Gujarat, which shows that the Gujar tribe must have settled there in large numbers The members taking to different callings formed separate castes or joined existing castes as their sub-castes Several of these Gujar castes still survive Among these, are the Gujar Vania or traders, Gujar Sutar or carpenters, Gujar Sonis or goldsmiths and Gujar Kumbhars or potters The Lewa and Kadwa Kanbis, the two leading castes of Gujarat Kanbis, are also of Gujar origin The word Kanbi is from the Sanskrit *kutumbin*, that is, one possessing a family or house From ancient times the title *kutumbin* has been prefixed to the names of cultivators As cattle-breeding, and not cultivation, was the original, as, it still is the characteristic calling of North India Gujjars, those of the tribe who settled to cultivation came to be known as *kutumbins* or Kanbis *

The division of Gujarat Kanbis as Lewa and Kadwa corresponds with the division of the Malwa Gujjars into Dahi and Karad, with the Lewa origin of the east Khandesh Gujjars, and with the Lawi tribe of the Punjab Gujjars

Infusion of foreign blood has taken place in all the Aryan classes in Gujarat The foreigners were either absorbed in the existing classes or formed new castes for themselves The division of almost all the Vania castes into

* Campbell's History of Gujarat, p. 4

Bara, full, and *Dasa*, half and a further division of some into *Pancha* quarter shows the proportion of out-ide intermixture. The *Oswal* *Varanas* were originally *Rajputs* who on their conversion to Jainism gave up fighting for trade. About the *Anavala* *Brahmans* there is a tradition that Rama on his return from the conquest of Ceylon halted at a place called *Patarvada* in the hills of *Banada*, and failing to find the necessary number of local *Brahmans* to perform a sacrifice collected eighteen thousand of the hill tribes and made them *Brahmans*.

The *Bhatia* and *Lubana* castes have sprung up from tribes of Turk and Afghan origin and have only recently adopted the leading rules of Hindu life.

The beauty of the *Dcean* *Chambhar* the fairness of *Gujarat* *Dhoda* and the surnames of *Chambhars* or leather workers in the Punjab suggest that these classes have been largely recruited from defeated foreigners.

There has been so much intermixture of blood in Gujarat that except by the difference in his dress it would be difficult to distinguish a man of one caste from another. What Mr. Needfield said for the people of Upper India, fully applies to the people of Gujarat. A stranger walking through the classrooms of the Baroda High School would never dream of supposing that the Hindu students seated before him were distinct one from another in race and blood.

49. The question of race was considered at great length in the last India

Caste and Anthropometry

Census Report (paragraphs 777-809), chiefly on an anthropometrical basis. Scientific anthropometry was introduced into India about thirty years ago in connection with the Ethnographic Survey of Bengal then in progress. Measurements of the head, nose and face occupy a prominent place in anthropometry and as the result of a large number of such measurements, Sir Herbert Risley made a few interesting deductions.—Three well-known types of feature and physique have long been recognised in the Indian Peninsula, the Aryan or Caucasian chiefly in Upper India, the Mongolian which is generally believed to be confined to the north-east corner of Bengal and a Negrito or as Sir Herbert calls it, a Dravidian type in Central and South India. Excluding the second which he represents to be so local as to make its elimination a matter of little importance in discussing the ethnology of Indian peoples, Sir H. Risley defines the other two as follows—

"The Aryan type as we find it in India at the present day is marked by a relatively long (dolichocephalic) head, a straight finely cut (leptorhine) nose, a long, asymmetrically narrow face, a well-developed forehead, regular features, and a high facial angle. In the Dravidian type, the form of the head is usually inclined to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad and the formula expressing its proportionate dimensions is higher than in any known race except the Negro. The facial angle is comparatively low, the lips are thick, the face wide and fleshy, the features coarse and irregular."

Between these extreme types which may fairly be regarded as representing two distinct races we find a large number of intermediate groups, each of which forms for matrimonial purposes a sharply defined circle beyond which none of its members can pass. By applying to the entire series the nasal index or formula of the proportions of the nose which Professors Flower and Tiquand agree regarding as the best test of racial distinction some remarkable results are arrived at. Says Sir H. Risley: "Thus, it is scarcely a paradox to lay down as a law of the caste organisation in Eastern India that a man's social status varies in inverse ratio to the width of his nose. A nose measurement has been taken of the people in this State and it is not possible for me to say how far the apothegm that the social status of castes varies inversely with the width of the nose is confirmed or contradicted by actual fact. But so far as mere appearance is concerned it is usual to find among the Brahman and other high caste people in this State an appreciable section of those whose nasal face is at a low stand among the *Mali* and *Chamars*. Anthropometry as a test of race is now going out of fashion. In his address to the British Association Professor Tulzewecker said that the real type found far more on a system of than the race and it has been shown by Waler that the head at least is found

largely on whether an infant lies on its back or on its side. Moreover, it is now recognised that mere numerical indices are not photographs, and the actual contours should be shown. It has been argued by Messrs O'Donnell Crooke, Enthoven and others that the conclusions drawn from the Indian measurements are not always supported by statistics. Far from its being a law of caste organization in Eastern India, where a large number of such measurements were taken, that a man's social status varies in inverse ratio to the width of his nose, the utmost that can be predicted is that the average nasal index of a large number of the members of any caste, indicates in a very uncertain manner the amount of aboriginal blood amongst its members and thereby indirectly the greater or less respectability of the occupation followed.*

493 From a note on Melanoglossia by Surgeon-Captain F. P. Maynard, I.M.S., culled by the Census Commissioner for India, it appears that the pigmentation of the tongue varies with the pigmentation of the skin and that pigmented tongues are more frequent among Dravidian tribes than among the Aryans. Dr. R. N. Jadhav, Superintendent Central Jail, Baroda, who at my request examined 539 prisoners of different castes, reported as under:—

“I came across no case of blue patches amongst children. All that I was able to note was purely in relation to the discolouration of the tongue in the adults as the term Melanoglossia truly implies. The discolouration was of a bluish black type varying in shade from a faint blue tint to a distinct bluish black discolouration, either along the margins of the tongue or more or less confined to the back parts of it towards its base. It was observed in irregularly circular blotches of the size of a two to four-anna piece. Along the margins of the tongue it was in the form of irregular vertical streaks. No discolouration either of the gums, entire surface of the tongue or the roof of the mouth was met with in any case. There seems to be no particular connection between this form of discolouration and malaria, as none of the subjects who had Melanoglossia had enlarged spleen or other evidences of malarial cachexia. It was met with in subjects of all ages, but the majority was of persons between the ages of 25 to 45 years and above all among Hindus belonging to lower castes, such as Kohis, Thakardas, Narkas, etc., who form the lower stratum of civilized society, though there were some cases amongst higher classes but comparatively very few.”

494 It is said by Herr Baelz in his article on the “Races of East Asia, with special reference to Japan,” summary of which had been culled by the Census Commissioner for India, that blue patches are found exclusively amongst children of Mongolian race. At my request, some Medical Officers examined a few children under one year of age, brought before them for treatment, but they failed to discover any blue patches on them.

495 Caste is a social rather than a religious institution. The Jain religion does not sanction castes, and yet many Jains follow the caste-system like Hindus. So long as a man submits to the various rules and restrictions of his caste, he may believe or disbelieve what he likes in religious matters without in any way injuring his social position. In the present Census, some persons returned themselves as agnostics, atheists, etc., and yet continue to be members of their castes.

496 The general effect of the caste-system has been to sub-divide the people into so many distinct and often antipathetic social groups that vigorous and combined action for any great common object has been rendered difficult. Living always within and for the caste, with little interest beyond it, a Hindu has no idea of Nationality.

* Crooke's Tribes and Castes, Vol. I, p. cxviii.

407 Considered from the industrial point of view the occupational castes have played the part of trade guilds and helped the preservation of ancient arts. A caste may be looked upon as a co-operative society in full working order. It forms an effective agency for the suppression of immorality and vice and is useful in the support and relief of the destitute poor. It has kept alive for ages the doctrine of the dignity of the hereditary priesthood. It has been the efficient practical means of safeguarding Hinduism and maintaining its principles, traditions and customs against religious reformers within its own body and also against the aggressions of alien religions.

408 It is generally supposed that abstinence from meat is an essential condition of Brahmanism. But according to all authorities, the Brahmins and other twice-borns used meat in ancient times.* The flesh of five species of five-clawed animals is permitted to be eaten in the Dharma Smritas and even beef is allowed by Apastamba (1—17 30 37). Most of the sacrifices of the old Vedic religion were animal sacrifices, and the animals killed by suffocation for the purpose were goats sheep cows or bulls and horses. It is impossible that the idea of offering meat to gods could have originated, unless men themselves liked and used it. But the influence of Buddhism and of Jainism threw discredit on the practice, and those who re-edited Hindu Law in the fourth century of the Christian Era and later i.e., the writers of the Smritis of Manu and Yajñyalkya lay down the old permissive precept, but hedge it round with so many restrictions that it amounts almost to prohibition. But in modern times, the Brahmins of Bengal, Mithila, Kashmir and Sindh do use meat while in countries which were for a long time under the influence of Buddhism and Jainism, such as Gujarat, even the lower castes abstain from it.

409 Viewed at a given moment, caste seems fixed and immutable, but great changes have taken place in the past and are still going on. Gujarat is pre-eminently a land of new castes. In no part of India are the sub-divisions so minute as in Gujarat. Besides new castes formed by new settlements, one leading influence is the reception of non-Hindu foreigners and aboriginal tribes into the Brahmanic fold. When a new community accepts Brahmanism, it is not absorbed into any section of the old community but forms itself into a separate caste and sometimes several castes the separating element being its calling or trade.

Three separating influences—calling marriage and food—are still at work forming new castes. The cleanliness or dirtiness of the calling the acceptance of marriage within or without a caste or of widow marriage and strictness in the excluding of forbidden food not only form new castes but also determine their social status. A few instances are given below—

- (1) A section of Kolis left off their traditional occupation of menial labour and took to the making of bricks. They came to be known as Dalwadi or Talvari, that is cutters because they dug ponds and made bricks. This new and honourable profession gave them a high social status and in course of time they came to be known as a new caste of Kolis. They now call themselves Rajputs and have severed all connection with the other Kolis.
- (2) Khandoi: an occupational term meaning sweetmeat maker. It is the occupation of a section of Shrimali Vania which is looked upon as degraded owing to its following this calling. Till recently interdining and intermarriage were allowed between them and the other Shrimali Vania. But of late they are looked upon as degraded and though interdining is allowed intermarriage is stopped and the sweetmeat making Shrimali Vania has formed a new caste as Khandoi.

- (3) Kharvas (salt-carriers) have such surnames as Chohan, Gohil, Jhala, Parmar, Sisodia and Vaghela, and their tradition is that having taken to salt manufacture and sea-faring, they sunk from Rajputs and formed a separate caste
- (4) Modh Ghanchis, a sub-caste of the oil-pressers' caste, were originally Modh Varnas. Owing to their having taken to the degrading profession of oil-pressing, they were looked upon as degraded and came to be regarded as a section of the Ghanchi caste
- (5) Parajia Brahmans belonged to the Audich stock and formerly lived at the village of Ismailiya, whence they migrated to Paraj near Junaghad. They became the priests of Ahirs and Charans and ate with them. They also allowed widow-marriage and were therefore looked upon as a degraded class, with whom no Brahman can have any intercourse
- (6) Gandhiaps (musicians) were originally Nagai Brahmans of the Chitroda division. They still wear the sacred thread. Divorce and widow-marriage are not allowed among them. But on account of the degrading profession of acting as fiddlers to songstresses, they were looked upon as degraded and have now no connection whatever with the parent caste. They form a separate caste by themselves and are inferior in the social scale, even to ordinary craftsmen
- (7) Kalal (liquor-sellers) were originally Kanbis or Rajputs. Owing to the degrading nature of their profession, they had to separate themselves from the parent castes, and formed a new caste of their own
- (8) Kachhias (market gardeners) are said to be Kolis who took to the growing of garden produce, and on account of their change of profession, formed a separate caste
- (9) About the Vyas caste, found chiefly in the Kadi and Baroda Districts, it is said that they are the descendants of 108 Brahmans of different castes, who about 400 years ago, conducted the penance ceremony performed by a Brahman jester in the service of a Musalman king of Ahmedabad. The families which took part in these ceremonies were excommunicated and formed a separate caste
- (10) Some Lewa Kanbis, who are the followers of a Kabu Panthi Bhagat, named Uda, have become peculiarly exclusive in their habits and have formed a new caste of Kanbis. They are very exclusive in their habits and do not drink from a brass or copper pot touched even by a Brahman
- (11) Mochis or leather-workers, whom high class Hindus do not touch, are, by leaving their old unclean calling, rising in the social scale. Those of them who have become *Chandlajara* or spangle-makers, *Chitara* or painters, and *Rasama* or electroplaters, are gradually forming distinct castes by stopping social relations with the original leather-workers
- (12) Bhojak, Parajia, Pokarna, Rajgor, Raval and Saraswat are new castes formed by Brahmans, considered degraded on account of dining with their *yajamans*, or serving low castes as priests
- (13) Bhatias and Luhanas, who turned strict vegetarians, separated from their original tribe and formed new castes
- (14) The Lewa and Kadwa Kanbis originally Gujjars, having given up the use of animal food, formed separate castes
- (15) Tapodhans were originally Audich Brahmans, but were looked upon as degraded owing to their practising widow marriage and acting as priests in Shaiva temples, and formed a new caste

500 Some new castes are formed by those who, ashamed of their low caste in their days of prosperity gradually conceal it, and assume a better name in its place.

The first stage for a number of people who discover in themselves some quality of social distinction is to refuse to give their women in marriage to other members of the same caste from which nevertheless they continue to take wives. After a time when their numbers have increased and they have bred women enough to supply material for a *jus cosmibus* of their own, they close their ranks, marry only among themselves and pose as a superior sub-caste of the main caste to which they belong. Last of all they break off all connection with the parent stock assume a new name which ignores or disguises their original affinities and claim general recognition as a distinct caste. The Kadia Kumbhar caste of Navsari is an illustration of the first stage. Being in better circumstances than their caste-brothers they first gave up their traditional occupation of pot making and took to brick laying or carpentry. After some time they ceased giving their daughters in marriage to the pot making Kumbhars, but continued to take wives from them. They thus became a superior section of their caste and came to be known as Kadia-Kumbhars or Sutaria Kumbhars. Recently they have broken off all connection with the potter caste and neither intermarry nor eat with its members. The next move will probably be to drop the qualifying term Kumbhar and to pose themselves off as simple Kadias or Sutars and nobody will know that they were originally Kumbhars. The Luhars of the City of Baroda, formerly formed one sub-caste of the Lohar caste. But it has recently split up into two sections, the *Rupajharia* or silversmiths and *Lodhaghada* or ironsmiths. The Rupajharias having assumed a high social position on account of their working in silver refuse to associate with the Lodhaghadas. They interdine but do not intermarry with them, and form to all intents and purposes a new sub-caste. In the same way some Luhars who work as carpenters returned themselves as Lohar butars and not simply as Lohar. They have not yet broken with the iron smiths, but there should be no wonder if they do so on the profession of a Sutar is considered to be of a higher social status than that of a Lohar.

501 By such processes as those mentioned above and by a variety of complex social influences whose working cannot be precisely traced a number of types or varieties of castes have been formed which may be divided into four categories, viz. (1) functional, (2) sectarian, (3) race and (4) mixed castes, i.e. castes derived from the union of persons of different castes.

502 *The functional type.*—This is so numerous that community of function is ordinarily regarded as the chief factor in the evolution of caste. Almost every caste professes to have a traditional occupation though many of its members have abandoned it. This type includes the caste of Brahmans or priests, Varnias or traders, and artisans, such as Mochi (shoe-maker), Lohar (blacksmith), Sutar (carpenter), Soni (goldsmith), Darji (tailor), Ghanebi (oil presser), Machhi (fisherman), &c. There is a separate caste or group of castes for every one of the occupations that were followed in earlier times before the introduction of machinery. The functional castes are not the same all over India. Each of the old important political divisions evolved its own functional groups. The Audich and Modh Brahmans of Gujarat are quite different from the Deshaitha and Koknastha Brahmans of the Deccan, the Lad Vania caste of Haroda and Dalhori is quite different from the castes of Vania or Komatis of Southern India. The Mochis, Darjis, Lohars, Goldsmiths and other artisan castes of Gujarat, Deccan, Bengal and other Provinces of India form quite distinct castes and have nothing in common except the same profession. They all have different customs and are often known by different names.

503 *Sectarian type.*—There are some castes whose existence began as a religious sect. The Ahi Gomas and Jogi castes belong to this category. The Jogis are the descendants of persons who after having been ascetics returned to worldly life and having lost their original caste found a new caste as Jogis or ascetics.

504 *The tribal type*—The Rajput, Maratha, Koli, Kanbi, Rabari, Kathi, Vagher and such other castes, which do not owe their origin to function, though they are generally

Race castes

identified with particular trades or occupations, belong to this class. These communities were originally tribes or races, but on entering the fold of Hinduism, they imitated the Hindu social organization and were thus gradually hardened into castes.

505 *The mixed type*.—There are some castes which are formed by crossing, e.g., the Barad Nagai. Those members of the Nagai caste, who could not get brides within

Mixed castes

their own caste, formed themselves into a new caste known by this name, on account of their excommunication (*bahar karvun*) from the parent caste. The *Khunas* and *Gota* castes have also been formed by the union of persons of different castes serving as personal attendants to Rajput Chiefs. Among the higher castes in the Deccan, it is a common practice to take as maid-servants and concubines, women belonging to the lower clean castes. The offsprings of their maid-servants are known as *Kharichya*, like the *Shagirdpeshas* of Bengal. They form a regular caste of the usual type and are divided into endogamous groups with reference to the caste of the male parent, e.g., *Sindhe*, etc.

III.—Origin of sub-castes

506 The very names of the sub-castes given in Imperial Table XIII show that the differentiation by sub-castes must have

Origin of sub-castes

arisen partly from residence in different localities, partly from difference in occupation and partly from other causes. The general conclusion that can be drawn from the information collected regarding some twenty typical castes is that sub-castes arise from various causes of which the most common are —

(1) *Residence in a different locality*—Nearly every caste has territorial sub-castes such as *Ghanchi Champaneri*, *Ghanchi Ahmedabadi*, *Kumbhai Ajmeri*, *Kumbhai Khambhati*, *Sutai Mewada*, *Soni Mewada*, *Soni Maru*, etc. The Nagai Brahman caste affords an excellent example of sub-castes arising from change of residence. The Nagars are divided into six divisions. The split in the community is attributed to certain Nagais taking *dakshana*, or gift, from Vishaldev, the chief of Visnagai in spite of the orders of their headman to the contrary. The sub-divisions are named after the places of their settlement after the split, e.g., the *Vadnagais* from *Vadnagai*, the *Visnagais* from *Visnagai*, the *Pashnoras* from *Pushkru* in *Ajmer*, the *Sathodias* from *Sathod*, the *Chitiodas* from *Chitod* and the *Krishnoias* from *Krishnagai*.

(2) *The adoption or abandonment of a degrading occupation*—The Audich Brahmins afford an illustration as to how sub-castes are formed by the adoption of a degrading occupation. They were originally one caste, but were subsequently divided into two subdivisions called *Sahasra* and *Tolakia*, owing to the *Sahasras* receiving gifts and the *Tolakias* refusing to do so and therefore claiming superiority. The question of the amount of dishonour that attaches to a Brahman who acts as a family priest to low caste Hindus, also caused a dispute and division among the *Audichs*. In North Gujarat, the practice is held so degrading that those who follow it have been excommunicated, in South Gujarat, the practice is tolerated. In the Northern districts, family priests excommunicated for serving low castes have given rise to several sub-castes. Of these, the chief are *Hajam Gois*, who serve barbers, *Koli Gois*, who serve *Kolis*, *Mochi Gois*, who serve shoe-makers and *Gandhrap Gois* who serve musicians. These sub-castes are not allowed even the privilege of inter-dining with the main caste.

Sompura Salais (stone workers) and Sompura Brahmins were originally of one caste. Those who took to stone-working were looked upon as degraded by those who acted as priests and this brought about a division. After the fissure, though they never intermarried Sompura Brahmins and Salais are said for a time to have continued to dine with each other. Sompura Salais wear the Brahminic thread and observe all the ceremonial practices of Brahmins, but of late, even interdining with them has been stopped by their Brahmin brethren.

The Mochi caste illustrates how sub-castes are formed by the abandonment of a degrading occupation. Mochis (shoe-makers) are divided into many sub-castes according to their callings. The chief of these are Mochi (shoe-maker), Chandlagara (maker of lac-spangles), Rasania (electro-plater), Chitara (painter), Minagara (worker in enamel), Panagara (gold and silver foil maker), Angigara (maker of idol ornaments), Pakharia (maker of ornamental horse trappings), Netragara (maker of idol's eyes), Jinyar (saddler), and Dhalgar (leather jar maker). Formerly these different sections ate together and intermarried. But of late the Chandlagara, Chitara and Rasania not only do not eat with other Mochis, but their taking to cleaner callings has in their own estimate so raised them in the social scale that they do not even touch other Mochis.

- (3) *Difference of occupation even if neither is degrading*—Potters who work as brick layers and agriculturists in the Amreli District, have formed themselves into two sub-castes of potters, the former being known by the name of Kadia Kumbhar and the latter as Kheda-Kumbhar. Formerly, both the sections interdined and intermarried, but of late the Kheda-Kumbhars assuming a social superiority have stopped intermarriage with the Kadia Kumbhars. In the same way potters in the Navsari District, who work as carpenters have formed a new sub-caste of potters as Kumbharia Sutar.

- (4) *Variation in social practices*—Formerly the Lova Hanbis formed only one caste and practised widow marriage. Fifty or sixty years ago a section of them known in the *Character* as Isidars stopped widow marriage and all matrimonial connection with the widow marrying section of their community. Originally Bahrota had no divisions but division arose as they receded from the Brahmin standard of purity. Those who follow all the main Brahmin practices such as wearing the sacred thread &c., are called Brahmin Bhat, while those who do not are known by other names either from their calling or their residence. Some sub-castes of Bahrota do and some do not allow widow marriage. In Kutch they dine with Juhanas and Kshatri but in North Gujarat Brahmin Bhat do so neither with the other divisions of Bahrota nor with Vania and Hanbis.

- (5) *Pollution*.—Almost all the Vania castes are divided into *Via* or twenties and *Dasa* or tens. The *Vias* are considered superior to the *Dasas* owing to the purity of their blood. Among some castes there is a further section called *Pancha* or fives who are regarded as degraded and with whom other Vanias do not dine. All the main castes with their *Via* and *Dasa* sub-divisions eat together but do not intermarry and the restriction about marriage is in many cases applied to local sections also. Thus among Lad Vanias the *Dasa* Lad of Dabhoi do not marry with the *Dasa* Lad of Baroda. The *Via* Deshavals of Baroda do not marry with the *Via* Deshavals of Surat.

- (6) *Split in the governing body*—The Chovisa Brahmans are divided into *Mota* (large) and *Nana* (small). One section obeys the jurisdiction of the elder and the other that of the younger branch of the family of the original headman.
- (7) *Greater Prosperity*—When a section of a low caste acquires greater power, wealth and knowledge than the rest, it often tries to dissociate itself from the main body. This is the case with the Dheds. They are divided into several sections, two of which are known as Marwadi or Maru and Suti. The Marwadis who are found chiefly in North Gujarat hold aloof from other Dheds, refuse to eat or drag away dead animals and earn their living as camel drivers. The Sutis by intermixture with Europeans and Parsis have improved in appearance and intelligence. Many of them act as butlers, house-servants and grooms and hold themselves aloof from other Dheds.
- (8) *Difference of origin*—There are numerous instances where the divisions within a caste are due to a real difference of origin. This is especially the case with the functional castes, which are often recruited from different sources. There is a tendency to regard all persons who follow the same profession as belonging to the same caste even though they may originally have come from an entirely different stock. Thus Sonis (goldsmiths) are divided into six main sub-castes, Gujar, Maru, Mowada, Parajia, Shrimali and Tragad. All these are accretions from different groups. The Gujaris belong to the Gujar Vania stock and are a trace of the great settlement of Gujaris or Gurjars, who gave its name to Gujarat. Maru Sonis have come into Gujarat from Marwar. Mowada Sonis originally belonged to Mewada or Meywar Vania community. Parajias claim to be Rajputs. They worship fire and their character and physique favour the view that they were formerly a fighting class like the Kathis. Shrimali Sonis originally belonged to the Shrimali Vania caste and were considered as degraded owing to their having taken to goldsmith's profession. Tragads claim Brahman descent, wear the sacred thread and do not eat food cooked by any one who is not a Brahman.

The Sutar (carpenter) caste is divided into four main divisions, Gujar, Mowada, Pancholi and Vaishya. All the four appear from their names to have different origins. The name Vaishya shows that it must be a trace of the old Hindu division of Vaishya or traders. Gujaris appear to be a section of the Gujaris from the Punjab and Mowada must be immigrants from Meywad. Pancholis who hold the lowest rank are probably so called from *Pancha*, that is half of the *Dasha* or only quarter pure blood. Except that the other three sub-castes eat food cooked by Vanias, none of the four divisions eat together or intermarry. The Vaishya rank the highest. They do not eat food cooked by the other sub-castes because they wear the sacred thread and do not allow their widows to marry. On the other hand, the Pancholis rank the lowest, because they alone prepare oil-presses, build ships and carts and do other work which causes the loss of animal life. But they all form members of the Sutar caste. By the time, these groups of different origin will have completely affiliated themselves, the traces of their different origin will also be obliterated, and they will all join and be one homogeneous caste and claim descent from some fictitious common ancestor like the sub-castes of Luhars who say that they are the descendants of one Pithvo. This imaginary person was so called because he was created by Parvati out of the dust clinging to Shiva's back to prepare weapons in Shiva's wars against the two demons Andhakar and Dhundhakar. When Shiva killed the demons, Pithvo turned their skulls into anvils, then hands into hammers and then lungs into bellows.

Of all the causes of the differentiation of castes into sub-castes, the only one that has always existed is that due to difference of origin. The nature of the

others suggests that they have split off from the parent caste rather than that they are separate entities as yet imperfectly assimilated.

501. As a general rule, all the members of a caste including the sub-castes eat together but intermarriages are permitted only within the limits of the sub-caste. The restrictions on intercourse increase as one goes from the top to the bottom of the caste system. The Brahman, Vania, Rajput and Kanbi castes must marry their girls within their caste or sub-caste but they can eat together within the large circle of their whole caste and with a few exceptions, even that of the tribes from which their different castes are formed. A Lewa Kanbi will not marry his daughter outside his own group, but he will have no objection to marry his son with the daughter of a Uda Kanbi, if she is well endowed. But the artisan and depressed classes are more strict both with regard to food and marriage. The Bhavsar caste (dyers) for instance has three sub-castes which neither eat together nor intermarry. There are eight sub-castes of Darya, who also neither eat together nor intermarry. Of the six divisions of the Ghanchhis, Modhs and Sidhpurs rank highest the other divisions eating food cooked by them while they do not eat food cooked by the other four. None of the six divisions intermarry. Kankaras belong to four divisions, Champaneri, Maru, Shibora and Vinnagarn. Except that Vinnagarns eat with Champaneris, none of the four divisions eat together or intermarry. The Hajams of the State belong to four main divisions, Bhatia, Lumachia, Maru and Maroria or Mastakia of which the Lumachia rank the highest. They allow Bhatia Hajams to smoke their *kulka* but will not eat with any other division. None of the divisions intermarry nor do they eat together except that all will eat food cooked by a Lumachia.

503. No member of any sub-caste can gain admission in to another and each has its own *Panchayat* or administration. A general *Panchayat* of the whole caste including all its sub-castes meets occasionally for regulating business matters but so far as social matters are concerned each sub-caste is just independent of the rest.

509. When the members of different sub-castes eat together or smoke the same *kulka* contrary to the usual practice hardly any notice is taken, except perhaps in the lower castes and the punishment inflicted if any is fine only. But if the offence is deemed very serious owing to the low status of one of the sub-castes or want of good understanding between the two sub-castes, the offending party may even be excommunicated till a feast is given to the whole sub-caste. But the punishment of permanent excommunication is never inflicted. When however a member of one sub-caste gives his daughter in marriage to, or takes a bride from another sub-caste excommunication is invariably the result. But, as a general rule such excommunications are condoned and only a fine is imposed instead after the delinquent has remained out of caste for some time. If the bride is proved to belong to a sub-caste of the common caste of the parties she is allowed to remain in the section in which she is married but if she is of some other caste the delinquent is readmitted into his caste only on the condition of his abandoning her. Several instances have happened within the last twenty years of Vias of some Vania sub-caste marrying girls from the corresponding Dasa section. Not only they but also their spouses have been retained in the Vias section on payment of a fine. Abhadavain and Dushaval Vaniyas are trying to amalgamate their Vias and Dasa sub-castes. In the annual caste conference which are of late held by almost all the castes for their social amelioration introduction of intermarriages between the sub-castes which interdine (*jyakan rativakea* *tyakan beti rativara*) forms one of the subjects for discussion and finds favour with a comparatively large majority. Zalavad in Hathiwad is noted for its having grown up brides of the Brahman, Vania and Kanbi castes. Owing to a deficiency of females in their cast some Gujarati Brahmans, Vaniyas or Kanbis marry Zalavad brides for whom they pay a heavy bride-

price They are at first excommunicated for so doing, but are readmitted into their caste on payment of a heavy fine and on proof being given that these brides though not of their own sub-caste, belonged to some other sub-caste of the same main caste. Instances have happened within the last few years in which the Zalavad brides were really of Koh, Kumbhar or Kanbi castes and were deceitfully passed off, as belonging to superior castes. Some Varnias who had married them, in the belief that they were of their own caste and had also lived with them for several months were readmitted into the caste on their turning out these guls from their houses and giving a feast to the caste.

510 The general conclusion indicated by an examination of the system of sub-castes seems to be that although at any given time, a caste is seen to be split up into numerous separate sub-castes that have often no special connection with each other, the fact that they are included in the same caste holds them together and makes them look upon each other as *biradar* or of the same fraternity. In certain circumstances, different groups coalesce, while in other circumstances fresh sub-castes spring into existence. In any case the restrictions regarding food are very few, while as regards marriage, as noted in para 509 above, they are often set aside and condoned.

511 Monsieur Emile Senart in his learned work on "Les castes dans l'Inde" is of opinion that endogamy is the true test of caste and that the sub-caste ought really to be regarded as the caste, because this is the group which practises endogamy. Where the caste name is a general term, like Vania, Brahman, Kanbi, etc., which are really names of functions or tribes including a number of true castes following the same profession, it is quite right that for the true caste, we must look to the inner groups practising endogamy. For instance, the term Vania is a functional designation and not the name of a caste. It includes all kinds of trading groups, such as Deshaval, Lad, Khadayata, Modh, etc., many of which, not only have no connection with one another, but often are of very different social status. The case is otherwise however when we come to terms like Visa Deshaval and Dasa Deshaval, Visa Khadayata and Dasa Khadayata, Modh Ghanchi and Surati Ghanchi, Dabgar Mochi and Jingar Mochi, Vaishya Sutar and Mewada Sutar and the like. They are the names of sub-castes practising endogamy, but it would be contrary to all hitherto accepted ideas on the subject to treat them as separate castes. In spite of the restrictions on marriage, all the sub-castes of a main caste regard themselves as forming a single community, bound together, not only by the possession of some traditional occupation but also by the belief in a common origin, they also in many cases worship the same tutelary deity, e.g., Vagheshwar, in the case of the Soni caste, and have the same social and religious observances. Moreover the restrictions on marriage among sub-castes are comparatively lax and as already pointed out, their breaches are often condoned by the imposition of a fine only. While in some places, marriage between two sub-castes is forbidden, in other places, not far distant it is allowed. And some times the restrictions on marriage in the caste of sub-castes apply only to the giving and not to the taking of wives. It often happens in places where the number of members of a particular sub-caste is small that they amalgamate with some other sub-caste of the same main caste. There is far less fixity about a sub-caste than there is about a main caste.

IV.—Caste Government.

512 With the exception of a few tribal castes such as Rajputs, Kathis and Lewa Kanbis all the functional and other Caste Panchayats castes have caste *panchayats* or standing Caste committees which deal as a matter of course with all breaches of caste rules and regulations.

513. The primary object of the guild or assembly called caste panchayat was to regulate matters relating to the calling followed by the caste, but as all the members following an occupation, were generally of one caste, the

Constitution of Caste Panchayat.

panchayat gradually assumed the power of regulating caste matters also. In each caste panchayat, there is a headman and two or three leaders or foremen who hold their office by hereditary right. The headmen of the Varnas and other influential castes are called Sheths, and those of the poorer or less influential ones are called Patels. When the regular heir to the dignity is unfit to hold the post from physical or mental weakness he retains the title though the actual power is exercised by some other member of his family. Although theoretically all the members of the caste have a right to take part in the deliberations of the caste panchayat along with the headman and the leaders, it is only a few whose personal qualities have gained their influence that actually do so and as none of the rest disputes their opinions, caste authority virtually rests with this inner cabinet.

514. Apart from the caste panchayat, there is a general guild for the whole town and including all castes. It is called

Constitution of Mahajan.

the Mahajan or town council. Though the Brahman and lower castes are not included in the Mahajan they are all guided by the orders passed by it. All trade guilds or caste panchayats are subordinate to the Mahajan. The Sheths and Patels of the different occupational castes in a city or town are its members. The president who is called Nagar Sheth is usually a Vania. Theoretically all the occupational castes ought to be represented in the Mahajan but in practice the lower castes such as Lohars, Sutar, Golas, Ghanchis, etc., are ignored and only the Vania and other higher castes form the Mahajan. The Mahajan or town council has jurisdiction not only over the Hindu castes but also over Musalmans and other communities doing business within the town.

515. The jurisdiction of a Nyat Panchayat or caste committee extends

Jurisdiction.

over those who belong to that particular caste within a particular area. The members of the caste may all be in one town or may be distributed in different towns or villages, in which case the territorial jurisdiction of the committee extends to all those towns or villages. Generally speaking the territorial limit of a caste committee is limited to the territorial group or circle within which the children of its members are married. It takes cognizance of all matters whether social or professional which concern the caste, e. g., fixing rate of wages, hours of working, holidays, breaking caste rules giving permission to marry a child outside the limits of the area fixed for contracting marriages, granting divorces, etc. Like the caste panchayat the Mahajan or town council was primarily intended as the highest authority in matters of trade only but it also arrogated to itself jurisdiction over caste questions and became, as far as Hindu traders are concerned the supreme authority in matters of caste also. A person dissatisfied with the order of his caste may appeal against it to the Mahajan and the decision of the Mahajan becomes law both to him and to his caste panchayat. Till recently the Mahajan exercised great influence in State matters. Even now it carries much influence in native states. Orders for Nagar Ujau or fast in the whole town for strikes and for closing shops on the death of a member of the ruling house or some great man are given by the Nagar Sheth.

A clear idea of the relative authority of the caste Panchayat and the Mahajan will be formed by the following instance —

Some years ago, the carpenters rate of wages was six annas nine pice in the City of Baroda. The carpenters caste panchayat raised it to 14 annas. The Mahajan interfered and directed the carpenters to keep to the old wages. They would not agree and the Mahajan decided that no one was to employ their services. This lasted for a month when the carpenters had to give in and the Mahajan fixed their wages at 8½ annas, and the working hours from

8 A M to noon and from 2 to 6 P M It also prohibited them from working overtime in morning though they were allowed to do so at night

516 Each caste panchayat has its priest and each Mahajan has a Kotwal or Gumasta, whose duty is to collect the members of the panchayat or Mahajan, as the case may be, when they are wanted It is only wealthy guilds

Servants of the Panchayat.

who employ a Gumasta or a salaried clerk Ordinarily the work of getting the members together is done by the caste priest or by the village Kotwal They receive no regular payment but are entitled to certain privileges and gifts on marriage and other occasions When there is a caste feast the Kotwal is given a dinner In some places he is paid seven pice by the bride and bridegroom

517 Every caste committee or Mahajan has a place appointed for holding meetings In former days, the meeting place of the Mahajan was generally the place

Place of meeting

where the custom duties were collected Now-a-days, the Mahajan meets at the residence of the Nagar Sheth, while a caste committee ordinarily meets at the residence of the Sheth or Patel (headman) But when the question for decision is important and a large gathering is expected, the meeting place is some temple or *dharmshala* Poorer classes to whom these places are not available hold their meeting under the shade of some banyan or mango tree in the open *maidan*

518 When any one has a complaint, he gives information to the Sheth or Patel of his caste, and the Sheth or Patel after

Procedure.

fixing a suitable day and hour sends word through the caste priest to the other caste Panchas, and all the members of the caste to meet him on the appointed day and hour The party complained against is also given information to be present All the members of the caste are entitled to be present on the meeting day But if the question to be decided is not a very important or interesting one, very few attend The elders under the guidance of the president take evidence, examine witnesses, hear what the accuser and the accused have to say and give such decision as to them may appear proper The whole proceeding except the final order is oral

519 The breach of a caste rule is ordinarily punished by a fine Thus

Punishment.

if a mason or a carpenter works overtime or accepts lower wages, against the rules of his guild, he is fined Rs 51 If he takes up work left unfinished by his fellow craftsman, before his reasonable demands are satisfied by his employer or establishes himself in a village where another member is already settled, all communication with him is stopped till he yields and acts according to the wishes of his guild Similarly when a marriage is contracted outside the circle marked out by the caste or a betrothal is broken or any other social act forbidden by the caste is done, the delinquent is fined and if the offence is very serious, such as taking as wife a woman from another caste, he is excommunicated When this happens nobody can eat, drink or smoke with him A sentence of excommunication is often commuted to one of fine only, when the offender, unable to bear the excommunication, surrenders himself to the mercy of his caste, promises to behave in a better way in future and gives up the cause which necessitated his excommunication When the conditions imposed by the panchayat are duly fulfilled, the delinquent is let go with a fine only and is also required to provide a feast for his caste people who by partaking of it in his company, *i.e.*, eating and drinking with him publicly, testify that he is readmitted to the privileges of the community When a fine is inflicted, it is generally readily paid, for, refusal to pay it, is generally followed by excommunication For trifling breaches of caste rules, a humiliating apology, change of the sacred thread or lighting a lamp in a temple, suffices If the person excommunicated is poor, distribution of *batashas*, sweets, is accepted in place of a caste dinner or he is called to join a dinner party given by some one else

520 The following extract from a vernacular paper from the Navsari District will serve as an illustration of the working of a caste panchayat —

Newspaper report of the proceedings of a Caste Panchayat.

"The caste panchayat of the Modh Ghanchis, residing in the 35 villages between Surat and Daman, assembled in the Ashapuri Mata at Navsari on the 18th August 1910. It was called at the instance of one Valabh Ratanji of Abrama, who wanted permission from the caste to marry a second wife in the life-time of the first one who is weak in mind. The expense of lodging and feeding the Panchayat in Navsari which amounted to about Rs. 600 was borne by the applicant but the permission solicited by him was not granted as the alleged ground was found upon inquiry to be not satisfactory. In this panchayat meeting the following orders were also passed —

- (1) No female of the caste should offer her services for doing manual labour. If this order of the Panch is transgressed the delinquent will be fined Rs. 151.
- (2) No one should pay more than Rs. 150 as *palla* to the father of the bride. If more is found to have been paid or accepted both the parties will be fined Rs. 100.
- (3) When marriage with a widow is performed, she should be given ornaments worth Rs. 500. If more is demanded she will be fined Rs. 501.
- 4) He who uses liquor on marriage occasions will be fined Rs. 50.

While the assembled caste people were taking their dinner the Sheth and red one Dabha Dalabhi to get up and help in the service of food. On his refusal to do so he was fined Rs. 51. Another person was ordered by the Sheth to go and fetch some lamps. On his refusing to do so, he was also fined Rs. 51. *Navsari Pratish* dated 14-8-10.)

5.1 If the caste sentence is unjust or unreasonably hard, the aggrieved appeals to the Mahajan. In former times, the appellant to the Mahajan would neither eat nor drink nor move

Appeal.

from the Mahajan Sheth's house until his complaint was heard and he was given relief. The Mahajan Sheth follows the same procedure as that of the caste panchayat in calling a meeting of the Mahajan and gives a decision which is binding both to the appellant and his caste. Mahajans usually do not now interfere in caste matters, and their authority in social matters is now a mere matter of history but in business matters, they still exercise the same control as before.

5.2 The artisan classes have generally no sources of revenue except occasional fines for breaches of caste rules. Some

Communal fund

castes levy a tax on marriage booths and have other sources of revenue also. The amount of income from fines and other sources is usually spent in a caste dinner or if it is too little for a dinner it is put by until enough money has accumulated. Expenses for caste vessels, repairs to caste roads or Dharmshala and such other common objects are also incurred from the balance of the communal fund if any.

The Mahajan in towns and cities which is generally composed of traders has many sources of income. In addition to fines imposed for breaches of guild rules, they levy many petty imposts, such as tax on the import and export of the principal articles of trade and mortgages of houses, marriage booths, etc. A considerable income is also derived from the auction sale of the right to keep boys open and do business on holidays. The amounts thus collected as well as the fines go to the upkeep of the local *panjara yats* or home for sick and old animals. In some places money paid by Shrivak Vanias goes to the Panjara and that paid by Meshiri Vanias goes to their temples. If the funds are large a considerable part of them is also spent in *sadarrats* that is distribution of food to *saddas* and other mendicants *parabs* or places for the supply of drinking water to travellers, *gramas* or roadside resting places and other work of charity.

523 Caste rules are rigidly observed in those functional castes which have standing committees or panchayats, which regulate both caste and trade questions. Kanbis, Kohis, Rajputs and other tribal castes, having no standing committees, are lax in the observance of their caste rules. Among them when an important caste question crops up and its settlement is necessary, the leaders of the community call together a meeting of the whole caste or that section of it with which it has marriage relations, in some central and convenient village or place of pilgrimage and pass such resolutions as may be approved by the general sense of the meeting. But owing to the absence of a standing caste committee and the vast area over which the caste population is spread, such resolutions are never efficaciously carried out. As the village headmen are generally Kanbis, members of this caste are called Patels. The absence of a standing caste committee in the "Patel" caste has grown into a proverb "*Patel no lor Patel nahi*," i.e., there can be no headman in the headmen caste. In the same way, Garasias who are generally Rajput land-holders and Kohis who are cultivators, have no standing caste committees. A man is more his own master and less under the control of his neighbours. The result is that there are fewer restraints on marriage, food, etc. Young Patels, who have been lately going to Europe for the prosecution of their studies, quietly rejoin their caste after their return, without anybody calling upon them to make *prayaschit* (penance). No notice is taken of their conduct, even when they openly transgress the caste rules about food. This has given rise to the proverb "*Kanbi nyat baharo nahi ane Garasio gozaro nahi*", i.e., a Kanbi is never an outcaste and a Garasia is never polluted.

V—Caste control by Hindu Rajas

524 It would be interesting to notice briefly the extent to which the Hindu rulers of the State formerly interfered and still do so in caste matters. It is said that originally there were no weavers in Patan and that king Mulraj invited a few from the south-east of India to settle in his kingdom. The newcomers being strangers to Gujarat, could not intermarry with the members of the other castes and were debarred from every kind of intercourse. Mulraj interfered on their behalf and forced the Lewa Kanbis to associate with them in all matters and to reckon them as of their own caste. From that time the weavers, i.e., the Salvis and Lewa Kanbis belonged to one and the same class, though of late they have separated. The army which Pilajirao Gaekwad brought with him into Gujarat consisted mostly of the Maratha caste. For the disposal of social disputes among these people, a committee (*panch*) composed of two officers from each *paga* was appointed. The committee or Panch Sabha, as it was called, heard the parties near the *jaripatha*, H. H. the Gaekwad's banner, and submitted each case with their opinion for orders to the Maharaja. When the Gaekwad government was firmly established, the committee met regularly in Baroda, before the *jaripatha* and its jurisdiction was extended to Marathas living in the city, though not employed in the army. The committee was provided with a clerk and a peon from the Saikar and was afterwards given the power of final disposal, the Maharaja retaining to himself only the right of final appeal. A separate panchayat was also established for Maratha Sardars and Shiledars. In Samvat 1945-46 both the panchayats were amalgamated, and one general committee with proper rules of procedure was appointed for all Marathas, whether Sardars or sepoy, under the name of Maratha Panchayat Sabha. It does its work under the general supervision of the Senapati, who is at present a European, and appeals over its decisions lie to the Maharaja.

525 Though no jurisdiction is exercised at present over other castes, it appears that formerly the authority of the Maharaja was looked upon as supreme in all social matters. Ordinarily all affairs relating to the castes were dealt with by their

own councils, but there were occasions when the interference of the ruler was sought by the aggrieved party and his orders were looked upon as final. The Maharaja maintained a staff of learned Shastris in connection with the palace *daraghar* or god house. The head of the learned body was called *Danadhyaksha*, or head of the council for the distribution of charities. Those dissatisfied with the rulings of their caste councils appealed to the Maharaja, who in his turn directed the *Danadhyaksha* to hear the parties and submit the case with his opinion for final orders. The Huxur orders were carried out cheerfully and operated greatly to the relief of persons who were harshly treated by their caste councils. The sentence of excommunication passed by a caste was often mitigated in appeal by the substitution of one of some sort of a penance or a fine. If on a rare occasion, a caste or any section of it did not carry out the orders of the Sarkar the whole of it was excommunicated that is put out of the Mahajan. The result of such an order would be that the washermen, barbers, shop-keepers, graindealers and priests of the State who hitherto served them would refuse to do so. Services of barbers, washermen and priests from outside the State could not also be obtained. The recalcitrant caste could not endure this treatment long and had ultimately to give in. This sort of interference has ceased under the present regime but the following few instances selected from the old Fadnis records may be interesting:—

- (1) A Deshastha Brahman had a Maratha concubine. She gave birth to a child who died when about six months old. The Brahman carried the child to the cemetery and buried it. When his caste-people came to know of it, he was excommunicated. He appealed to the Maharaja who in Sanvat 1919 after consulting learned Shastris, ordered that he may be restored to the caste on his undergoing certain penances.
- (2) A Brahman took with him a Dhobi girl to Kedareswar where State charities are distributed among Brahmans and demanded *dakshina* for her. Her appearance having created a suspicion about her being a Brahman he was asked to say truly who she was whereupon he replied that she was his sister. For further assurance he was asked to drink water from her hand, which he did. Subsequently the truth having been found out, he was excommunicated by his caste and he appealed to the Maharaja for mercy. The Maharaja, with the advice of the Court Pandits ordered that he might be given *prayaschit* and restored to his caste.
- (3) A Kantis contracted a *ratna* marriage with a married woman of his caste without her having previously obtained release from her husband in the usual way. For this defect, his caste-people objected to recognise her as his wife upon which he appealed to the Maharaja for redress. It was ordered that the woman not having obtained release from her first husband the caste was justified in not recognising her as his wife and that he should abandon her if he cared to be in his caste.
- (4) A Khavari Brahman having been a cause of *brahmahatya* (sin of killing a Brahman) was excommunicated by his caste-people. On appeal to the Maharaja it was ordered that he should be restored to the caste on his undergoing certain penances and giving four dinners to the caste.

VI—Caste Restrictions.

6. There are numerous restrictions imposed on the conduct of a man by his caste. These restrictions are of two kinds:—
 (a) *Written restrictions*: These are the unwritten (and now in some cases even written) law of his community. These matters vary greatly not only in different parts of the country but also amongst different social classes. In some respect the higher castes (Brahman Vania) are more particular than the lower (Vidla Gharchis), but in other respects the lower castes are

only recommended to be observed, while others are mandatory and must be followed, else the result would be fine or even excommunication. The following are some of the principal caste restrictions —

- (1) Marriage must be performed not only within the caste but also

Marriage within the sub-caste. Almost every caste is divided into a number of smaller groups, who will marry only among themselves, and who will on no account give brides to, or take them from, other groups. Thus among the Nagai Brahmans, in addition to the six sub-castes of Vadnagara, Visnagara, Chitroda, Sathodra, Dimgarpura and Pashnora, there is a further professional division among most of these sub-castes into *grahastha* or lay and *bhikshuka* or priestly. Among Vadnagaras again, whether lay or priestly, intermarriage does not ordinarily prevail between Kathiawad and Gujarat nor even between North and South Gujarat. Thus for purposes of intermarriage, the Nagar Brahmans are sub-divided into not less than sixteen separate communities. Among Modh Varnas, there are three sub-castes called Adalja from the village of Adalaj, Goghava, from Gogho, and Mandalia, from Mandal. Each of them is further divided into *Visa* whole, and *Dasa* half, a division common to almost all Vania castes, including even Jain Varnas. These again are split up into local sections called Ahmedabadi and Khambhati, with the result that while all sub-divisions dine together, for purposes of intermarriage, the Modh Varnas have about twelve separate sections. Excommunication would be the result if marriage takes place outside the permissible limits. It may be condoned and a fine only may be imposed at the discretion of the caste, if only territorial limit is transgressed, but excommunication is sure if the limit of the caste or sub-caste is set aside.

- (2) As a general rule, widow marriage is not allowed in the Brahman-Vania class, but it is performed

Widow marriage among the lower classes of Sonis, Sutars, Kaubis, Marathas, Luhanas, Bhats and Rajputs. Such of the Brahmans and Varnas, as allow widow marriage in spite of caste prohibition, are held to be degraded and excommunicated. The low position of Cutch Audich, Bhojak, Jethimal-Modh, Rajgor and Tapodhan Brahmans and of Lata or Pancha Oswal Varnas of Cutch is due to their allowing widow marriage. Among the Ghanchi-Gola class, widow marriage is, as a general rule, allowed and performed, but even among them, the higher class of families abstain from it. The widow of a man sometimes marries his younger brother. The practice which is called *dyarvatun* is fast falling into disuse, and is now followed only among the Mochi, Salat, Gola, Dajji, Rabari, Koli and such other castes. When her deceased husband's brother has a first claim upon a widow, she may either marry him or have the expenses of her first husband's marriage paid to her by any other man whom she marries.

- (3) Early marriages are practised, but there is no binding rule to the effect that they must be performed

Early marriage, The question is fully treated in the chapter on Civil Condition

- (4) A man must eat food cooked in water by a person of his own caste or a caste which is considered to be higher than his, but he cannot eat

Food food cooked by a member of a lower caste. Thus a Vania can eat food cooked by a Vania or a Brahman, but if he eats food cooked by a Kanbi, a Koli or a member of any other caste

socially inferior to him, he loses his caste. Some Brahmins, e.g., the Nagars do not eat food cooked even by other Brahmins. If they do, they lose their caste. But food cooked in *ghae* e.g. *sukhad* or in milk, e.g. *dasham* by the member of a lower caste, may be eaten by the member of a higher caste without any defilement.

- (5) The members of all castes except the untouchable may draw water from the same well either in metal or earthen pots without causing any

defilement. Even Musalmans may draw water from the same well. But the untouchable castes, that is, Dheds, Bhangis and Chamars are not allowed to draw water from the same well with other castes. There are in each village separate wells for these people, and where none exists they have to wait at a distance from the village well and take such water as may generously be poured from a distance into their vessels by people of the clean caste. A new and unused earthen pot may be used for bringing water for Brahmin and other high caste people. But if it is once used by the member of a caste it is fit to be used only for his caste, and for all others who may eat food cooked by him in water. A metal pot, however even though used by a man of one caste may be used for another of the higher caste after being cleansed with a little earth and water. High caste Hindus are not particular in Gujarat about the caste of the person fetching their water. They use water fetched by even Kumbhars or Kolis. In villages, Brahmins drink water from a leather *mote* and in some of the Shravak Vania castes in Patan, water is supplied to householders by *patkalis* in leather *masaks*.

- (6) In theory each caste has a distinctive traditional occupation but it is not necessary that it should be practised by its members.

The traditional occupation of the Brahmins is priesthood but in practice they follow all sorts of callings. Many are clerks or cooks while some are soldiers, shopkeepers, agriculturists and even day labourers, but they remain Brahmins all the same. Even in ancient times, the occupations of Brahmins were as diverse as they are at the present day. In the list of Brahmins given by Mann (*Laws of Manu* 111-151-166) whom a poor householder should not entertain at a Shradha we find physicians, temple-priests, sellers of meat, shopkeepers, usurers, cow herds, actors, singers, oilmen, keepers of gambling houses, sellers of spices, makers of bows and arrows, trainers of elephants, oxen, horses or camels, astrologers, bird fanciers, fencing masters, architects, breeders of sporting dogs, falconers, cultivators, shepherds and carriers of dead bodies. Some occupations are considered socially degrading but a man who chooses to follow them does not thereby lose his caste unless it is not reconcilable with the present practices of his caste with regard to food e.g., a Brahmin or a Vania following the profession of a butcher. Many Brahmins and Vantias now follow even the degrading professions of the Dhols and the Moehis under their modern names of Winching and Dyeing Companies and Boot and Shoe Supplying Companies. So long as an occupation does not cause pollution it may be in these days followed by the members of any caste however low it may be.

- (7) The Brahmin Vania class wear the sacred thread habitually or at least on ceremonial occasions. The sacred thread is habitually worn by all Brahmins, Agarwal and Dam Nagar Vania Bhatias.

Luhanas, some classes of Sonis, Maru Kansaras, Vaishya and Mewada Sutars, Sompura Salats, Brahma Bhats, Khattris (weavers) and Gaiodas or Dhed priests. The result of not wearing the thread in those castes which habitually wear it, would be excommunication.

- (8) The influence of Jainism has rendered most of the Gujarat castes quite vegetarian. Only a few of the

Flesh-eating

higher castes, such as Rajputs and Marathas and some of the lowest castes, such as Kolis, Dheds and Bhangis eat the flesh of goats, sheep or fowls, and fishes of all kinds. The eating of animal food in castes in which it is prohibited, would result in excommunication. Cows and peacocks are considered holy and slaughtering or shooting them is resented even by the flesh-eating Hindus.

- (9) As a rule the Brahman-Vania class indulge in no distilled or fermented drinks. To this there are two exceptions, a class of orthodox

Fermented and distilled drinks

Hindus known as Shakta or Vam-margi, who drink country-made liquor, and a class of innovators, who drink European wines and spirits. Among the youths of high caste Hindu families, the practice of drinking European wines and spirits has of late spread so rapidly that twenty or thirty years ago, what would have caused excommunication, is now passed unnoticed. Still a certain dishonour attaches both to the orthodox and to the innovating liquor drinkers. Among the Ghanchi-Gola castes, liquor drinking is allowed. But among them also, some castes do not drink at all, and some have recently passed rules imposing fines on those who do.

- (10) Except a few Brahmans, men of all classes smoke tobacco. It is also chewed and taken in the form of snuff. There is no prohibition against smoking tobacco, except among the Brahmans and even among them its violation is not noticed.

Tobacco

- (11) Ideas regarding pollution are not so developed in Gujarat as they are in the South of India. Mere

Pollution by touch

proximity of a Dhed or Bhangi causes no pollution, though his touch does. Even as regards touch, the rule varies according to the necessity of the case. Cloth woven by a Dhed is considered touchable, so long as it is not washed, after sprinkling a little water or throwing a pinch of dust on it. Defilement caused by the touch of a Dhed or Bhangi is deemed to be removed, without undergoing the purification of a bath, merely by the sprinkling of a few drops of water touched with gold or even by simply touching a Musalman.

- 527 When a man is excommunicated his fellow-castemen sever their connection with him so completely that—

Nature of the penalty of exclusion from caste

- (a) nobody eats, drinks or smokes with him,
- (b) he is not invited to any caste-dinner,
- (c) he cannot obtain brides or bride-grooms for his children,
- (d) even his own married daughters cannot visit him,
- (e) he is not helped even at the funeral of a member of his household,
- (f) the caste-priest and even his own barber and washerman refuse to serve him, and
- (g) in some cases he is debarred access to public temples.

- 528 It is obvious that when each caste is exclusive with regard to food and drink, there can be very little social intercourse between the members of the different castes.

Social intercourse

A man who wants to entertain his friends must call a Brahman cook, and if

one of the party happens to be a Nagar Brahman, none but a Nagar cook would do. Even with the proper arrangement for a cook, the food must be eaten by each guest sitting apart. A person of a lower caste would have to sit at a distance which would be quite humiliating; and if a non-Hindu is in the party he would not only have to sit apart at a great distance but he would be served from other dishes specially kept apart, so as not to cause pollution. For these reasons, there are very few mixed parties, and social intercourse between persons of different castes may be said to be practically non-existing. When such is the case with the Hindus themselves, social intercourse with Europeans is quite out of question. Apart from the difficulties due to caste the mode of living is quite different among both. Squatting on the ground and eating of only vegetable dishes without knives and forks would be a feat which few Europeans would care to perform. But of late tea parties and garden parties are occasionally given in the City of Baroda, in which Hindus readily join their Musalman and Christian friends.

539 Gujarati Hindus are very fond of giving caste dinners in honour of some family event. Though the feasting of caste-fellows is not enjoined by religious custom in

Caste dinners.

Gujarat has made such entertainments rather compulsory on some occasions, as when a wife's first pregnancy is an investiture with the sacred thread at a marriage and a death. In addition to these there are some optional feasts, given either to the whole caste or to relatives, friends and acquaintances, such as on the anniversary of a death (*shradh* and *smaratsari*) on finishing a new house (*vastushanti* or house-peace feast) to atone for the loss of life caused in its building on performing a vow on coming back from a pilgrimage, on completing some religious observance or *vrat* on recovering from a serious illness on a birth-day on the birth of a son on naming a son on first shaving his head and on first sending him to school.

Caste dinners are also given from the income from fines for breaches of caste discipline from the income of funds dedicated for the purpose by some rich member or from a sum raised by special subscription. Special caste dinners are given by rich men anxious either to gain or keep up a name for liberality.

On the morning of the day fixed for the dinner the family priest or some ladies of the family are sent round from house to house to ask the guests. Among the Brahma Kshatrias, a Bhat and among Rajputs and Kolis, a barber invites the guests. All except those who on account of old age or mourning do not appear in public attend a caste dinner. Each guest brings his own drinking pot and cup. They are dressed in their best and are decked with ornaments either borrowed or their own. In the towns, most of the higher castes, have a *caste* or caste dining hall, built at the cost of some one of their members or from funds raised by subscription. Elsewhere the dinner is given near the house of the host, and the guests sit in the open space near it or on the public road. Dinner is served on leaf plates except among the Jains, who never bring pots.

The expenses of a caste-dinner vary according to the nature of the occasion and the number of caste-people invited. Ordinarily a marriage or death-dinner costs from Rs.100 to Rs.2,000. Many people lead a frugal life stinting themselves even of the ordinary comforts, with a view to lay by a sufficient amount for a caste-dinner. Those who have no money borrow it at a high rate of interest in the security of their ornaments, houses, lands and other property and run their own and their children's prospects in life.

530 Within the last twenty or thirty years education and contact with

Modern disintegrating tendencies.

foreigners have brought about many changes in some of the minor caste restrictions. The change is most perceptible in the distinctive caste dress. *Paherans* and *angarkhas* have yielded place to European fashioned shirts and coats and the *pagdi* or head dress to skull caps *feries* and even *sala hats*. Collars and ties have come into fashion among the educated and half-educated

of the new generation. The practice of shaving the head and keeping a small tuft of hair on the crown of the head (*shendi*), which was the distinctive sign of a Hindu, has been discarded and the practice of having close cropped hair has been the fashion of the day. Formerly one could at a glance guess the caste of a Hindu from his peculiar dress, but now the change in his exterior has been so great that it becomes difficult to find out not only his caste, but also whether he is a Hindu, Parsi or Musalman. Caste restrictions regarding food and pollution by touch are also being broken down owing to the spread of western ideas and the improved means of communication. Promiscuous travelling now prevails throughout the country, and Brahmans and other twice-borns sit and take refreshment in contact with *shudras*, outcastes and *mlechhas* on the levelling benches of the railway cars, conveniently closing their eyes to the contamination which such contiguity involves. Like the railways, public hospitals, jails, law courts and such other institutions ignore the claims of castes within their walls. In the public schools and colleges persons of all castes, except the lowest, sit together in the same class-room, join in the same games on the play-ground and often reside and eat meals together in boarding houses attached to some of them.

Twenty years ago, Nagar and Shrimah Brahmans could not eat food which was not cooked by a member of their own caste. Now many of them employ in their houses cooks from the Khedaval, Modh, Audich and other Brahman castes. Though this is not unknown to others, it passes unnoticed. Ten years ago, Deshastha, Koknastha and other Deccani Brahmans would not drink tea or water, when members of other non-Brahman castes were sitting on the same carpet with them, now most of them do so without any hesitation. Every year hundreds of Indians visit Europe for purposes of study or trade or for mere pleasure. While there, they set aside the restrictions of the caste system in which they have been reared. When they return home, they are readmitted into their caste on performing a nominal penance and in some castes even without performing any. And, although, they make an appearance of observing their caste, it is really never with them what it once was. In the garden and other parties which are now-a-days becoming common in towns, Brahmans, Varnias and Shudras partake of refreshments from the same buffet. Drinking of aerated waters prepared by non-Hindus has become fashionable, and it is a matter of everyday observation that tea or coffee from the Goanese refreshment-room-keepers at railway stations is preferred to the inferior stuff hawked by Brahmans. Biscuits manufactured by Huntly and Palmer and other western manufactures are freely partaken, and when doctors advise, there is no hesitation even in taking chicken soup or egg-mixture. There are many educated Hindus who deliberately break through the rules of caste when it suits them to do so, and many apparently orthodox Hindus enjoy in convenient European hotels in Bombay, Baroda, Ahmedabad and elsewhere and in the houses of their European, Parsi or Mahomedan friends, a hearty meal of forbidden food cooked and served by even Mahomedans.

But in their own homes the fear of giving offence to their more orthodox caste-fellows and the female members of the family lead them to observe the established rules and proprieties. So long as they do this their laxity elsewhere is condoned. Brought up in seclusion and without much education, the females in a family are tenacious of the old observances and restrictions and regard any departure from them with disfavour. There have recently, however, been signs of a great change in the treatment of Hindu ladies of high caste. Following the example of other advanced communities, Hindu gentlemen are now becoming anxious to give their daughters a good education. It is now only a matter of time for females of the educated classes to appear freely in public, and when they do so, the restrictions of the caste system, so far as ordinary social intercourse is concerned, are doomed. The uneducated masses, however, are far more conservative than the educated few, and it may be doubted whether they will quickly imitate their example in these matters. In some places, however, even amongst them, there is a slow but steady change. But the preservation of the caste system depends more upon the strict observance of

its marriage rules than upon the rules limiting the persons with whom food may be partaken. No change is apparent in this important matter except in the gradual raising of the marriageable age and the condonement of marriages between sub-castes with fines only. There have been no marriages out of the limit of the caste. No one has shown the courage to face excommunication which would be the result of such a course. The State has passed a Civil Marriage Act on the lines of India Act III of 1872. It legalizes marriage under contractual form and except consanguinity allows no bar against the contraction of marriages. But nobody has yet taken advantage of this provision of law. Instead of widening the area for the selection of brides and bridegrooms has much decreased. Within the last 15 years, owing to the formation of groups or circles, girls cannot be married even to members of the same caste, outside the groups without paying a high penalty. Educated Hindus sympathise with the hard lot of the widows of their community. A movement to support widow marriage has come into existence, but the conservative opposition to it is so strong that the results upto the present may be said to be insignificant. The remarriage of a Hindu widow is permitted by the law of the State, but the attitude of the people has rendered it a deadletter. Under the auspices of the Widow Remarriage Associations in Bombay and Ahmedabad, a few widows and widowers from the State remarried but they suffered so much persecution at the hands of their relations and their caste, that their fate has been a warning to others rather than a good example to be followed. Instead of widow marriage being encouraged prohibitions against it are getting strong and castes, which formerly allowed it, no longer do so, under the belief that by so doing they raise themselves socially. The activity already started in favour of widow marriage may in due course of time, achieve its aim and widow marriage, between persons of the same caste may come about at least in those castes which have a scarcity of girls. But the limitations with respect to the sphere within which marriage may be contracted, the most essential feature of the caste system, has been and will be, more enduring.

531 The attitude of the educated section of the higher castes towards the depressed classes has within the decade, under

Attitude towards the depressed classes.

gone a remarkable change. Theosophists, Brahmo Samajists, Arya Samajists, Prarthana Samajists, high class Hindus and Christian missionaries are all taking an active interest in their welfare. The work of the depressed-class mission in Bombay and other parts of Western India is progressing. The untouchables are being touched. The stigma is being removed. The first step has been taken and there is no doubt that the movement now going on for their elevation is bound to succeed. In the Baroda State His Highness the Maharaja Sayajirao Gaekwad is a keen sympathiser with the lot of these poor people. Schools and Boarding Houses have been opened for their education. Dheds, Bhangis and Chamars can now enter the precincts of courts and government offices, like other castes, and even the public service is thrown open to them. As His Highness pointed out in one of his most eloquent speeches, it is now being recognised that "A Government within easy reach of the latest thought, with unlimited moral and material resources, such as there is in India, should not remain content with simply asserting the equality of man under the common law and maintaining order, but must sympathetically see from time to time that the different sections of its subjects are provided with ample means of progress."

VII—Caste among Jains

532 The Jain religion does not sanction caste. But the Jains in

Caste among Jains.

Gujarat follow the caste system just in the same way as the Hindus. The bond of caste is to them even stronger than that of religion. When Jainism was first propagated it was insisted that the converts to its doctrines should give up their caste. There are certain castes such as the Agarwal, Oswal, Porwad and Shrivastav among whom members are Hindus while others are Jains. The Hindu Vaishyas

are called Meshri while the Jain section is called Shravak. When one section of a caste is Jain and another Hindu, intermarriage takes place between them, *e.g.*, between Dasa Shrimali Meshris and Dasa Shrimali Jains or between Meshri and Jain Porwads. Individual members of a caste who accept Jainism as their religion continue to be its members along with those who follow Hinduism. Thus some members of the Lewa Kanbi, Bhavsai, Anjana Kanbi and such other castes, who have adopted Jainism as their religion, continue to be the members of their castes. A Vaishnav girl married into a Jain family attends the Jain temple (*apasara*) when at her husband's house and worships the old Brahmanical gods when she visits her parents. In spite of their religious differences, the social customs of Shravaks and Meshris are much alike. The religious classes of the Jains—Gorji and Sadhu—are ascetics and take no part in birth, marriage or death ceremonies. These social ceremonies are therefore performed with the help of Brahmans who do not suffer in social position because they act as priests to Shravaks.

VIII.—Caste among Mahomedans

533 The Mahomedan religion does not allow the differentiation of its followers by castes. All Mahomedans can eat together, and though generally marriages among them are restricted among members of certain groups and tribes only, there is nothing like outcasting or excommunication for marrying beyond these limits. The main distinction between Mahomedans is that founded on their being foreigners or indigenous. The foreigners are those who have themselves come from beyond India or are the descendants of those who have migrated into India and settled there. The others are converts to Islam from the masses of the people of India. It is remarkable that, though professing the same religion, the two have never mingled and have remained apart for centuries. Those with a foreign strain are divided into four main sections—Sayyad, Shaikh, Mughal and Pathan, all of whom claim superiority over the local converts.

534 The *Sayyads* claim descent from Fatimah and Ali, the daughter and son-in-law of the Prophet. They are the representatives of the Sayyads, who during the period of Musalman rule in Gujarat came as religious teachers, soldiers and adventurers from Turkey, Arabia and Central Asia. They mark their high birth by using among males, the title *Sayyad* or *Mir* before or *Shah* after and among females, the title *Begam* after their names. They take wives from any of the four regular Musalman classes, but marry their daughters only among themselves. Among some exclusive classes of Sayyads family trees are examined and every care is taken to make sure that the accepted suitor is a Sayyad, both on the father's and mother's side. Sayyads follow all professions. But most of them, as the descendants of saints, are *pirs* or spiritual guides to other Musalmans.

535 The title *Shaikh* (meaning elder) belongs strictly only to three branches of the Khwaissh family to which the Prophet himself belonged. On the strength of the Prophet's tradition (hadith) that "all converts to my faith are of me and my tribe," the term is now indiscriminately applied to local Hindu and other converts, as well as to foreigners. This has given rise to the saying "A Brahman without a caste is an Audich and a Musalman of no family is a Shaikh." There is a class of Hindu converts called Shaikh or Shaikhda. They are quite distinct from the regular Shaikhs with whom they have no marriage relations.

536 The term *Mughal* includes two distinct classes, the Persian and Indian Mughals. The Persian Mughals are the descendants of Persian political refugees and merchants and are Shiahs in religion. The Indian Mughals are the descendants of the Mughal conquerors of India, and are Sunnis in religion. Both place the title *Mirza* (born of a great man) before and add *Beg* (lord) after their names.

among males and add *Khanam* to the female names. Local Mughals differ in no way from the great body of the Sunni Musalman population.

531. *Pathans* are of Afghan origin. The men add *Khan* to their names and the women *Khanam* or *Khota* to theirs. Their ancestors came to Gujarat as soldiers and merchants and like the representatives of other foreign Musalmans, they have in most cases lost their peculiarities of feature and character by intermixture with other classes.

538. The pride of blood among Musalmans claiming foreign descent is considerable. They are very conservative and the general tendency is for a Sayyad to marry a Sayyad, a Pathan to a Pathan and so forth. So long as both parties belong to the section with a foreign blood no slur attaches to mixed marriages and they generally do take place. But intermarriages between persons of the higher classes and the local converts are not approved.

539. The divisions among the local converts are still more marked. The Caste among local converts. Vohora, Khoja, Memon, Shaikh, Molevalam, Ghanbi, Pinjara, Daryi, Dhobi, Kasai, Makawana, Matia and other groups formed by local converts follow their traditional caste occupations and adhere to their old Hindu caste notions. Some of them like the Matia Kasbis and the Shaikhdas are more Hindu than Musalman in their dress, names and observances. All of them constitute regular castes of the Hindu pattern. There are fewer restrictions in eating with members of other groups than there are amongst the Hindus. But the rule that a man may not marry outside the limits of his own group or pass from one group to another is equally rigid. There is however this marked difference that though a Tai cannot become a Pinjara or a Pinjara, a Kasbatu, there is no great difficulty in the way of a member of any of these groups, who rises in life in joining the ranks of the Shaikhs, Mughals or Pathans. A well-to-do man of the functional group will often drop the functional name and call himself a Shaikh or Pathan and by dint of hospitality secure for himself a circle of friends from the poorer members of the upper class. He will then marry into some upper class family possibly of doubtful status and his son will be unquestionably a true Shaikh or Pathan.

540. A looser bond than religion or either sameness of descent or of calling unites the members of each group of local converts who form a *jamat* (union) with as a rule a headman called *Mukhi* or *Patil*. Each union has its rules, generally small but sometimes connected with their calling. Amongst the social offences of which Jains take cognizance are adultery, divorcing a wife without proper cause and marrying persons not belonging to the group. Breaches of rules and regulations are enforced by fines and from this and other sources is formed a fund chiefly spent in yearly public feasts, building or repairing mosques and also, at times, helping distressed and destitute members.

IX Caste in proverbs and popular sayings

541. Many proverbs are current in Gujarat about the various castes which go to illustrate their traits and to give an estimate of the opinion in which they are held by the general public. A few of them, for the more important and numerous castes are as under—

If a cat can keep in its belly rice-pudding a barber can keep a secret. (Refers to his inherent nature of disclosing the secret of others.)

Barber

By putting on a cap &c. by becoming a Bava, you have three advantages—no taxes to pay, no compulsory labour

Bava

to undergo and all will call you a Bava (i.e., father), and you will easily support yourself. (Refers to the utter freedom of the sect from the troubles which beset a household.)

- Bharvad** If you have not seen a *bhut*, see a Bhaivad
(Refers to his frightening appearance)
- A Bhat is always garrulous (Refers to his speaking certain things unnecessarily)
- Bhat** Bhats Tentas (Garasias) and sickles are always bent (Refers to their crooked nature and behaviour)
- A Bhathela's mouth was opened with a hatchet (Refers to his fondness to use foul language)
- Bhathela** He is a donkey's son who trusts a *bhut* a Bhathela or a tailless serpent (They are so treacherous)
- Brahmans** A Brahman, a he-buffalo and a dog—these three are always jealous
- Food cooked by a Brahman can be eaten by a Brahman or a buffalo (It is so badly cooked)
- If one *Tilva* (Brahman) is killed, a hundred *Tilvas* (Brahmans) can be fed (Refers to the hatred in which the lower castes hold them)
- The abode of Brahmins is known by people moving about with short diggies and pits in their stomach (Refers to their scanty clothing and half-starved appearance)
- Brahman-Audich** The Audich caste is a veritable sea (Refers to its being so large that one can easily pretend to be one of the caste)
- Brahman-Mewada** Foolish is the tribe of Mewadas, they earn little but dress like beaux
- Brahman-Modh** A Modh, a Mewada and a black ant will destroy their own kind
- A Modh, even when on death-bed will try to kill a Shumali (Refers to the animosity between the two castes)
- Better to have white leprosy on your forehead than a Modh Brahman in your neighbourhood.
- Brahman-Nagar.** A Nagar will never speak the truth If he does, his *guru* must be a fool
- A Nagar bride is open for inspection (before selection) (Refers to her unquestionable beauty)
- Nagars, crows and cocks are discreet (अमद)
- You must have a jarful of money before you can get a Nagar bride
- Dhed** Among quadrupeds, a Kolo is a rogue and among bipeds a Dhed (Refers to the roguery of Dheds)
- Ghanchi Soni** A Ghanchi is the Satan's bedstead
- Goldsmith** If you have not seen a thief, see a Soni (Refers to his tact of filching gold and silver even though keenly watched)
- It is not advisable to irritate a Jat in a forest, fire in summer, a Turk (Muslim) in a Kasba, and a Bakal (Vania) in a bazar.
- Jat** (Refers to their strength in the respective places)
- Kachhia.** A Kachhia has cheated even god (Refers to his cunningness)
- A Kanbi is the supporter of scores of people, but himself is supported by none (Refers to his power of producing staple corn which is essential to sustain life)
- Kanbis** There is no giver like Kanbis (Refers to their generosity)
- Matias, Anjanas and Marus are a little better than Dheds (Refers to their mean living and behaviour)
- Kathi** One Kathi is equal to a hundred Vamas. (Refers to their valorous nature)

Koli. Holy holidays have arrived and the Koli has nothing with him. (Refers to his living from hand to mouth and utter disregard for the future.)

Luhar. Where five Luhars meet everything is spoiled. (Refers to their uncompromising nature.)

Parsi. A Parsi breaks his word in no time.

Prabhu. To-day of a Prabhu means a week, to-morrow twenty days, and the day after to-morrow twenty five. (Refers to his delay in paying debts.)

Rajput. Even if a cord (string) is burnt, the twists remain. (Refers to the feeling of vengeance burning in the heart of a Rajput even though fallen.)

Thakurs are gone and Thags have taken their place. (Refers to the disappearance of the old good Rajputs and the existence of the present mean ones.)

Where five Rajputs assemble, they make the matter strong. (Refers to their inherent strength of character body and mind.)

Tailors, Goldsmiths etc. A tailor a goldsmith and a weaver are birds of the same feather. (Refers to their similarity in dexterous filching.)

A tailor is to-night and shoe-maker is to-morrow. (Refers to their procrastinating habits.)

Even God cannot detect a tailor goldsmith and a weaver. (Refers to their dexterous filching.)

Vanias Lad. A Lad is a dried up tree and Dave is a sharp axe. (Refers to hard heartedness and stinginess of Lad Vanias and Khodaval Brahmins respectively.)

Vanias in general. A Vania is foresighted.

A Vania will not call a spade a spade. (Refers to his timidity and cunningness.)

Damn the face of a Raj a Lad and a Khodaval. (Refers to their dissocial nature.)

Vanias are liberal hearted in spending after marriage processions.

Even god has no anxiety for a Vania and an am. (He is able to take care of him self.)

Vohoras. A sickle has a scabberd and a Vohora has no knowledge. (Refers to his want of arms.)

Vohoras are the refuse of society a *lunka* (lunka) are the refuse of *Jwar*.

PART II—STATISTICAL.

542 In 1891 the classification of castes was based on consideration

Classification of castes. "partly ethnological, partly historical and partly again functional." In 1901 Sir Herbert Risley while pointing out the disadvantages of this scheme said—"Judged by its result the scheme seems to me to be open to criticism in many respects. It accords neither with native tradition and practice nor with any theory of caste that has ever been propounded by students of the subject. In different parts, it proceeds on different principles with the result that on one hand it separates groups which are really allied and on the other includes in the same category groups of widely different origin and status. It is in fact a patch work classification in which occupation predominates varied here and there by considerations of caste history, tribal or ethnical affinity and geographical position" (page 31 of the India Administrative Volume 1901). He therefore presented in his final classification by social precedence. The inquiries which were made to this end revealed a great deal of interesting information which is embodied in Chapter VIII of the 1901 Report. It is doubtful whether after so long an interval as ten years much fresh information on this subject would be forthcoming. Moreover the discussion which took place in 1901 aroused a

great deal of ill-feeling which has hardly yet been assuaged, and it would be inadvisable "to stir up the embers of the various controversies," which then took place. It was therefore decided by the Census Commissioner for India that on the present occasion the question of social precedence should not be re-opened, and that the castes should be grouped according to their traditional occupations which were the main bases of classification adopted in 1891. This has been done in Subsidiary Table I at the end of this Chapter. In Imperial Table XIII, the various castes are arranged alphabetically. Where more than one religion is returned by the members of a caste, separate figures have been given for each.

Distribution and Variation since 1872.

543 In India as a whole there are over two thousand castes No less

Castes and Sub-castes		
	Castes	Sub Castes
Hindu	231	174
Jain	35	16
Animist	16	
Musalman	70	5
Total	352	195

than 352 main castes and 195 sub-castes have been returned at the Census in this State alone. The number is so large that it is impossible to discuss in detail the distribution and the variation in the strength of each compared with previous Censuses. Only the important castes have been dealt with in

Subsidiary Table II at the end of this chapter and the reader is referred to Imperial Table XIII of the present and previous censuses for the rest.

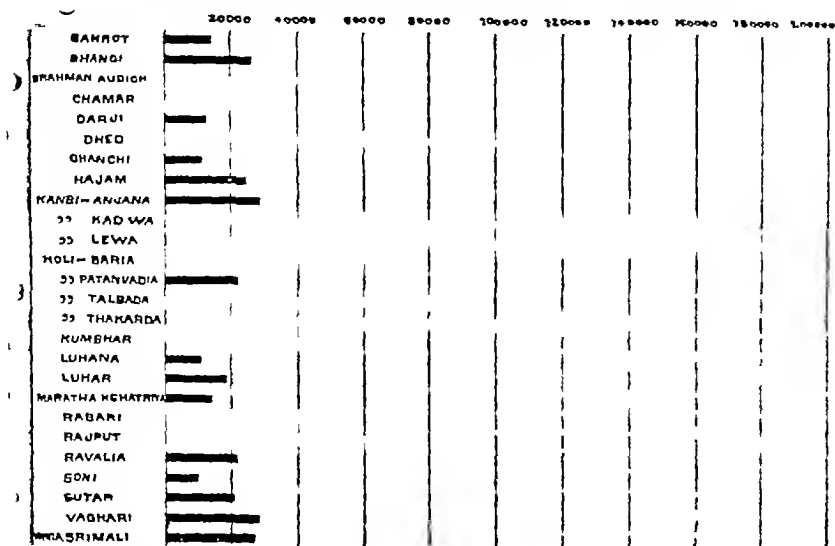
544. Taking all castes together, Brahmans of all kinds number 113,237

Percentages of main castes

Arya Samajists) or 24 per cent of the Hindu population and nearly 20 per cent of the total population. Kols of all kinds number 370,953 (including 7 Jains and 3 Arya Samajists) or 22 per cent of the Hindu population and 18.2 of the total population, and Varnias of all kinds, including both Meshuis (38,951 Hindus and 14 Arya Samajists) and Shrivaks (39,657) number 78,622 or nearly 4 per cent of the State population. The total number of Jains is 43,462 of which 39,657 are Varnias and 3,805 are members of other castes. The total number of all the untouchable castes together is 173,194 or 10 per cent of the Hindu and about 8 per cent of the State population. The Animistic tribes number 199,038 or nearly 10 per cent of the total population of the State.

545 The relative strength of Hindu castes having a population of 10,000

Diagram showing the relative strength of Hindu Castes.

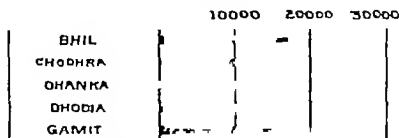


and above is exhibited in the diagram in the margin. It will be noticed that the Lewa Kanbi caste which claims 183,289 persons (exclusive of 1,333 Jains and 188 Arya Samajists) or 9 per cent of the total population of the State, takes the first number in nume-

ical strength. After it comes the Kadwa Kanbi caste and then follow in order Thakarda Kohis, Dheds and Talbada Kohis.

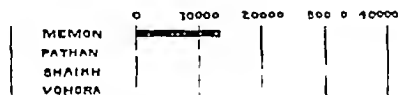
546. Among the Animistic tribes returned as Animists) the Gamit tribe which has 2915 persons is numerically the strongest. After it come the Chodhra, Bhil, Dhanka and Dhodia tribes in order of their population.

Diagram showing the relative strength of Animists



547. Among Muslims the largest number has returned themselves as Shaikh. After Shaikhs come Vohoras, both traders and peasants together) and then Pathans and Memons in order.

Diagram showing the relative strength of Muslim Caste



Varies in the strength of castes.

548. We shall now group the castes according to their traditional occupation and briefly glance at the variations in their number from 1881 to 1901.

Hindus and Jain Castes

549. One striking feature of the last return is that most of the Hindu castes and especially the higher and artisan castes are decadent. A few of the lower castes such as Shavars, who were not included in the figures of 1881 but almost all of the rest have declined in their strength. On the other hand the Animistic tribes which are free from the evil social customs of the Hindus have wonderfully grown in number. Dhodia, Dalla, Gamit, Navakda, Vavara and such other primitive tribes have in spite of heavy mortality during the famine of 1899-1900 all increased in their strength from 70 to more than 100 per cent during the last thirty years. Amongst Muslims, Ghanchi, Memon and Pathan only show some increase while the rest of the castes and tribes have declined in number like the Hindus.

550. Brahman are generally and the rest of 84 castes and a few tribes in which Brahman of all castes are invited to live for all the *Choras*. The Census shows that there are 64 main and 84 sub-castes of Brahman in the State. The six mentioned in the last paragraph are the most important. The Anavala Brahman are peculiar to the Navsari District and those of their number are found in other districts have migrated for search of employment. Of the Nagars the most numerous is the Vavara section.

whose strength is the greatest in the Kadi District Deshastha Brahmans are immigrants from the Deccan and are mainly to be found in the City of Baroda Like other higher castes, Brahman castes are also decadent.

Priests

Name	Baroda	Kadi	Navsari	Amreli	Total
Brahman—					
1 Anavala	283	64	9,559	10	9,916
2 Audich	10,602	23,506	2,061	4,510	40,679
3 Deshastha	4,715	662	723	364	6,464
4 Mewada	1,445	8,008	235	132	4,824
5 Modh	2,417	3,975	1,696	712	8,800
6 Nagar	1,803	5,771	79	397	7,990
Others	19,152	7,773	1,414	6,225	34,564
Total	40,417	44,759	15,767	12,294	113,287

Audich Brahmans who are even now the most numerous among the Brahman castes have lost on the whole nearly 15 per cent of their population during the last 30 years Similarly Mewadas have lost 28 per cent., Modhs 24 per cent. and Nagars 20 per

cent The Deshastha Brahmans have increased by 13 per cent during the decade, but still they are now less numerous than what they were 30 years ago by about 32 per cent Most of them were dependant upon the State service or State charities, and as the latter became less accessible to them on the gradual introduction of reform in their distribution, their number gradually decreased

551. Vantias who are followers of the Vallabhachari sect are called

Traders—Hindu

Name	Baroda	Kadi	Navsari	Amreli	Total
Vania—					
Agarval	116	109	57	2	384
Baj	96	~	105		201
Disaval	1,740	4,010	56	14	5,820
Gujjar	32	75	3	8	118
Jharola	1,451	569	9		2,029
Kapol	54	8	154	2,286	2,502
Khadayata	1,795	860	155	24	3,775
Lad	6,066	436	1,571	33	8,096
Mewada	634	195	77		906
Modh	1,698	391	360	1,104	3,553
Nagar	624	2,978	46	9	3,657
Oswal	155	89	6		250
Porwad	750	246	36	48	1,080
Shrimali	2,339	1,840	136	747	5,062
Sorathia	3	13	23	488	425
Uma	142	1		3	146
Vayada	865	374	1		740
Others	181	543	2	10	736
Total	18,780	12,727	2,797	4,661	38,965
Bhatia	87	293	6	225	561
Luhana	2,311	1,400	21	7,801	11,538
Total	2,340	1,740	37	8,026	12,149
Grand Total	21,128	14,475	2,824	12,687	51,114

Meshri Vantias, while those who follow Jainism are called Shrivak Vantias The latter are a little more numerous (by 692 persons only) than the former in this State There are 21 castes of Meshri Vantias, with a total strength of 38,965 (including 14 Arya Samajists) persons, or 23 per cent of the total Hindu population. They are all traders and so are also members of the Bhatia and Luhana castes, who together

number 12,149 The most numerous among the Vantias are Disaval, Khadayata, Lad, Modh, Nagar and Shrimali, who are to be found in all the Districts, Kapol and Sorathia Vantias are peculiar to the Amreli District, Luhanas are the most numerous in the Amreli District, but are also to be found in Baroda and Kadi Districts Bhatias are to be found mainly in Amreli and Kadi Districts

The Vania castes seem to be decadent. Most of them have more or less decreased in number The greatest loss has been suffered by the Disavals, who lost 25 per cent of their population in the Census of 1901 and 18 per cent in the present Census Their number is now 37 per cent less than what it was in 1881 Similarly the Lads are now 17 per cent less numerous than what they were thirty years ago

555 The sixteen castes noted in the margin constitute the Hindu

Name	Craftsmen				
	Baroda	Kadi	Navsari	Amreli	Total
Bhavsar ...	1,315	3,504	800	70	6,689
Chhipra	341	54	100	7	502
Daryi (including 89 Shilpisi)	2,712	6,987	1,753	1,864	13,316
Gahara	63		1		64
Ghanchi (including 39 Telis)	2,525	7,303	2,063	15	11,906
Gola	3,094	217	1,399		5,210
Kansara	567	987	332	178	2,064
Khatra	1,015	435	1,130	785	3,365
Kumbhar	7,291	22,073	4,452	7,877	41,693
Luhar	5,110	11,487	789	1,817	19,212
Mochi	2,714	2,473	1,467	2,081	8,715
Salat	597	489	17	43	1,176
Salvi	4	89	1		94
Soni (including 539 Sonars)	4,425	3,823	1,412	1,440	10,659
Sutar (including 116 Kharidls, 1,328 Kumbhar Sutar and 72 Sutar Luhars)	6,036	11,137	3,160	1,902	22,235
Vanza				1,391	1,391
Total	38,448	70,617	18,806	19,450	147,321

craftsmen of the State. Their total strength is 147,321 persons or nearly 9 per cent of the total Hindu population. It is noteworthy that in Navsari the number of Luhars is smaller than that of Sonis, while elsewhere Luhars are more numerous than Sonis. Salvi

is a weaving caste peculiar to the Kadi District, similarly the Vanza caste is peculiar to Amreli. Khatris are more numerous in Navsari than in other districts of the State. Compared with previous Censuses almost all the principal craftsman castes seem to have decreased in their strength. As compared with 1881, Bhavsar population is now less by 36 per cent, Daryi by 11 per cent, Kumbhar by 4 per cent, Mochi by 3 per cent, Soni by 18 per cent, and Sutar by 14 per cent. Golas have kept up their number, while the net increase in the strength of the Ghanchis has only been 3 per cent during the last 30 years. The decline in the castes which have decreased in number took place mainly in the decade 1891-1901 and was due to the great famine and the consequent emigration to other parts of India and to Africa in search of employment.

556 Under the head bards and actors come five castes noted in the

Name	Bards and Actors				
	Baroda	Kadi	Navsari	Amreli	Total
Bhat	4,939	9,268	271	188	14,656
Charan	464	834	7	651	1,956
Gandhrap	15	70			85
Targala	409	3,983	28	48	4,468
Turi	20	970		40	1,048
Total	5,837	15,134	306	237	22,216

margin, with a strength of 22,216 persons or 1.3 per cent of the total Hindu population. Two-thirds of their number are to be found in the Kadi District, in which is situated Patan, the ancient capital of Gujarat, in the time of its Rajput rulers. Their occupation is not now so flourishing as it was before,

and most of them have taken to agriculture or trade. Their number is gradually declining. Bhatas are now 31 per cent less than what they were in 1881, and Targalas, though they have increased by about 2 per cent in the present Census, are now less numerous than in 1881 by about 28 per cent.

557 Dhobi, Hajam and Khavas are castes whose traditional occupation

Name	Personal servants				
	Baroda	Kadi	Navsari	Amreli	Total
Dhobi	1,093	501	400	438	2,432
Hajam	8,986	12,403	1,421	1,938	24,838
Khavas	1	14		286	301
Total	10,080	13,008	1,821	2,612	27,527

is personal service. They form 1.6 per cent of the total Hindu population. Their number is naturally larger in Kadi

and Baroda Districts than in Amreli and Navsari. Khavas are mainly confined to the Amreli District where they find employment in Kadi households.

558. Kolis have a total strength of 3,09,553 or 21.9 per cent. of the Hindu

Koli.

Name.	Baroda.	Kadi.	Nasari.	Amroli.	Total.
Baria	51,100	2,777	1,028	119	54,954
Phalia	2,737	—	833	9	3,579
Chavalia	1,727	1,254	148	4,500	7,729
Dalvad	847	—	203	—	1,050
Gedia	—	—	—	2,718	2,718
Khasi	37	1,422	171	1,113	2,743
Patavradia	17,937	8,973	831	—	27,741
Makana	—	2,013	—	—	2,013
Talbada	67,790	1,864	17,614	4,851	92,019
Thakarda	978	131,818	819	8	133,603
Unspecified	179	10,850	4,273	1,158	17,110
Total	151,848	178,884	23,123	18,578	370,933

population of the State. They are the most numerous in the Baroda and Kadi Districts. Of the several Koli castes, Baria, Patavradia and Talbada are the most numerous in the Baroda Dis-

trict, and Thakarda in the Kadi District. Gedia is a Koli caste peculiar to the Amroli District. Kolis have increased in the present Census by 14 per cent. and in the decade 1881-1901 by 10 per cent. But 81 per cent. of their number perished in the great famine which preceded the Census of 1901 and the Koli population in the whole State is now about 14 per cent less than what it was in 1881.

559. Under herdsmen come Ahir, Bharvad and Rabari castes with a strength

Herdsmen.

Name	Baroda.	Kadi.	Nasari.	Amroli.	Total.
Ah	834	23	10	4,577	5,444
Bharvad	1,328	1,890	9,110	2,741	15,069
Rabari	4,821	84,473	519	—	90,813
Total	7,013	86,386	9,639	7,318	1,01,356

of 58,587 or 5.5 per cent. of the total Hindu population. Ahirs, the Ahhirs or cowherds of an ancient Hindu writing, are found chiefly in the Amroli District. They are said to have

come there from Mathura with Shri Krishna. Bhavads are found in all districts, but their number in the Nasari and Amroli Districts is larger than in Kadi and Baroda. Rabaris are found in all districts, but their number is the largest in the Kadi District, where by breaking fences and grazing their cattle on standing crops, they cause great loss and annoyance to the cultivators.

560. Bhangi, Dhod, Garoda, Chamars and Shenys are the five important

The depressed classes.

Name.	Baroda.	Kadi.	Nasari.	Amroli.	Total.
Bhangi	13,102	8,861	973	1,733	24,669
Dhod	24,577	40,354	11,819	11,273	87,923
Garoda	1,703	4,364	214	519	6,800
Chamar	19,480	19,129	1,843	993	33,445
Sheny	371	1,277	4	2	1,654
Other	70	14	84	19	187
Unspecified	81	—	—	—	81
Mohar	818	90	79	—	987
Other	19	—	—	—	19
Total	51,963	73,723	12,923	13,019	1,51,628

castes which are known as the depressed or as Hindus hold them, non-caste castes. Their total strength is 1,73,194 or 10 per cent. of the whole Hindu population. Except Shenys, who are found only in Baroda and Kadi, the other castes are well distributed in all the districts. Among high

class Hindus the degree of aversion for people of these castes depends on the kind of work by which they live. Chamars (tanners) rank below Dhods and both of them are above Bhangis or sweepers. Still all of them are Hindus and cleaner than the *untouchables* i.e. Mussalman etc. Educated Indians are now beginning to realize that the disabilities under which the *Untouchables* or the depressed classes, as they are called, are labouring can hardly be defended. It is gratifying to observe that there has been a gradual reversal of feeling of lat- in their favour and the effort of the Arya Samaj to fair treatment seems

recognition of their status. His Highness the Maharaja Gaekwad, with his usual high sense of justice and mercy, has often evinced his great desire to secure full measure of justice for these poor people at the hands of his subjects. Numerous schools have been opened in the State for the boys and girls of the *untouchable* classes. Educated Amiyas find employment in the public service and are allowed free access to public buildings such as schools and law courts. It is recognised that they are chips of the same block from which the rest have originated and are entitled to equal rights and privileges.

Animistic tribes

561 Under the term Animistic tribes are included all the primitive people

Animistic Tribes.

[illegible]

who, at one time holding the plain country were by the Kols, cultivating Brahmins, Kaulos, Rappons and other waves of northern settlers ousted from their strongholds and driven to the hills and forests that border Gupat on the east. This section of the people includes several tribes, of which the 16 noted in the margin are found in this State. Their distribution shows that these tribes are found in the Baroda and Navsari Districts along the whole length of the eastern border. Except a few Bhils, Annamitic tribes are not

found in the Kadi and Amur Districts. It is difficult to estimate the exact growth of the Amur tribes, for many of them have not been correctly returned in the past. There can, however, be no doubt that most of the tribes have considerably increased in number from Census to Census except in 1901. The Chukchees show a large decline of 26 per cent. from their strength in 1881, but this is due to the heavy mortality among them during the great famine of 1899-1900. The Amur tribes taken together number 199,038 and form nearly 10 per cent. of the total population of the State.

Muslims

562 The Muschmanns with a foreign email number 57 613 or 36 per cent

Partly foreign Muslims.

Name	Paid	Pat	Savings	Amch	Total
Edith	15.74	107.91	5.51*	1.75	130.91
Edwrd	3.49	7.98	5.03	1.04	17.54
Marcel	4.01	3.72	1.71	.63	9.47
Jenny	6.15	9.68	1.24	.89	17.96
Total	29,420	119,34	12,50	3,74	155,00

number 57 to 13 or 36 per cent of the total Muslim population. Shankhs are normally the most numerous as they include many descendants of local converts also. After Shankhs come Pathans and then Sayyids and Mughals in their numerical strength. Nearly 50 per cent of these four superior classes of

Mahomedans are in the Baroda District, 33 per cent in the Kadi District and the rest are distributed in the districts of Navsari and Amreli. All the classes, except Mughals, show abnormal increase during the decade (Pathan 13 per cent, Sayad 20 per cent and Shakh 10 per cent), which is probably due to local converts trying to raise their social status by passing themselves off as Shakh, Sayads or Pathans. As I have mentioned elsewhere, some Pimpas were actually detected in passing themselves off as Dhimak Pathans, and some Tark, as Panni Pathans. But doubtless many others must have passed unnoticed.

563. The Mussalmans of almost entirely Hindn descent are divided into

Local converts.

Name.	Baroda.	Kadi.	N. vari.	Amreli.	Total.
Vohora (traders)	2,808	5,228	1,328	987	12,351
Vohora (peasants)	8,147	—	8,711	—	16,858
Ghanchi	1,913	1,908	847	1,119	5,687
Yalis	2,513	1,644	813	875	5,845
Kharja	33	171	—	1,725	1,929
Kandli	1,513	4,138	227	157	6,035
Malek	5,117	1,513	824	86	7,540
Molesalam	1,713	772	173	19	2,677
Momna	3,213	4,368	8	—	7,589
Memon	1,987	6,473	306	5,074	13,840
Pinjara	2,678	1,443	270	571	4,962
Ta	1,477	213	1,954	154	3,798
Abdhi	1,516	1,177	33	772	3,598
Others	2,223	2,228	321	4,967	11,739
Total	22,368	22,122	11,077	12,146	67,613

several communities or classes, of which the principal ones found in the State are enumerated in the margin. Their total strength is 103,244 or 64 per cent. of the total Muslim population. The most numerous class is that of Memons whose principal home is Kuthiawad. In the Gujarat Districts they are mainly immigrants for trade purposes. Next to Memons in numerical strength are the Vohora traders, who were originally converts from the trading classes, and are still mainly traders.

They are to be found in the largest number in the Kadi District in which the town of Sidhpur is their head-quarters. A different kind of Vohoras, called Vohora peasants who were mainly converted from the agricultural classes, are found only in the Baroda and Navsari Districts, and are still mainly agriculturists. A large number of these people has of late taken to trade and migrated to Burma or South Africa. Maleks, Molesalamas, Momnas, Ghanchis, Tais, Pinjaras and similar other castes, who still keep up many of their Hindn customs and practices, are to be found in all districts, but they are more numerous in Baroda and Kadi than in Navsari and Amreli. Among local converts, Ghanchis and Memons have remarkably increased in number during the last thirty years. To their number in 1881 Ghanchis have added 22 per cent. and Memons 147 per cent. During the last ten years, Momnas have decreased by 43 per cent. The Pinjaras have added 28 per cent. to their strength in 1901 but their loss in the great famine was heavy and they have not yet regained their numerical strength in 1881. Maleks, Molesalamas and Vohoras show some decrease during this Census as well as that of 1901 which is probably due to migration.

564. The material condition of the people of all castes generally has

Changes in material condition.

undergone during the last quarter of a century considerable change particularly in respect of their mode of living, style of dwelling and nature of furniture. Western ideas are gaining ever firmer hold upon the upper and middle classes. The strong, durable brass lamps called *samsu* which were once universally used have yielded place to English or German lamps with fringed globes and glass chimneys. Castor seed oil has yielded place to kerosene oil, and in lieu of the *jadi takia* of the old style most houses have now a few chairs and a sofa of western pattern and a writing desk in place of the old *bajot* or *charany*. Holders and steel pens have displaced the old fashioned *kalams* and the rough but strong Ahmedabadi paper has been displaced by the smooth and white but less durable paper of foreign manufacture. The old fashioned cloth bags (*gawans*) have been displaced by steel trunks and *rapans* by rugs. *Angarkhas* have been displaced by coats and *lig* and heavy turbans are either reduced in bulk or exchanged for skull caps and *fantas*. Native shoes made of red-coloured country leather and ornamented with brass eyelets and a long, beak-like projection in the front are being rapidly displaced by black or tan western shaped boots and shoes. The old practice of keeping only a tuft of hair on the crown of the head and shaving the rest clean is fast disappearing, and the western fashion of wearing close cut hair over the whole head is coming into vogue.

The change in female dress though not much is well marked. Heavy rural and cheap country made *sallies* have to some extent yielded place to costly and foreign made silk *sarees* or Manchester garms. Costly country made

traces of kinkhap or cloth of gold, once universally used and lasting for generations, are fastly disappearing. The *lapada* (bodice) is being replaced by more decent looking but costly *cholis* and *pollus*.

Heavy ivory and wooden *chudax* (bracelets) are being replaced by machine-polished gold bangles and light and fragile glass bangles. Silver *lallans*, and *radars* (in lots of various shapes) have either disappeared or are being displaced by lighter and finer ones. Most Hindu women are yet to be seen walking barefooted in the streets, but a few living in towns and cities have taken to putting on slippers and even boots and shoes.

The joint family system is gradually disappearing, the general tendency being for brothers and cousins to live separate. In a few families, harmony is preserved and brother-in-laws continue to live amably under one roof so long as their parents are living. But when they are no more, friction often arises and the influence of the womenfolk and western education impels the brothers to live separate. Thirty years ago, those who left their native place for some other place, either for business or service, could not dream of taking their wives with them, however exalted their position might be. Now even a petty clerk can take away his wife from the family home and live with her in the place of his business.

SUBSIDIARY TABLE I.—CASTES CLASSIFIED ACCORDING TO THEIR TRADITIONAL OCCUPATIONS.

Group and Caste	Strength.	Group and Caste	Strength.
1	2	1	2
<i>Land holders and Cultivators</i>	<u>520,235</u>	Gaunt	49,615
	259	Kakha	6,411
Brahmins Asa sh	9,516	Nayakha	10,050
Kachha	6,629	Vamra	10,351
Kash A jha	30,779	Others	9,432
Kalra	173,506	<i>Grassers and dairymen</i>	<u>59,423</u>
Karalia	4,971		34
Lava	191,10	Ahar	8,182
Kashat	6,323	Bharwad	9,499
Mahik	7,313	Babari	41,916
Mohaniam	4,966	Others	611
Mama	192	<i>Fishermen, boatmen and pulli bearers</i>	<u>13,644</u>
Patlan	14,307		7
Pothavara	5,930	Phol	4,879
Phakhi	31,10	Phibari	3,410
Phalk	5,546	Others	4,356
Polara (pramda)	11,436	<i>Hunters and fowler</i>	<u>23,279</u>
Others	1,796		74
<i>Military and Domestic</i>	<u>16,826</u>	Vaghar	26,120
	23	<i>Prized and domestic</i>	<u>134,807</u>
Mamika	11,796		96
Lajpat	61,279	Pava	9,719
Vaghi	5,377	Brahman-Adich	16,679
Others	3,611	Dandakha	6,164
<i>Laborers</i>	<u>279,221</u>	Mevada	4,871
	21	Mokha	9,800
Gale (rice-pounders)	21	Maga	7,390
Kali Barn	66,753	Falki	1,671
Chavala	07	Gavda	6,291
Dalia (H mhar)	17,877	Jovala	6,363
Kali Patavradia	23,363	Poljari	6,772
Taloda	61,637	Others	30,137
Thakarda	137,261	<i>Temple-servants</i>	<u>3,514</u>
Umpiridat	17,11		3
Tavala	319	Brahman T padhaa	1,163
Others	16,6	Others	545
<i>Ferry and Boat Trade</i>	<u>129,019</u>	<i>Genealogists, Bards and Astrologer</i>	<u>16,703</u>
	37		5
Phal	1,536	Patel	11,56
Chavara	31,506	Others	3,047
Phakha	16,427	<i>Writers</i>	<u>4,411</u>
Phanda	26,696	Writers (Prat)	Prakar
		and of art	Kakatri
			6,541

The figures show the total strength of each group before the proportion is put in the total population.

SUBSIDIARY TABLE I—CASTES CLASSIFIED ACCORDING TO THEIR
TRADITIONAL OCCUPATIONS—*continued*

Group and Caste	Strength	Group and Caste	Strength
1	2	1	3
<i>Musicians, Singers, Dancers, Vimes, Jugglers and Drummers ..</i>	$\frac{22,430}{16}$	<i>Glass and lac workers</i>	$\frac{78}{0}$
Iavalis ..	22,484	<i>Blacksmiths</i> ..	$\frac{10,523}{10}$
Targala ..	4,468	Iuhar	19,169
Others	6,476	Others	454
<i>Traders and peddlers ..</i>	$\frac{110,572}{59}$	<i>Goldsmiths and silversmiths</i>	$\frac{10,702}{5}$
Lubana	11,586	Soni	10,120
Memon	13,640	Others	582
Van'sa Desval ..	6,145	<i>Brass and coppersmiths</i>	$\frac{2,111}{1}$
„ Lad	8,000	<i>Confectioners and grain parchers</i>	$\frac{491}{0}$
„ Porwad	8,613	<i>Oil pressers</i> ..	$\frac{10,520}{5}$
„ Shrimali	31,465	Ghanchi (H 11,867, and M 4,614)	10,481
Vohora (traders) ..	12,177	Others	39
Others ..	1,014	<i>Teddy drawers and distillers</i>	$\frac{1,649}{1}$
<i>Carriers by pack animals</i>	$\frac{614}{0}$	<i>Butchers</i>	$\frac{380}{0}$
<i>Barbers</i>	$\frac{25,757}{13}$	<i>Leather workers</i>	$\frac{42,432}{21}$
Hajam	21,638	Chamar	32,210
Others	949	Neohi	8,716
<i>Washermen</i>	$\frac{2,070}{1}$	Others	1,507
<i>Weavers, Carders and Dyers</i>	$\frac{119,068}{59}$	<i>Basket and net makers</i>	$\frac{325}{0}$
Bhav-ar	5,689	<i>Earth, salt, &c workers and quar- riers</i> ..	$\frac{1,039}{1}$
Dhod	49,596	<i>Domestic servants</i>	$\frac{251}{0}$
Pinjara	5,405	<i>Village watchmen and menials</i>	$\frac{9,005}{5}$
Others ..	9,074	Shenva	7,587
<i>Tailors</i>	$\frac{13,222}{7}$	Others	2,108
Darji	13,277	<i>Sweepers</i>	$\frac{27,109}{13}$
Others	46	Bhanghi ..	26,397
<i>Carpenters</i>	$\frac{22,300}{11}$	Others	712
Sutar	20,719	<i>Others</i>	$\frac{18,002}{0}$
Others	1,587	Christians	7,203
<i>Masons</i> ..	$\frac{1,230}{1}$	Parals	7,955
<i>Potters</i>	$\frac{42,360}{21}$	Others	3,504
Kumbhar	41,603		
Others ..	667		

The number below the total strength of each group indicates the proportion per mille to the total population

SUBSIDIARY TABLE II.—VARIATION IN CASTE, TRIBE, &c., SINCE 1881

CASTE, TRIBE OR RACE	PERSONS				PERCENTAGE OF VARIATION INCREASE (+) DECREASE (-)			NET VARIATION 1881-1911	
	1881	1901	1891	1901	1901 to 1881	1891 to 1901	1881 to 1901	Kat.	Percent- age
	1	2	3	4	5	6	7	8	9
Hindus, &c.									
Akhr	8,282	4,321	2,211	4,711	+ 29.07	17.22	+ 10.61	+ 4.46	+ 9.93
Alid	3,141	1,314	2,711	4,711	—	—	—	—	—
Aryasamaj	1	—	—	—	—	—	—	—	—
Bahar	13,054	18,623	1,351	21,090	+ 3.70	25.19	+ 71	+ 6,824	+ 31.13
Bhuda	14,613	14,634	31,482	22,546	—	—	—	—	—
Jain	—	14	—	—	—	—	—	—	—
Aryasamaj	3	—	—	—	—	—	—	—	—
Dava	8,718	9,423	7,670	6,631	+ 3.11	+ 21.53	+ 34.18	+ 4,067	+ 72.46
Dhang	26,257	31,011	30,943	30,811	+ 9.93	+ 22.14	+ 28	+ 4,484	+ 11.23
Bhuda	26,257	23,974	30,943	30,811	—	—	—	—	—
Jain	—	13	—	—	—	—	—	—	—
Bharat	9,192	7,027	9,589	101	+ 19.83	26.19	+ 29.54	+ 1,084	+ 11.70
Blavat	6,602	7,274	5,993	9,354	+ 23.89	+ 13.77	+ 142	+ 3,467	+ 26.18
Bhuda	6,601	6,604	7,739	2,811	—	—	—	—	—
Jain	1,103	1,312	1,333	1,612	—	—	—	—	—
Aryasamaj	3	—	—	—	—	—	—	—	—
Bal	11,836	17,426	20,811	14,090	+ 11.12	+ 36.74	+ 30.3	+ 11,351	+ 26.20
Bhuda	21,743	—	30,920	24,213	—	—	—	—	—
A. Ind	17,091	17,426	20,811	31,777	—	—	—	—	—
Bhai	1,679	1,177	6,331	4,079	+ 1.13	+ 9.91	+ 11.39	+ 9	+ 2.2
Brahman Akavala	9,318	19,842	11,118	19,320	+ 3.71	+ 2.26	+ 7.07	+ 119	+ 1.44
Bhuda	9,093	10,842	11,118	10,332	—	—	—	—	—
Aryasamaj	23	—	—	—	—	—	—	—	—
Brahman Andhab	51,079	41,197	19,160	47,771	+ 1.47	+ 23.1	+ 34.3	+ 7,003	+ 11.37
Bhuda	50,824	41,197	48,160	47,771	—	—	—	—	—
Aryasamaj	31	—	—	—	—	—	—	—	—
Brahman Deshabha	6,141	3,634	2,773	9,311	+ 13.22	+ 31.17	+ 13.61	+ 3,630	+ 27.04
Bhuda	6,140	3,631	2,773	9,311	—	—	—	—	—
Aryasamaj	1	—	—	—	—	—	—	—	—
Brahman Nevada	4,921	8,543	2,411	6,718	+ 10.30	+ 23.23	+ 4.00	+ 1,952	+ 26.20
Bhuda	4,728	8,543	7,011	6,718	—	—	—	—	—
Aryasamaj	1	—	—	—	—	—	—	—	—
Brahman M. h	3,000	9,374	12,129	31,344	+ 3.13	+ 31.03	+ 4.67	+ 3,703	+ 21.04
Bhuda	3,733	9,3	12,129	31,344	—	—	—	—	—
Aryasamaj	8	—	—	—	—	—	—	—	—
Brahman Nagar	7,997	3,111	3,546	9,337	+ 1.99	+ 11.22	+ 4.33	+ 1,917	+ 10.00
Bhuda	7,997	3,111	3,546	9,337	—	—	—	—	—
Aryasamaj	3	—	—	—	—	—	—	—	—
Brahman Tapoban	4,163	4,710	1,181	3,177	+ 8.00	+ 12.04	+ 4.00	+ 722	+ 11.92
Chamre et Khatya	23,316	29,714	37,377	31,913	+ 8.29	+ 31.13	+ 1.19	+ 297	+ .93
Chodra	11,944	23,321	27,196	22,217	+ 34.15	+ 20.92	+ 3.15	+ 631	+ 3.64
Bhuda	11,944	—	26,464	2,277	—	—	—	—	—
A. Ind	19,657	23,321	2,277	26,630	—	—	—	—	—
Darj	18,277	11,023	16,396	11,973	+ 8.32	+ 14.1	+ 8.92	+ 1,084	+ 11.37
Bhuda	13,941	11,013	18,396	31,973	—	—	—	—	—
J. Ind	31	—	—	—	—	—	—	—	—
Aryasamaj	4	—	—	—	—	—	—	—	—
Itaeban	14,447	5.32	27,999	20,324	+ 27.61	+ 80.57	+ 37.78	+ 1,647	+ 8.12
Bhuda	2.33	—	27,999	20,324	—	—	—	—	—
Ashab	10.81	5.32	139	33	—	—	—	—	—
Ind	29,729	24,344	13,724	11,044	+ 3.72	+ 31.04	+ 12.94	+ 16,212	+ 9.21
Bhuda	29,729	24,344	13,724	11,044	—	—	—	—	—
J. Ind	71	—	—	—	—	—	—	—	—
Aryasamaj	—	—	—	—	—	—	—	—	—
De Ind	6.1	—	—	—	—	—	—	—	—

SUBSIDIARY TABLE II—VARIATION IN CASTE, TRIBE, & C, SINCE 1881—*contd*

CASTE, TRIBE OR RACE	PERSONS				PERCENTAGE OF VARIATION INCREASE (+) DECREASE (-)			NET VARIATION 1881-1911	
	1911	1901	1891	1881	1901 to 1911	1891 to 1901	1881 to 1891	Net	Percent- age
1	2	3	4	5	6	7	8	9	10
Indus, &c.— <i>contd</i>									
Indu	20,400	17,861	15,961	13,485	+ 29 18	- 63	+ 18 36	+ 7,005	+ 51 95
Indu	5,492		16,951	12,670					
ryasama]	3								
Indu	14,993	16,861	10	916					
Indu	40,976	28,492	32,185	20,706	+ 43 82	- 11 48	+ 65 44	+ 20,270	+ 97 89
Indu	37,577		32,170	20,186					
Indu	3,399	28,492	15	620					
Indu	49,615	38,160	41,616	31,141	+ 29 98	- 8 28	+ 33 63	+ 18,474	+ 69 32
Indu	27,440		38,237	610					
Indu	22,175	38,160	3,378	30,631					
Indu	6,231	5,919	7,453	7,719	+ 6 12	- 20 58	- 3 46	- 1,438	- 18 63
Indu	6,277	5,919	7,453	7,719					
ryasama]	4								
Indu	11,867	12,211	14,052	11,425	- 2 82	- 13 11	+ 22 99	+ 442	+ 3 87
Indu	11,862	12,182	14,043	11,425					
ryasama]	5	29	0						
(rice pounders) ..	5,210	5,660	6,984	5,223	- 7 95	- 6 41	+ 14 67	- 13	- 25
Indu	6,363	5,672	10,221	10,014	- 12 18	- 44 9	+ 2 07	- 3,651	- 36 42
Indu	24,838	24,878	31,567	29,398	- 16	- 21 17	+ 7 38	- 4,560	- 15 48
Indu	24,832	24,856	31,657	29,398					
Indu	0	22							
Indu	8,029	8,192	8,912	9,867	- 1 99	- 8 08	- 9 59	- 1,828	- 18 54
Indu	8,027	8,190	8,912	9,857					
Indu	2	2							
Indu	30,920	32,532	31,488	30,402	- 4 95	+ 3 31	+ 3 57	+ 518	+ 1 74
Indu	30,918	32,614	31,488	30,402					
Indu	2	18							
Indu	172,856	175,664	200,058	175,264	- 1 59	- 12 19	+ 14 14	- 2,408	- 1 34
Indu	172,641	175,670	200,058	176,264					
Indu	121	94							
ryasama]	94								
Indu	5,974	6,466			- 7 47			- 482	- 7 46
Indu	184,810	171,223	199,917	185,637	+ 7 93	- 14 36	+ 7 69	- 827	- 45
Indu	183,289	170,390	199,169	186,364					
Indu	1,333	825	748	273					
ryasama]	188	8							
Indu	6,451	3,646	5,613	3,800	+ 76 94	- 35 04	+ 47 71	+ 2,661	+ 69 76
Indu	1,906		5,590	414					
Indu	4,546	3,646	23	3,386					
Indu	370,053	324,654	471,762	429,688	+ 14 29	- 31 20	+ 9 79	- 68,736	- 13 67
Indu	370,943	324,627	471,762	429,688					
Indu	7	27							
ryasama]	3								
Indu	41,693	41,395	40,860	4	+ 72	- 16 98	+ 14 46	- 1,867	- 4 28
Indu	41,692	41,375	49,863	43					
Indu		20	7						
ryasama]	1								
Indu	11,688	10,461	11,099	8,832	+ 10 77	- 6 75	+ 25 67	+ 2,756	+ 31 20
Indu	11,561	10,447	11,099	8,832					
Indu		8							
ryasama]	27	0							
Indu	19,212	19,062	24,186	22,019	+ 84	- 21 23	+ 9 84	- 2,807	- 13 75
Indu	19,208	19,046	24,186	22,019					
Indu	4	7							
Indu	14,785	17,392	19,943	19,413	- 14 99	- 12 79	+ 2 75	- 4,628	- 23 84
Indu	14,782	17,386	19,943	19,413					
Indu	2	6							
ryasama]	1								

SUBSIDIARY TABLE II.—VARIATION IN CASTE, TRIBE, &c., SINCE 1881—*contd.*

CASTE, TRIBE OR RACE.	Persons.				PERCENTAGE OF VARIATION INCREASE (+) DECREASE (-)			NET VARIATION 1881-1911.		
	1911.	1901.	1891.	1881.	1881 to 1911.	1881 to 1901.	1881 to 1891.	No.	Percent- age.	
1	2	3	4	5	6	7	8	9	10	
Hindus, &c.—<i>contd.</i>										
Mechi ..	8,718	8,593	8,599	8,678	+	1 42	10 46	+	223	3 25
Miyah ..	18,030	9,979	6,818	2,211	+	61 90	18 10	+	2,794	36 48
Hindu ..	6,434	—	6,284	6,785	—	—	—	—	—	—
Animist ..	6,906	6,976	5,582	818	—	—	—	—	—	—
Rahar ..	61,918	39,893	64,067	64,808	+	18 43	21 84	+	8,233	17 48
Rajput ..	61,223	66,414	51,711	59,753	+	8 10	36 13	+	18,223	16 27
Hindu ..	61,223	66,414	51,711	59,753	—	—	—	—	—	—
Jain ..	0	0	0	0	—	—	—	—	—	—
Aryasama ..	0	0	0	0	—	—	—	—	—	—
Raj ..	21,481	18,673	29,783	35,094	+	14 29	51 60	+	3,410	11 17
Hindu ..	21,481	18,673	29,783	35,094	—	—	—	—	—	—
Jain ..	0	0	0	0	—	—	—	—	—	—
Bukhara ..	6,806	6,802	6,806	6,823	+	6 73	18 23	+	121	6 80
Bharya ..	7,687	6,708	7,637	9,918	+	48 64	51 31	+	600	17 25
Bani ..	18,179	11,006	12,867	12,823	+	8 81	9 23	—	2,212	17 94
Hindu ..	10,113	11,900	12,551	12,553	—	—	—	—	—	—
Jain ..	0	0	0	0	—	—	—	—	—	—
Aryasama ..	0	0	0	0	—	—	—	—	—	—
Peter ..	20,719	22,633	22,612	21,021	—	3 96	10 77	+	3,313	13 73
Hindu ..	20,719	22,633	22,612	21,021	—	—	—	—	—	—
Jain ..	0	0	0	0	—	—	—	—	—	—
Tahar ..	6,617	15,612	19,708	21,494	—	23 16	61 68	—	11,947	58 23
Hind ..	6,618	15,612	19,708	21,494	—	—	—	—	—	—
Animist ..	728	—	1	73	—	—	—	—	—	—
Targhar ..	4,406	4,367	4,767	6,228	+	2 31	6 06	—	63 79	23 26
Targhar ..	23,128	21,361	24,612	23,783	+	20 91	25 13	+	1,266	8 86
Targhar ..	4,377	4,366	4,316	2,860	—	—	—	+	617	21 29
Yan & Darsal ..	6,118	7,461	10,616	8,644	—	17 61	29 43	+	3,661	37 23
Hind ..	6,117	7,290	8,303	8,644	—	—	—	—	—	—
Jain ..	0	0	0	0	—	—	—	—	—	—
Aryasama ..	0	0	0	0	—	—	—	—	—	—
Vasht-Led ..	6,607	6,356	6,374	29,308	—	—	—	—	—	—
Hindu ..	6,606	6,361	6,311	16,308	—	—	—	—	—	—
Jain ..	0	0	0	0	—	—	—	—	—	—
Vasht Forward ..	6,613	6,680	11,970	11,961	—	8 34	29 30	+	2,661	23 16
Hind ..	6,613	6,680	11,970	11,961	—	—	—	—	—	—
Jain ..	0	0	0	0	—	—	—	—	—	—
Vasht Forward ..	21,963	21,416	22,879	23,211	+	18 25	18 25	—	1,219	3 16
Hindu ..	6,614	6,353	6,367	6,323	—	—	—	—	—	—
Jain ..	19,918	22,792	29,412	29,792	—	—	—	—	—	—
Aryasama ..	0	0	0	0	—	—	—	—	—	—
Vasht ..	10,611	2,361	—	—	+	36 94	—	—	—	—
Hindu ..	4,367	—	—	—	—	—	—	—	—	—
Animist ..	6,614	2,361	—	—	—	—	—	—	—	—
M. salman.										
Fahr ..	4,620	7,725	7,699	6,937	—	1 99	23 28	+	1,215	27 11
Obach ..	6,614	8,999	6,117	3,778	+	18 67	23 64	+	629	28 23
Kash ..	6,721	—	—	—	—	—	—	—	—	—
Mach ..	7,679	8,906	22,679	16,378	—	18 34	29 86	+	3,037	25 91
Memo ..	13,618	7,667	6,621	6,642	—	79 61	11 79	+	6,678	147 89
Melam ..	6,606	8,778	16,073	17,789	—	8 21	34 18	+	6,793	29 25
Memo ..	7,119	13,183	23,861	11,297	—	69 99	12 28	+	4,111	36 42
Pathan ..	16,367	11,602	17,378	14,334	—	18 92	86 37	+	2,672	14 86
Pisara ..	6,606	4,217	8,999	8,616	—	25 34	23 31	—	164	1 91
Poly ..	6,773	7,293	8,296	9,934	—	30 25	21 67	+	4 18	2 03
Path ..	21,610	22,611	23,324	26,961	—	64 67	23 53	—	18 84	—
Vasht ..	22,626	22,373	26,678	26,964	—	1 33	2 11	—	4,661	18 86
Christian ..	7,261	7,691	616	771	—	8 23	1,700 64	+	4,432	631 61
Paras ..	7,334	8,609	8,296	6,119	—	1 21	8 17	+	143	2

B&I

Bontay Gujarati Bhatls are Valbhias, and after their conversion to Vaishnavism became strict vegetarians. They neither eat nor marry with Sindhi Bhatls. They have two main divisions: Bhatls from Hahar in Kathiawad and Katchhi from Cutch, who eat together and intermarry. Over and above their two main divisions into Hahar and Katchhi, there is a third division called Gujarati Bhatls who are to be found in Baroda, Surat and other places. Bhatls and Katchhi Bhatls speak the Katchhi dialect. Gujarati Bhatls speak only the Gujarati and know nothing of Katchhi. All Vanias, they are also divided into *Vias* and *Dasa*. The *Vias* while taking *Dasa* girls rarely give them their daughters in marriage. Besides *gotras* or family stock, the Bhatls have eighty-four *nakhs* which correspond to castles. Marriage in the same *gotra* and *nakh* is forbidden. The extreme want of girls in this caste led some of them during this decade to send in now and then at Hardwar for getting wives. Those who married Hardwar Bhatls girls are not held in much respect by their fellow castemen. Bhatls are prosperous and well-to-do. This is due to the broad views of the caste in allowing them to undertake distant sea voyages. In religion they are Vaishnavas of the Vallabhbhakti sect and hold in great reverence the Vaishnava Maharajas called Gosalji. Some were once so devoted in their reverence to their spiritual teachers as to allow them the *prasa* *saukya*. After their return from pilgrimage some of the religiously minded become *swayamisi*, that is over-scrupulous in the observance of ceremonial purity and do not eat food cooked by any one except *marjats*.

Girls are married between nine and twelve. The dowry of marriageable girls being short of demand, the bridegroom has to pay from 4 to 5 thousand rupees purchase money and many have to remain unmarried. Widows are not allowed to marry and divorce is not granted. Polygamy is allowed when the first wife is barren. Disparity between the grooms' land and wit is common. There is no headman in the caste. Caste disputes are settled by six respectable men with the consent of the majority of the caste people. Branches of caste rules are punished with fines and in grave ones with excommunication. The fines are credited to the caste fund. The caste also levies fixed contributions on the occasions of birth, marriage and death. The accumulated fund is used in making or repairing caste *chakras*, in making donations to the spiritual head and in other charitable work.

Bhatls live in (10) — 1 sub-caste of Katchhi.

Bhatls live in (10) — 1 sub-caste of Katchhi.

Bhatls live in (10) — 1 sub-caste of Katchhi.

Bhatls live in (10) — 1 sub-caste of Katchhi.

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Bhatls (Bhatls) — A caste of Katchhi. Bhatls are found chiefly in cities and large towns. According to their story they were originally Kolatriyas who having embraced the religion of the Mahas and for this act of blasphemous conduct in the gods, came to be known as Bhatls. They have such tribal surnames as Bhatti (Chohan), Gopal, Parra and Bhatli, which support their claim of Rajput descent. The original home of their ancestors was Brij Mathura in North India from which they moved to Marwar and thence to Champaner and the country bordering the Mahi and the Narbada. From Central Gujarat they went to Kathiawad and then to the north and came to Surat in the south. Ahmednadi, Haroda, Jamnagar, Meenai, M. Jerna, Prantia, V. Nagar and other local surnames bear witness to their early settlements. Their family surnames are Ambaji and Hingalaji. Besides being divided into Meenai and Jam Bhatls who eat together but do not intermarry, Bhatls have three main divisions — Rawakachhi (119) living on the bank of the Mahi and the N. Narbada, Rani Bhatls (283) living in Pali and Paragpur and T. Bhatls (2,819) living in North Gujarat. The members of these three divisions neither eat together nor intermarry. But Rawakachhi and Rani Bhatls eat food cooked by T. Bhatls. Of the three sub-divisions the Rawakachhi alone live on vegetable diet; Rawakachhi and Rawakachhi except those who are Jains have no scruple in eating animal food in South Gujarat. All Bhatls have given up *pranayama* and have become confectioners, tailors, barbers and sellers of cloth and pretty brassware. By religion some are Jain and the rest belong to the Khatrispathi, Radhavalbhabhi, Ramnagarhi, Nandipanthi, 4. Amarnagarhi and Vallabhbhakti sects. Their marriage rites they do not differ from Vanias and Bhatls. Girls are married before they are eleven and live at any time after ten. Marriage is not allowed for two people of the same surname. Divorce is allowed and women sometimes re-marry the younger brother of her deceased husband. They burn their dead the Jain Bhatls with the full Shraak Vanias ritual and the Meenai Bhatls with Meenai Vanias ritual. Each community has its headman who settles caste disputes, meeting of all the members of the caste.

Bhatls (Bhatls) — A caste of Katchhi generally very dark in colour and very wild in appearance. The men are muscular well built and of medium height. The women are well made but have coarse irregular features. Among the men the hair of the head is a rude worn long. The women have their hair in a round coil but from the head to the neck each temple. Formerly they used to live in the cave. But now-a-days they live in groups of houses on the village.

The Bhatls usual dress is cloth wound round the loin and long strip twisted round the head. The women commonly dress in large *kurta* (petticoat) *kurta* and a *kurta* wrapped round the body and brought over the head. They tattoo their faces and pierce their ears and nose for wearing ornaments. Bracelets of the *kurta* cover the arms from the wrist to the elbow. *kurta* and *kurta* are also worn.

fit to marry after 18, and a girl after 16. A man anxious to marry his son, goes to the girl's **Cho-Dar** house, and if the father is willing, entertains her parents and relations with liquor. One or two days before marriage, the bride and bridegroom are rubbed with yellow powder. On the marriage day, the bridegroom goes to the girl's house, and after the boy's father has paid the girl's father Rs. 32½ as dowry, and presented the bride with a *sala*, a bodice and a silver necklace worth about Rs. 18, the bride and the bridegroom are seated in the marriage-booth. Their skirts are tied by the women of the house and together they walk four times round the pole of the booth. Dancing, in which the bride and the bride-groom join and a feast of rice and pulse, complete the ceremony. When the bride leaves her father's house, the father according to his means, gives a few buffaloes or a little money as present. The practice of winning a bride by taking service with her father, *Lhandhadio*, is common among the Chodhras. Their dead are burned. Before lighting the funeral pyre, Chodhras place cooked rice and pulse in the corpse's mouth and consider it lucky, if a crow comes and takes it away. On the fourth day, after a death, a spirit medium (*bahadar havria*), accompanied by the friends of the deceased, takes a stone and groaning and shaking, as if possessed, sets it in the spirit yard. He kills a fowl, letting some of the blood fall on the stone. Next, he adds butter, grain and liquor and making the stone red, consecrates it to the spirit of the deceased. Near the stone, the friends place a small clay cow or she-buffalo for a woman or a horse for a man. Three times a year on *Alhatry*, *Dvaso* and *Divali*, Chodhras in a body visit these shrines. They offer fowls, goats and sheep, drink freely and men and women dance together and close the feast. The Chodhras have no headman, and there is an entire want of caste organization in them.

Chovisa (793) —Literally "of the twenty-four", a Brahman caste mostly found in the Baroda City and in every taluka of the Baroda District. Their great number is in Sinore. They are supposed to be originally Nandoras. The story goes that a Nandora Brahman confined a newly-married Nandora Vania pair in the temple of *Nanda Ananda Mata* for the sake of exacting from them the customary fee of Rs. 125, that while so confined, the bridegroom was bitten by a snake and died, whereupon the bride became *sati* and cursed the Nandora Brahmans, and that upon this, 24 of them gave up the priesthood of Nandora Vantias and avoided the curse. They and their descendants were thenceforth called Chovisa. They are divided into two sections called *Mota* or large (452) and *Nana* or small (328). The sub-castes were formed owing to a small section having separated itself from the main body on account of differences in caste government. They interdine but do not intermarry.

Chunvalia (7,707) —A caste of Kolis. They take their name from Chunval, a tract of country near Kadi, so called from its originally containing *chunvalis* or 44 villages. They are mostly found in the Kadi District. Fifty years ago, they were the terror of North Gujarat. Led by their chiefs or *Thakardas* of partly Rajput descent, they lived in villages protected by impassable thorn fences and levied contributions from the districts round, planning, if refused regular night attacks and dividing the booty according to recognised rules, under which livestock and coin belonged to the chief, and cloth, grain and such articles belonged to the captors. There are still among them men of criminal habits, but as a class they have settled as cultivators and laborers. They have twenty-one principal sub-divisions: Abasania, Adhigama, Baroga, Basukia, Dabhi, Dhamodia, Dhandhukia, Gohel, Jandania, Jhenjwadia, Kanaja, Lalapara, Makvana, Palegia, Parmar, Pipha, Babaria, Sadria, Solanki, Vadhlakhia and Vaghela. They intermarry among their own class alone, but not among members of the same sub-division.

Dabgar (549) —A caste of leather jar makers. They say that they were Vantias, who having taken to this work, were looked upon as degraded and therefore formed a separate caste. Even now, they are called *Adhiya Vania*. Properly speaking, they are a sub caste of Mochis and are considered unclean on account of the raw leather used by them in the manufacture of leather jars.

Dadhich (36) —A Brahman caste. It is a small community and is found in the City of Baroda and the Baroda District. Dadhichs say that they belonged originally to the Andich stock and got the present name by settling in the village of Dehvan near Vijapur, where the *ashram* or hermitage belonging to the Dadhich Rishi. Most of them are money-lenders and cultivators.

Dalva (52) —A caste of Kolis. They are generally brickmakers, and owing to their better calling look upon themselves as of a higher social status than ordinary Kolis, with whom they neither eat nor marry.

Darji (13,277) —They are also called Merai or Sni, from *sui*, a needle, and live chiefly in towns and large villages. They are of twelve divisions, Dhandhaya (29), Dhandhali (114), Dngarpuri (101), Gujar (35), Marn (387), Ramdeshi (11), Champaneri (1,695), Charotaria (1,651), Kathiawadi (46), Pepavanshi (4,916), Surati (448) and Vakalia (169), none of whom either eat together or intermarry. The Pepavanshi or Rajkahi, who are found in the Kadi and Baroda Districts, seem to be of Rajput origin of which a trace remains in the surnames Chavda, Chohan, Gohel, Dabhi, Makvana, Parmar, Rathod, Solanki and Sonora. The Ramdeshis, who are found in the Baroda District, were originally Marwadi Girasias. Darjis hold a middle position in society. In South Gujarat in the absence of Brahmans, a Darji officiates at Bharvad marriage. Besides tailoring, Darjis blow trumpets at marriage and other processions. Now-a-days they look upon this occupation as humiliating and in most places have resolved not

Dar Dba.

to perform it. In religion they belong to the Madhvachari, Parmampanthi, Radha-Vallabhi, Ramanandi, Swaminarayan and Vallabachari sects. Their widows are allowed to remarry. Husband and wife are free to divorce each other in some places and in others like Kadi, a husband can divorce his wife but a wife cannot divorce her husband. Caste disputes are settled by a few leading men at a caste meeting.

*Darji (7).—Caste next to him from the Darji caste.

Dandi (7,008).—A section of trading Vohoras.

Desbastha (6,464).—Immigrant Maharashtra Brahmans from the Deccan, mainly for State service. It is said that Maharastra King who wanted to perform sacrifice invited them to the Deccan from the North. After the ceremony was completed, he gave them rich gifts and settled them there. Hence they were known as Desbastha, i.e., those settled in the country (*dash*).

Desbaval or Dasa (184).—A Brahman caste found chiefly in the Kadi and Baroda districts. It derives its name from the town of Deem near Palampur. Desbaval Brahmans are the priests of Dasa at Vana.

Desbaval or Dasa (6,144).—A Vania caste found mainly in the Kadi and Baroda District. Desbavals are found in large numbers in Kadi, Kadi, Patan and Sidhpur Talukas. They take their name from Deesa, an ancient town near the military station of the same name. They are divided into Vira (1,056), Dasa (4,023) and Pancha (161). Dasas are further subdivided into Ahmedabadi, Furti and Ghoghari. Both Vira and Dasa eat together but do not intermarry. The Pancha form a separate community. Bride and bridegroom go round the doors eight times among the Desbavals instead of seven times as in other Vania castes. Their family priests are Desbaval Brahmans and they are followers of the Vallabachari sect.

Devrukha (353).—A Brahman caste immigrants from the Deccan. About their origin the tradition is as under.—There lived a Chitpaan Brahman by name Vasudev Chitale. His thought of digging a well as a charitable act for the public on a high road. It prevailed upon the jathors to assist him in his work. While the work was in progress some harijans from Devrukha happened to come that way and were astonished to see a number of Brahmans engaged in digging earth. Thereupon they asked Chitale the reason of it; he told them what he wanted and requested them also to lend a hand. But on their refusing to enter into such humble work, he cursed them saying that for all future time they would be known contemptuously as Devrukhas, and would suffer from poverty and meanness.

Dhadhi (468).—Same as Mir. They are musician and jugglers.

Dhadhi (5).—A section of the Mochi caste so called from their occupation of making dhals or shikhi.

Dhankar (502).—A caste of Deccan shepherds found all over the State, but mainly in the Baroda District. They follow like the Dhavari and Ahirs of Gujarat, the occupation of cattle grazing.

Dhanka (1,667).—Literally one who taps the palm tree. It is a general term applied to all members of the forest tribe but in the present census many have returned the term as their own name.

Dhanka.—Same as Dhankar.

Dhad (11,897).—Dhad is the descendant of Kshatriya who during Parshu's persecution passed themselves off as belonging to the impure castes. Chavdas, Chohan, Chavkars, Dabhi, Gobel, Mankars, Parmar, Rathod, Solanki, Vaghela and other surnames which they have, show that they must have been Kshatriyas.

Dhad from Marwar is called Marwadi or Marw and those from the Koonkan and the Deccan are called Mal. Besides these there are ten local divisions named either from the tract of the country in which they live or from their calli. e.g., Patania (of Patan), Malia (of Canala), Charotara or Talabda (of Petal and Charotara), Chavara or Mahabhartha, (of Barod) and Mithavitha. Kahanania (of Kahanam tract in Baroda and Dhad) and Dhad (of Barod) are the place-names. Malia (of Barod), Megwars (of Barod) and Vaghars (of Barod) are the three craft names. Only one Gujja is a caste-name and is adopted by the Dhad of Barod. None of these divisions intermarry but all except the Marwadis dine with each other. They chiefly on grains but have no scruple in eating flesh. They have their own priest called *Gravdas*. The worship *Hanuman*, *Suparna* and *Mata*. Many belong to Bijnorgi, Ramanandi, Kalpanandi and Samantana sects. None of them has recently embraced Christianity. Polygamy, divorce and widow remarriage are allowed. The widow of a man generally marries his younger brother. Except few who are well-to-do, Dhad have their own death pollution is observed for 11 days. *Shraddha* ceremony is performed on the chief mourner on the 15th day or four days from the death of the deceased. Dhad believe that in future life a man for this life will marry. Dhad a man will raise the whole caste to the position of Brahman. Each village has its headman called *Dhad* in North Gujarat and *Pard* in South Gujarat. Along with three or four other members of the caste he settles all caste and other social disputes. Dhad are strict in punishing breaches of caste rules and if a man is more respect than other caste members the opinion of their headman.

Dhimar (5,410) —Deccani fishermen who settled in South Gujarat. They have the **Dhi -Dud**, peculiar North Konkan custom of naming their children from the week-day of their birth, e.g., Mangh (born on Tuesday), Budhio (born on Wednesday), &c. A Brahman officiates at their marriage.

Dhobi (2,438) —A washerman, from *dhovun* to wash, found in every town and city and in large villages. Though in the Navsari District some eat fish and drink liquor, the Dhobi's ordinary food consists of gram and vegetables.

They allow divorce and widow marriage. Dhobis generally wear their employers' clothes, which has given rise to the proverb *dhobma panch parayan* (The Dhobi's five, i.e., cap, jacket, coat, waistcoat and *lhes* belong to others). In religion they are Kabirpanthi, Ramanuji, and Vallabhachari. Though they respect Hindu gods, they have no house gods and do not go to temples.

Caste disputes are settled by a headman in consultation with the men of the caste assembled at a special meeting.

***Dhobi** (238) —Hindu converts to Islam, who follow their old profession of washerman. They marry only among themselves and have their own *jamat*.

Dhodia (20,490) —An early tribe found in the Navsari District. Men's ornaments are earrings and armlets of brass, tin or silver. The females put on solid rings of brass over the whole of the leg up to the knee and also on the arm from the wrist to the elbow. These ornaments weigh from 18 to 20 lbs. Dhodias hold a higher social position than the other early tribes, all of which except Chodhris eat food cooked by them. But a Dhodia dines with no one who is not of his own tribe. Among the Dhodias, there are many *kula*, i.e., families whose status depends upon the villages inhabited by them and the occupations followed by them. They do not allow marriage within the same *kula*. Dhodias of higher families contract early marriages. A bride is purchased by the payment of about Rs. 25 to her father. Men with no means of paying the dowry, offer to serve the girl's father for a term of one to five years. During this time, the suitor receives food and clothing, but his earnings go to his master. If he proves idle or gluttonous, he may at any time be sent off. Even when the three years are over, the girl may refuse him, but then he can claim payment for his services. When all goes well, the regular marriage ceremony is performed. But it is not necessary to allow the pair to live as husband and wife. This is called *khandhadia* or bride-purchase system. In certain rare cases, Dhodias purchase a girl for their boy and allow the pair to live as husband and wife without making them go through any ceremony.

They do not use Brahmans as priests. Divorce and remarriage are allowed. A wife has to pay Rs. 5 only to be released from her husband. Corpses are taken in a procession with music playing to the burning ground. On the bier are placed a scythe, a *tansala* (brass bowl) and a *lota* (water jug). A *lhatrun* (memorial stone) is erected in honour of the deceased. When the husband dies, the wife throws into the pyre her ornaments of solid rings of brass which she is wearing. When the wife dies, the husband throws one of his chief ornaments in the same way. In most Dhodia villages, one family has the hereditary right of headmanship. The Naik, as he is called, is treated with respect, but most of the social disputes are decided by a mass meeting of the tribe at one of the big funeral feasts. Breaches of caste rules are punished by fine, or if the offence is heinous by turning the culprit out of caste.

Dhuldhoya (24) —Literally dust washers. They are said to be converted Hindus of the Khatu caste. They buy dust and other rubbish from the house of goldsmiths, wash and shift it and carefully pick out the particles of gold or silver found in the refuse. They marry only among themselves and form a separate body with a headman of their own.

Dopi —A contemptuous term applied to the Koli caste on account of its members living on the sprouts and leaves of a creeper called *dodi*.

Dubla (40,976) —Derived from Sanskrit *durbala* (weak), an early tribe found in the Navsari District. They have come into closer contact with the civilised castes and do not much differ in appearance from Kolis. They have eight sub-divisions, Bava, Damani, Narda, Paha or Khodia, Sarvia, Talavia, Vasava and Voharia. The members of these clans seldom eat together and never intermarry. They claim a strain of Rajput blood and call themselves Rathod. Females wear the *kanchali*, and do not move about with open breasts like Gamits and other early tribes. They are peasants and labourers. Most of them are *halis* or the hereditary servants of Bhatthelas, Kanbis and other better classes of cultivators. They are entirely dependent on their masters for food and clothing. They treat Brahmans with respect and make use of their services on marriage and other occasions. Boys are married between 10 and 20 and girls between 10 and 18. Widow marriage is allowed, but polygamy is not allowed. The dead are burned. Caste disputes are settled by a few hereditary leaders or *pat-ls*.

Dudhvala (293) —They are the descendants of Hindu converts to Islam from Sabaha and Gauli castes and are found mainly in Baroda City. They sell milk and hire out carts. Women milk and look after the cows and buffaloes. They are Sunni in name knowing very little of the Koran and are not careful to say their prayers. They speak Gujarati. As among the Hindus, women join in the marriage procession, singing Gujarati songs. Like Hindu women, they also beat the breast at deaths. They add *ji* to their name as Ismailji. They marry among themselves and form a separate community with a headman.

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EKADASHA BRAHMAN—Same as K vidya Brahman.

Fakir (4 639).—Muslim religious beggars (See Chapter IV para. 263, for description of their main divisions)

Gadaria (81).—Same as Bhavad.

Gallia (64).—A subdivision of Bharias, who by taking to the new profession of indigo-dyeing have become separate caste as Gallars or indigo-dyers. From the decline of their craft the latter fallen into a low state and find other means of earning their livelihood, such as agriculture shop-keeping labour etc.

Gallara (84).—Muslim indigo-dyers. They are partly descendant of foreign immigrants and partly of converted Hindus. Their customs are those of ordinary Muslims and they generally marry among themselves.

GAMAT.—Same as Gamit.

Gamit (49 615).—Also called Gamta or Gamatla. An early tribe found in the Navsari District. They eat sheep, goat, rabbit and fowl, but will not touch the flesh of a cow nor of any animal living and dead. They are peasants and wood cutters. They worship *Sagader Samalair* and *vel Mata*. They never make use of Brahman services nor pay him any respect. Men of their own cast act as their priests. Among Gamitas marriage takes place when a boy can climb a palm tree generally after he is 12 years of age. *Khandodas* system prevails. Polygamy and divorce are allowed. Remarriage is also allowed but only between the widowed of both the sexes. A widowed person of either sex is not allowed to take as a partner the unmarried of the opposite sex. The dead are burned. Civil disputes are referred to few hereditary leaders or *patels*.

GANTA.—Same as Gamit.

GANTHA.—Same as Vansola.

Gandhrap (8) = A cast of musicians from "Gandharva" the mythological musician of the gods. They are found in Kadi and Baroda Prant. They have entered the province from the north and say that they were originally Chitroda Nagar Brahmins. Traces of northern origin remain in the men long and flowing turbans and in the coverlets with which the women wrap themselves when they go out of doors. They play on various musical instrument and accompany dancing girls in all their performances. They wear the Brahmanic thread and their priests are Adivich Brahmins. They are vegetarians. Divorce and widow marriage are not allowed, but owing to the smallness of their number marriage among the children of brothers and sisters is allowed and practised. Some of them are Shaitra and others Vaishna. They have no headman and all social disputes are settled at a meeting of the male members of the caste.

Gandhrap (159).—Singers convert from the Hindu cast of the same name. They are Sunnis in religion. In the dry season they move about the country and in the rainy month return to their homes and cultivate. As their girls become professional dancers and prostitutes the men never marry in their own cast. They seek wives from among the poor Muslims and sometimes Koli. The girls earn all on their daughter's earnings. They have a union and headman and during the rainy season generally meet together at marriages.

Garada (6281).—Priests of the unclean castes including Bhangs in Central Gujarat, but except Bhangs in South Gujarat. Their surnames—Da, Joshi and Shukla—point to a Brahman origin but a few bear Rajput surnames such as Gohel, Parmar &c. They keep the Brahman fasts and holidays, understand Sanskrit and recite hymns and passages from the Purans. They are called Brahmins by Dhols, Bhangs, Chamsars etc. and officiate at their marriages and deaths. Among Brahmins a few men called Shukla act as priests of Garada. They draw up and use bone-croppers. Some of them are ill, others were and a few act as tailors and barbers to Dhols. Their dead are buried and they perform *shradhas*. Divorce and widow marriage are allowed. They have no headman but council of their cast punishes breaches of cast rules by fines or expulsion.

Garda (403).—A section of Brahmins from Upper India.

Gauli (15).—An immigrant cast from the Deccan, mostly found in the Baroda City. In the Deccan they follow the same occupation as Bharias and Bhavad do in Gujarat. But in this State they do not follow the traditional profession of their cast. They are either grivars, tenants or manual servants.

Gayaval (26).—A Brahman cast found only in the City of Baroda. They are an offshoot from the mendicant Brahmins of Ceylon and are mainly immigrant to State for service.

Gedia (2,716).—A cast of Hindu found in the Anand District. They are so called from the name of the tract between Porbander and Mallapur in which they originally lived.

Ghadia (10).—Immigrants from the Deccan. They are musicians and ballad singers.

Ghauch (11867).—Oilmen, found chiefly in two and large villages. They are of Koli descent—Almohadi (62) Chamsars (145), Modh (1499) Patani (168), Chhapra (164), Fera (16) Khambat () and Labetoli (210). They have Rajput titles surnames such as Gohel, Jhala, Parmar and Solanki. Of the eight divisions the Modh and Chhapra rank

highest, the other divisions eating food cooked by them, while they do not eat food cooked by the **Gha-Gos** other six. None of the eight divisions intermarry. Though they hold almost as good a position as Bhavsars and Sutaras, the common Gujarati expression *Ghanchi-Gola* is used in the sense of low caste Hindus, just as *Brahman-Vania* is used for high caste Hindus. *Ghanchis* are fairly religious and belong to *Kabirpanthi*, *Ramanandi*, *Swaminarayan*, and *Vallabhachari* sects. They are also great worshippers of the *Kalla* and *Behechara Matas*. Marriage ceremonies do not differ from those performed by *Kanbis*, except in the fact that *Hanuman* is worshipped by the bride and bridegroom immediately after marriage. Polygamy and widow remarriage are allowed, but divorce is rarely granted. The widow of a man sometimes marries his younger brother. Each sub-caste has its own headman who settles caste disputes at a meeting of all the men of the caste.

***Ghanchi** (4,614)—*Musalman oilmen*. They are also called *Ghanchi-Vohora*. They are the descendants of *Hindus* of the *Pinjara* and *Ghanchi* castes. In their houses, they speak the Gujarati language. Their females dress like *Hindu* and have such *Hindu* names as *Dhanbai*, *Jivi*, *Mankor*, &c. Males put on *Hindu*-like turbans. At marriage, their women go singing like the *Hindus* with the bridegroom to the bride's house and in their feasts they have *Hindu* dishes of *ladu*, *lansar*, etc. At death women wail and beat the breast. They are *Snnni* in faith. They marry only among themselves and the *Pinjars*. They have a *jamat*, with a headman chosen by the members.

Girnara (70)—A *Brahman* caste found chiefly in the *Amreli* District, deriving its name from *Girnar*. They have a tradition that they were settled at *Girnar* by *Krishna* after he rose from the *Damodar* reservoir in the bed of the *Sonarekha* river at *Junaghad*. They are considered specially sacred and have the monopoly of the office of priests to pilgrims visiting *Girnara* and *Somnath Pattan*. They have four sub-divisions, *Ajania*, *Bardai*, *Chorvadya* and *Panai*. By profession, they are *Vaishnava* temple priests, beggars, traders, money-lenders, cooks and husbandmen.

Gola—*Rice-pounders*—(H 5210, M 10)—Found in most of the towns. According to their story, they were originally *Rajputs* of *Chitor* in *Mevad* who called themselves slaves or *golas* to protect themselves from the persecution of *Parshuram*. In token of *Rajput* strain, the word *Rana* is always added to the name *Gola*. Their tribal surnames are *Chohan*, *Chodhavada*, *Daladia*, *Divadia*, *Hirvana*, *Katakia*, *Manhora*, *Nagarethia*, *Panohshahda*, *Pat*, *Parmar*, *Pasia*, *Samaha*, *Sitpur*, *Solanki*, *Takoria*, *Vaghela*, *Vaghmar*, *Varaskia* and *Vehirji*. They eat besides coarse food-grains, fish, fowl and the flesh of the goat, deer, hare and antelope. They drink liquor to excess especially at their feasts and caste dinners. This leads to abusing each other and sometimes coming to blows, and has passed into a proverb. A quarrel ending in abuse with a certain amount of gentle slapping is called *gola laahas* or *Gola brawl*. When employed in pounding rice, they have to be closely watched as they frequently carry rice away. Some *Golas* have given up rice-pounding and work as sawyers, *gunastas* to grocers and cloth-dealers, as sellers of salt and carriers of goods either on their shoulders or on donkey-back. The *Gola* is held in little respect. A slovenly *Vania* is called a *Gola* in contempt. The *Golas* and *Ghanchis* are the first on the other side of the boundary line between high and low caste *Hindus*. As a class they are religious and are either *Bupanthi*, *Kabirpanthi*, *Ramanandi* or *Swaminarayan*. Some belong to the *Pirana* sect, who, while they worship their saint's tomb, also respect *Hindu* gods. Marriages are not allowed among near relations or between people bearing the same surname. Except that they are less detailed, their marriage ceremonies do not differ from those performed by *Kanbis*. Widow remarriage is allowed, the widow sometimes marrying a younger brother of her deceased husband. Caste disputes are settled by a headman with the help of five leading men.

GOLA (KHAVAS)—A class of personal attendants. They are the offsprings of female slaves called *chhol ris*, *vadharans* or *poris* in *Rajput* families. They are quite distinct from *golas* or rice-pounders.—See *Khavas*.

Golak (4)—A caste of degraded *Brahmans* from the *Deccan*. They are said to be the descendants of a *Brahman* of the *Chitpavan* caste and a widow.

Gomtiyal (55)—A *Brahman* caste found mostly in the *Kadi* District, said to take its name from *Gantam Rishi*. A more likely origin is from the old city *Gomti*, among the *Barda* hills in South-west of *Kathiawad*. They are mostly beggars, and live on alms.

Gondhali (46)—Immigrants from the *Deccan*. They resemble the Gujarati *Bhavis* in their occupation. They are found mainly in the City of *Baroda* owing to the *Deccani* element in the population. They perform what is called a *gondhal*,—performance which consists in singing songs or ballads in honour of some goddess. In several *Deccani* *Hindu* families, it is customary to perform *gondhal*, after marriage or *munj* ceremony.

Gorji (38)—*Jain* ascetics. Any *Shravak* may leave his family and become a *Gorji*. At present, most *Gorjis* are the sons of low caste *Hindus* or are illegitimate children who are bought or brought up by *Gorjis*. The *Gorji*, like the *Sadhu*, wears only two clothes, a waist and a shoulder cloth. He differs from the *Sadhu* by wearing white instead of red ochre robes. *Gorjis* grow the monstaches and the hair of the head. They beg cooked food or *bhiksha* from the *Shravaks*, and where there are no *Shravaks*, from other *Hindus*, except the low castes. They practise sorcery and magic and prescribe medicines.

Gosain (6,363)—Also called *Atit*. They are divided into two classes, *mathdhari* (celibates, and *gharbari* (householders), of which the latter is the larger class. They are all *Shrivats* and

Guj. Haj

belong to ten sects—Gir Parbat, Sagar Puri, Bharthi, Van, Aram Sarawati, Tirth and Ashram. They add the clan name to the personal name as Karanjar Hirapur, Chamebharthi, &c. All of these clans have some of their members householders (Gharbaris) and others monks (Mathbaris). Among the Mathbaris the *Guru Shiksha Sampradaya* or succession from preceptor to disciple obtains. The appointment of a *chela* is made by *tantra* (mantra) and covering him with *chalar* which ceremony is followed by a feast to the members of the caste, which is called *bandara*. Grooms are either entirely or partly clad in brown. Most of them are professional beggars. But among them some are bankers, merchants, state servants and soldiers. They do not wear the sacred thread and allow widow marriage.

Gugali (1580).—A Brahman caste so called from *gwal*, i.e. income. Another derivation is from Gokal, the birthplace of Shri Krishna and appears more likely as connecting Shri Krishna with hathiawal. They are numerous in Boyl and Dwarika where they are Vashis temple *puro* or priests they act as *purohit* and pilgrim conductors and are also shopkeepers. They are not much respected by other Brahmans. Though not returned in the Census, there is a small sub-caste called *Bodha* among the Gugalis. *Bodha* are neither allowed to intermarry nor interline with other Gugalis. The cause of the split is said to be due to gentlemen of the caste inviting all the individuals of the caste to attend sacrificial ceremony and saying that those who did not come in time would be excommunicated. It so happened that some nephews of the *mas* happened to come late. He was naturally angry and called them *bodha* i.e., fools, and excommunicated them.

Gujjar (113).—A Vania caste found chiefly in the Kadi and Baroda Districts. These Vannas were originally Gujars and settled in Gujarat before other Vannas. Formerly they were divided into *Dasa* and *Vasa*. Later the *Vasa* finding themselves diminishing joined the *Dasa*. Their family priests are the Shrivasthi Brahmans and they are followers of the Vallabhachari sect.

Gurav (176).—Immigrants from the Deccan. They were originally Brahmans, but are degraded and now form a separate caste. About their origin it is said that when Buddhism prevailed, the ministrants in temples were called *gura* or preceptors, *guravak* being the honorific plural of the term. After the triumph of Brahmanism over Buddhism, the old worshippers in temples naturally lost the popular esteem and respect they once commanded, but as their successors retained their old occupation of worship, they also retained their name a *Gura*. They were naturally regarded as being lower in status than the Brahmans. In the Deccan and especially in Konkani Guravs are generally worshippers in temples. In the Baroda territory their main occupation is that of playing music. The *leader of Haridas or Bera*, the man who plays on the *mandira* is generally a *Gura*. Another occupation followed by Guravs is that of preparing leaf-plates or *patras* used by Hindus for placing food on at the time of meals.

Hajam (21, 238).—Barbers. They are found in every town and village in Gujarat. The word Hajam is derived from Arabic *hajam* to crop, and refers to his doing cropping operations at certain times. A Hajam is also called *raufad* from his cutting the hair or *raufa* from his old operation of drawing sounds or *sha*; *rauf* from his carrying a torch at night time or *rauf* and a *mauf* from an earthen pot on which barber boys are taught to *sha* a. There are seven main divisions of Hajams:—Limachia (21, 40) Bhathi (235) Maru (1, 378), Maori (61) Panchu (8) and Dakhani (116). Of these divisions, the Limachia rank the highest. They allow Bhathi Hajams to smoke out of their pipes, but do not eat with any other division. None of the divisions intermarry interline but all except the Parle-bi and Dakhani eat food cooked by Limachia Hajam. The Limachia claim descent from a land of Rajput who after some defeat fled for protection to their godless Limachia in India. From India they went to Champapur and from Champapur they spread over Gujarat. Among the Limachia surnames are Bhathi, Chavla (Cholan Dabhi, Golei, Parmar, Mahad, &c). Except the Maruans of South Gujarat who eat goats' flesh and drink liquor and work *dhol* or drum-beaters on marriage occasions Hajams are an ordinary soul-grains. Their ordinary profession is shaving but in Rajas they also cultivate land. Their women act as milkmaids. High caste Hindus do not allow Hajams to touch drinking water. Among Hindus and low caste Hindus barber touches the drinking pot and leaves the cooking pot and *mas*. Hajams never are Adich Bhathi, Bhawal and Shrivasthi Brahmans who by way of slight are called Hajam. By religion, Hajams are Bijjanthi, Kabirpanthi, Ramchandli and Vallabhachari. Divorce and widow remarriage are allowed. The widow of man sometimes marries his youngest brother Hajam re-probably talk of Panchi and pretties. A soldier or soldier's person is commonly called Hajam. I mention earlier called *Shammas* (to be to be) or a *mas* (potter).

Caste duties are settled sometimes by a headman in consultation with the caste people and sometimes by a few respectable men of the caste.

Hajam Turki (21).—Muslim barbers. They are said to be partly the descendant of immigrant and partly converted Hindu barbers. They are in two sections *Dakh* or (bechman) and *Hajam* (the latter is a further speech Hindustani but in Baroda and had the honorific *giri* (Giri). The latter only some of their sections and the latter of the caste.

Hijda (H 144, M 2)—Ennuohs They are also called Fatda or Pavaya They are **Hij-Jin** found in small numbers in towns They are recruited from Hindus and Musalmans who consider themselves the creatures of *Behecharaji Mata*, who has her temple in the Chansma Taluka of the Baroda State Except that they do not dine together, Musalman and Hindu Hijdas are closely alike According to their tradition, a king of Champaner got a son through the favour of Behecharaji He was named Jetho and was impotent from birth The king set him apart for the service of the goddess through whose favour he got him The goddess appeared to him in dream and told him to cut off his private parts and dress himself as a woman Jetho obeyed the goddess and the practice has been kept up by those who follow the class Impotence is the indispensable qualification for admission into the class When an impotent man wants to be admitted into the class, he goes to a Hijda and makes the request His ears are bored with a needle, a solemn oath is given to him for not stealing and never acting as a pimp to a woman The novice is admitted on probation from 6 to 12 months, during which period his conduct is carefully watched and his impotence tested by prostitutes When impotency is established, the next ceremony is the cutting off of the genital parts The operation is performed on a day approved by the goddess The lopping is performed by the person himself without any assistance After the operation, the patient lies on his back on a cot for three days, sesame oil is poured on the part lopped off Till the wound is healed, it is washed with a decoction of *bordi* (*Zizyphus Jujuba*) and *baval* (*Acacia Arabica*) bark The operation is held to correspond to a birth ceremony which makes the patient a member of the caste The new Hijda is given a female name which generally ends in *de*, such as Dhanude, Ladude, &c Since 1880, emasculation is prohibited by H H the Gujwad's Government and is not now practised in Baroda But impotent persons with female tendencies continue to join the caste Hijdas live as beggars, singing the praises of their patron goddess Behecharaji They beg in bands within certain beats and receive fixed yearly dues from shopkeepers, carpenters, tailors shoemakers, goldsmiths, blacksmiths, Dheds, Sathawaras and Charans They also receive fees from Kanbis on the birth and marriage of their sons They live on coarse grain, but have no objection to eat fish and flesh of sheep and goats Hijdas bury their dead As they are neither males nor females, they do not touch the coffin, which is carried by Musalmans, the companions of the dead standing by mourning On the *dasa* or the tenth day and on the *chalis*a or fortieth day after a death, the companions of the deceased feed the caste people and the Musalman bier-bearers

Social disputes are settled by a *panch* of four or five leading members of the caste Any member who has been found guilty of committing theft or acting as a pimp is excommunicated, but is re-admitted on paying a penalty

Holar (51)—A Deccan untouchable caste They are musicians and ballad singers Immigrants from the Deccan

JAFFRI (2,824)—Also called Patani, a section of trading Vohoras

Jambu (2,670)—A Brahman caste, also called Jambusaria, found in the Baroda District They derive their name from the town of Jambusar in the Broach District They are said to be descended from the sage Yajnavalkya and according to tradition were the first colonists of the town of Jambusar Copperplate grants show that they were settled there as early as the beginning of the fourth century They were once a large and learned community, but are now mostly family priests in villages and cultivators

Jat (H 259, M 3)—A warlike tribe from the Punjab They claim to be Yadavas Though in Rajputana, there are many Jats and a few Jat-ruled States, the superiority of the Rajput over the Jat is admitted In the Punjab, where the later Gujjar has freely mixed with the elder Jat, no line divides the Jat from the Rajput

JETHIMAL (48).—A sub-caste of Modh Brahmans

Jew (40)—Members of the Beni-Israel community A tradition current in the community says that the earliest representatives of the race in India were shipwrecked near the village of Navgaon, Kolaba District, and adopted the calling of oil-pressing and agriculture Many gradually forsook their hereditary occupations in favour of the medical, legal and clerical professions In the early portion of the nineteenth century, the ordinary dress of a Beni-Israel consisted of a turban a long coat of Hindu pattern, trousers or *dhotar* and Indian shoes The turban was gradually replaced firstly by the Turkish or Persian cap and secondly by the English hat or cap, which is now generally worn Similarly the women, who formerly wore the Brahman or Prabhu *sari* and *choi*, now dress in Parsi fashion and a few have adopted European dress Their home tongue is Marathi Most of the Jews in the State are employed in the State service

Jharola (2,054)—A Vania caste found chiefly in Baroda and Kadi Districts Jharolas are found in large numbers in the Dabhoi and Sankhedi Talukas They take their name from Jhalor in Marwar and are divided into Dasa (923), Visa (958) and Pancha (91) The Visa and Dasa dine together but do not intermarry The Panchas form a separate community Their family priests are Jharola Brahmans and they are Vallabhachari Vaishnava

Jharola (225)—A Brahman caste found in Kadi and Baroda Districts They take their name from Jhalor in Marwar, whence they immigrated to Gujrat Most of them act as family priests to Jharola Vanias

JINCAR (5,264)—A sub-caste of Mochi.

Jog. Kam.

Jog.—Same as Ravalla, q. v. They cannot trace their descent from any single caste as they are a conglomeration of the descendants of such *Airs* or *moeties* who have returned to secular life and formed a new caste.

KABULI.—Afghan settlers and itinerant traders from Kabul. They are a muscular well-made race. A Kabuli wears a country scarf, *dupatta*, wound round the head, a loose shirt of white cloth, a second scarf thrown round the shoulders, a pair of striped or white cotton trousers, very loose above and gathered at the instep and native shoes. Most of them are traders dealing in horses, fruit, *amfeetids*, *shawls*, etc.

Kachhla (8,028).—The caste of market growers, from *kachhla*, vegetable garden. They are said to be originally Kants or Koli cultivators who took to the growing of garden produce and formed separate caste. They are of three divisions in North Gujarat and four divisions in South G. Janat. The three North C. Janat divisions are Ajvalia (5,236), Andbaria (1,828) and Khambbati (65) of which the Andbarias are the lowest in social rank. Ajvalia and Khambbati put together but do not intermarry. The four South Gujarat divisions are Ahmedabadi (497), Khambbhar (776), Khatri (8) and Mali (1) of which Ahmedabadi rank the highest. The four divisions neither put together nor intermarry. In addition to growing garden produce, Kachhals are also bricklayers, hand-loom weavers, carpenters, sawyers and shop-keepers. In religion, they are Bhanudi, Swaminarayan or Vallabhbhadi. The Andbaria and Khatri Kachhals are like the Mata Kantis, followers of Imam Shah and observe half Hindu, half-Mahomedan rites. They fast on *Ramya* and hit *Purna* instead of Hindu places of pilgrimage. Children not married before they are ten years old. Marriage ceremonies do not differ from those of Lowa Kantis. Marriages are not allowed among relations on father or mother side. Widow marriage and divorce are allowed. The dead are burnt and *shraddha* ceremonies are performed. They have *patel* who settles caste disputes in a meeting of the caste.

KADLI.—It is an occupational name sometimes wrongly returned as a caste name by bricklayers who belong to Kachhal, Gola, Chhipa, Balthawara, Kanti, Koli and other castes.

Kadia Kumbhar (45).—These Kumbhars who having taken to the work of bricklaying consider themselves to be superior to the pot-making Kumbhars, and have formed a separate caste in Amreli.

Kadwa Kanti (172,856).—A caste of cultivators. They are found in all the districts of the Stat but are most numerous in the Kadi District, which is their original home. They also but do not intermarry with Lowa Kantis. About their origin it is said that when Shunkar went to perform austerities on Mount *halska*, his consort Parvati, to beguile the tedium of solitude, thought of creating some human beings. She thereupon created 52 males and females from the perspiration on her waist. Shiva being apprised of this by the sage *Mand*, returned from *halska* and seeing these human beings enquired of Parvati as to how they came to be there. She told him plainly what she had done. This pleased Shiva so much that he allowed these beings to go to the earth and settle there under the name of Kadwa, as they had been created from the perspiration of the *Kad* or waist. At the same time he gave them *lawe*, grain and *by* seed to maintain themselves, and so they came to be called Kadwa Kantis. There is a temple of their patron goddess *Umm Mata* at Unja in the Kadi District. A curious marriage custom prevails among the Kadwa Kantis. Once in every 10 or 11 years a priest and astrologers connected with the temple of *Umm Mata*, fix a day on which marriages take place in the whole cast. Children about one and even unborn children are married. In the latter case the pregnant women walk round the *devis* on an understanding that, if their children are a boy and a girl, the couple will marry. If suitable husband cannot be secured for a girl she is married to a bunch of flowers. The flowers are afterwards thrown into well or a river and the girl now a widow can at any time be married according to the *saupale* *saupale* form. Sometimes married man is induced for money consideration to go through the form of marriage with a girl and to divorce her *sum* the ceremony is over. The girl can then be married according to the *saupale* form.

Widow marry but not necessarily to the brother of the deceased husband. A husband can divorce his wife but a wife cannot divorce her husband without his consent or after she has become mother. Certain families of good birth hold the position of *shetha* or *patel* which is a hereditary distinction and manage the *shetha* of the cast.

Kalal (1338).—Liquor sellers. Most of them were originally Kantis or H. Jants, who were looked upon as degraded owing to their taking to this new profession and formed a separate cast.

Kalal (106).—Descendants of converts from the Hind. class of the same name.

Kamalia (20).—They are worshippers of Debecharaji Mata in Kadi District. They were originally Kanooja Brahmins who were converted by Emperor Akbar in A.D. 1577. Their names derived from *kanal* meaning perfect title given to their headmen who converted to Islam. They do not circumcise and except that they have *deh* *deh* *deh* and *deh* *deh* *deh*, their ceremonies are Hindu. They marry and have children.

Kampant (1).—A Vania caste from *ka* *pa* *pa* meaning pair of scales found only in the Kadi District. The name Kampant said to be thus originated—there were no correct scales in the province fit for the weighing of costly precious articles. Some estimating parties who set up accurate scales then obtained the correct right weighing scale.

Kaa-Kha.

Kashali (6,323).—Literally dwellers in towns. Some of them are the descendants of Dulal or Pathan mercenaries and others of Rajput descent. Their home language is Urdu mixed with (Agnarai) or Urdu only. Some of them hold grants of land and the rest are generally employed in Government service as police constables, etc. Their women do not appear in public. They are Sunni in faith. The males have Pathan names as Jafarkhan, Sitar Khan and the females have such names as Ladulbibi or Dululbibi. They give their daughters out to Musalmans but occasionally marry Hindu wives of the Rajput or Koli castes. At such marriages the bride's friend occasionally calls in a Brahman. In other cases the ceremony is entirely Musalman. They have a headman and do not form a distinct community.

Kathi (3,478).—A curious and interesting race found in Kathiawar. The cradle of this race is unknown, but it appears to have come from Central Asia driven by the tide of Mohammedan invasion, through Sindh and Cutch in the 14th century. A party of them, under the leadership of Umro, came to Dhank, ruled by Valsa Rajput. Umro had a beautiful daughter named Umarbai with whom the Dhank chieftain Dhan Valsi fell in love. Umro agreed to marry her with him on the condition that they should eat together. This Umro agreed but his brethren considering him degraded, drove him out. He became the leader of the Kathi, and had by his three sons Valsi Khuman and Khachar whose descendants bear their names and are considered the three noble tribes of Kathi. They are called Bhakharis, while the descendants of the original Kathi are called Avantis or inferior.

Kathi worship the Sun and use it as a symbol on all their documents. Owing to contact with Hindus they worship Hindu gods and respect Brahmans. At funeral ceremonies, instead of feeding cows they feed plowmen and have a strong friendly feeling for them. They have adopted the Hindu feeling about the sacredness of the cow. They eat food cooked by any Hindu except the untouchable ones and drink liquor. Widow marriage is allowed, but is seldom practised, except in the case of the deceased husband being a younger brother. In such a case, the rule is peremptory that he should marry his widow. They do not observe *sati* like Hindus. Similarly women are not segregated among the Hindus at particular seasons.

Kathodia (121).—An early tribe found in the Narsari District. It has four sub-divisions: Halam, Jala, Pawar and Kholi. The Kathodias found in the State belong to the last class and are the most degraded. They are black in colour and go almost naked. They are labourers and cattle-rearers. They worship the Blue Devi. They pay no respect to Brahmans and never touch one of their services. Boy and girl generally marry after they are fifteen years old. *Atmakad* or system prevails. Polgum and a low marriage are allowed and practised. The dead are burned. A funeral feast is given to those who can afford it so. They take no tithes and no other ceremonies in honour of the dead. They have headmen and caste committees.

Kayasth (125).—A caste has its headquarters at Bara. Most of them found in the State are immigrants for service. Others have the claim descent from Chandra Gupta and appear to be of the same stock as the Kayasths of Bengal. Of the three branches of Bengal Kayasths only three Valmiki Mathur and Bhat Nagar are found in Gujarat. The third division never disseminated nor intermarry in Gujarat but they are said to do so in Bengal.

Valmiki Kayasths (432) much resemble the better class Brahmans such as Narsari. They are strict vegetarians. Owing to their kindness show no pleasure they are called *Lajal* or *Lal Lal*. They belong to the Vallabha sect. Early marriage was formerly the rule but now boys are not married before 18 and girls before 14. There is no headman in the caste. Social disputes are settled at general meeting of the community.

Mathi Kayasths (19) are found in Bara and Narsari District. They are so called from Mathura their original home. The caste is part with the Moghal Viceroys as their clerks and interpreters. Thirty or forty years ago they spoke the Hindustani language in their homes but now speak Gujarati. In religion, they are Hananoffi Vallabha sect or Shai'a. Clerkship is their hereditary calling of the caste but some now look for ordinary work. They have no headman. Social disputes are settled by the arbitration of the caste president at meetings.

Bhat Narsari Kayasths (10) are found in Bara. The other Kayasths. They came originally from Narsari India where the residence is large numbers. They have an old name called *Lajal* and *Lal* of which the rank higher. The family refused to eat food cooked by them. The tall Bhat girls in marriage but do not give their girls to Bhat. They are Vallabha sect in religion. They have no headman. Social disputes are settled by the majority of men present at a general caste meeting.

Kayasth (125).—A caste of degraded Brahmans. The residence is at Bara. They take the name from *Lajal* and *Lal* of the funeral ceremony which they have carried out. They call it their special duties the *Atmakad* priest for each caste as *Machhi* and *Lajal*.

Khadayat (121).—A Brahman caste but the Khadayat Vaisnavite caste took name from Khadayat Bhagwan Vijayar in the Kathi District. The caste is a priest of Khadayat Vaisnavite.

Khadayat (121).—A Vaisnavite caste but the Khadayat Vaisnavite caste took name from Khadayat Bhagwan Vijayar in the Kathi District. They are unworshiped.

Khatra-Kha.

men swell the rank of Goh and Goh who in process of time rise to the rank of Khava or Khavara.

Khedaval (8,481).—A Brahman caste which take its name from Kheda or Kaira, the headquarters of the British Kaira District. The chief settlements are at Umroth in the Kaira District and Bojira in the Baroda District. According to their tradition they are descended from a land of *Triparavara* and *Pandiparavara* Brahmins who under the leadership of Shanka Juhl and Da came from Shrirangpatnam in Mysore and settled in Kaira during the reign of certain Malharaj, Rajput of the Lunar stock. The truth of the story is supported by the fact that Khedavals are still connected with Shrirangapatnam. Their traditional neckties called *chhat* and ear-rings called *l p* of the same shape as those worn by Devan Brahman women and like them their widows dress in white. Many Khedavals come from Bojira in the Baroda District and others from towns in the Kaira District are settled in Malwa, Bengal, the Central and the United Provinces. Most of them are jewellers and traders.

The tradition of *Bay* "out doors" (2498) and *Shikra* "insiders" (790). It is said that the Khedavals, on their return, were offered them cows of gold as a gift. The greater number refusing the gift secretly scaled the walls of the city and came therefore to be known as *Shikra*, corrupted into *Bay*. Those who accepted the gift remained within the walls and came to be called *Shikra* "insiders". Even to this day the *Bay* Khedavals look upon the non-acceptance of gift by their ancestors with feelings of pride.

Khoja (1961).—It is really meaning "honourable converts" are the descendants of Lohanas who were converted to Islam by the preachings of a Shiah preacher called Nur Satagar or Nur-ul-Din in the 12th century. Nur Satagar is said to have made a number of converts in Gujarat by ordering the idols of Hindu temple to speak and bear testimony to the truth of his mission. In addition to adopting the name of Nur Satagar (teacher of pure light) he practised the Hindu abstention of *nasabdi* which shows the process by which the first Ismaili preachers succeeded in converting the Hindu. The Lohanas were the first to be converted and they who when *Khastirana* were called *Thakkar* were called *Atkapa* (lord) after their conversion. A later element of strength in the Khoja community was the conversion of a race of Sun worshippers called *Chel* and other tribes to the Panjab and *Khastir*. One of Nur Satagar's successor Randa originally of Tumar Rajput won the seed of Ismaili faith in Cutch and Kathiawar.

On their first settlement in the towns of Gujarat, the Khojas were parcelled grain sellers and sellers of bricklayers. They now enjoy powerful position in all the trades. They are scattered all over Gujarat and can be found in all important trade centres within and outside of India.

Khoja has many observances and customs differing from those of regular Muslims. They observe the *chhat* or bath on every day after birth. Their marriage being relic of the marriage by purchase which they believe obtained among them. The father of the bridegroom pays Rs. 54 to the father of the bride which he hands over to the *jama*. Like Hindu they follow the Hindu law of inheritance.

The religion of the Khojas is Shiah Ismailism. In order to prevent the Ismaili faith in living form to the *Shah* worshiping Lohana the first Ismaili missionary made some modification in its doctrines. The *Mahd* "unveiled Imam of Ahmud" was preached to the Shaktipanthis as the looked for the tenth incarnation of the *Vilayat* or saintliness. The first Ismaili was the first six Ismaili missionary. The first Ismaili missionary No Satagar (A.D. 1163) was the incarnation of Brahma that appeared on earth next after Buddha. Among the Mahajantils each of the four Yugas has its own preacher or *Khalifa*. To the first epoch he is equal to *Khalifa* Prahlada to the second Hradraclia and to the third, Lohabathur. The seed of the fourth Bahadradra, Pir Sadradra the third Khoja missionary added his own name. The four sacrifices of the four Yugas were confirmed as were also confirmed the Ghat Path Mantra or prayer and ritual of the Shaktipanthi. The seed of Shaktipanthi, Sadradraclia adopted the name of *Shaktipanth* or *True Doctrine* for his new faith. Sadradraclia was not connected with the family of Aga Khan, the present religious head of the Khoja community. His lineage descent, but is believed to have been a disciple of his ancestor *Khalifa* N. H. He said that *Khalifa* Nazir that on his return to India he would declare his name Ali and first Imam to be *Vilayat* (the tenth avatar) and *Khalifa* Nazir his descendant. When Aga Khan's ancestors came and settled in India the Khoja community their allegiance to them the *Khalifa* believed to be the proper lineage head of their community and discarded the descendants of Bahadradraclia *Khalifa*.

Originally the Khojas were single. But here in twenty years they have split up into two factions called *Shahjaid* and *Kura*. The *Panallahi* sect is the most orthodox and will only recognize the Aga Khan as the representative of the lineage of the incarnation of C. H. himself. The *Kura*, which is very small do not consider Aga Khan merely a prophet or figurehead of their community and rather more.

A Khoja has to pay his Imam the *shah* or *shah* and the *shah* a smaller contribution on his own terms of minor contribution arising from a *shah* of Rs. 1,000. Besides this when a person has money the Imam and the *shah* demand an extraordinary levy of the *shah* and *shah*. The regular *shah* with tenth of its income is levied on each new member, but *shah* is dropping in the *shah* kept in the *shah* for the *shah* on each new member is levied on pay.

nom. Mar.

given by widow & her deceased husband's younger brother. A Koli can divorce his wife merely by a formal declaration to that effect in writing. A Koli woman can also abandon her husband, but in that case she must return the pallas or dowry settled on her at the time of marriage. A rule Koli men have is that children under eighteen months are buried. All questions relating to marriage are settled by a *panch* or committee of *agamas* or leaders of the caste.

Komti 31.—An immigrant Deccan caste preserving sacred threads and necklaces of brass.

Kokana 6431.—An early tribe found in the Nasari District. They speak a mixed dialect of Marathi and Gujarati, and from their name seem to be descended from Gujarat to Konkan. They are labourers and cultivators. Some who from want of bullocks themselves drag the plough are called *kankada* or hand-ploughmen. They worship *Shiva* and *Vaghade* Brahma. Some place one sacred tree is supplied with clay horse, lampstand and flag. Vagh, a wooden pillar with tiger cut on it, is generally covered with *diad*. Kolkans do not respect Brahmins and never make use of their services as priests. The age for marriage is 16 for boys and 14 for girls.

The practice of *Ikhandhadi* prevails. Polygamy is allowed and practised and a woman marry again. A woman may leave her husband and go to live with another man on his agreeing to pay her husband the amount he spent on her dowry. The dead are cremated. Kolkans have a well-organised caste system. When men suspect his wife of adultery he calls a meeting of the tribe. The *panchayat* hears the charge and, if proved, fines the adulterer. Part of the fine is spent in liquor and the rest is made over to the complainant as compensation.

Kotwalia 1658.—An early tribe found in the Nasari District. They are dark in colour. The males put on a small dhoti and turban only; the females cover their lower limbs with small pieces of cloth, and their head with another like piece. They put on a bangle and when they live in a large town. They put on bracelet of brass, anklet of tin, and necklaces of beads. Marriages among them take place by mutual selection and choice. When a boy and girl have agreed to join in matrimony after their meetings on the roads or in the fields the parent of the boy visits those of the girl and contract to pay from Rs. 40 to 10 as her dowry and fix the date for the marriage. On the day so fixed the girl and her parent go to the boy's house and there dance, eat and drink. At this time ornaments are given to the girl by her future husband, excepting anklet which are given to her by her father. The next morning the girl and the boy are generally placed on the shoulders of two men who dance about, and then their hands are joined. This finishes their marriage. After this, all join in drinking liquor and toddy and the girl's parent then departs to their house. Marriages with the children of a maternal uncle are put on a par and are legal with these people but it is otherwise with the children of another's sister and of a brother.

In spite of this choice marriage if the husband does not like his wife, he sends her away from his house and if the contrary is the case the wife returns the dowry paid to her and leaves him. This is the easy way of divorce with them. Remarriage is also prevalent among them.

The *Ikhandhadi* system obtains among them. The Kotwalies either burn or bury their dead but before doing so they place a small quantity of *ind* and a piece in the mouth of the corpse. After disposing of the dead body they drink and then separate. At the end of the year they place *Ikhand* in the spirit yard and worship it every year.

They have no other ceremonies but 8 days after the birth of a child, they condensing the house drink liquor and toddy and name the newly-born babe.

Kashatriya Marathas (1478).—A section of Marathas.

Kumbhar (4169).—Pottery; the name is derived from *kumbha* (a small water pot and a maker) they are generally found in all cities and villages. In some places, they are called *Ujha* and locally *prajapati* (creators). Some of them in Rajput countries such as Chitaval, Raibad, Gohel, Mohanki, &c. and about the royal pretences in Rajput descent. They are divided into nine sub-castes as follows—Gujar (32706), Lodi (2723), Maru (1369), Ajmeri (291), Bardi (6), Kumbhari (230), Bani (165), Vani (2796) and Vatali (1261). Besides working as potters many of this caste are employed in villages as domestic servants and in towns have become carpenters or bricklayers. Those who have taken to carpentry or bricklaying call themselves *Sutar Kumbhar* or *Kadia Kumbhar* and claim superiority over others. Marriage between one relation is prohibited. Widows marry the younger brother of a deceased husband but no particular claim. They live mainly on grainless food, but some in south Gujarat take liquor and even eat flesh. Brahmins officiate at their ceremonies and are treated on equal terms with other Brahmins. They bury their dead and perform *shraddha*. Each division has its headman and settles social disputes at the meeting of all the heads of the caste.

Kumbhar (667).—Descendants of Hindoo caste in the Kumbhar caste. They are also called *Kashatriya*. The word *Gujarati*. The men dress like the Marathas and women like Hindu women except that they wear a small bracelet of the *Shoodman* pattern. They will bet if not make good. The men work as labourers and servants. They marry among themselves and with *Kashatriya* woodcutters. With the *Kashatriya* they form *panchayat*, and have headman to settle disputes.

Kumbhar-Sutharia (1,328) —These are those Kumbhars who, having taken to carpenters' work, consider themselves to be superior to pot-making Kumbhars, and have formed a separate caste

Lad (8,500) —A Vania caste next to Shirmalis and Porwads, Lads are the most numerous in the Vania population of the State. They are found chiefly in Baroda and Dabhoi. They take their name from *Lal-desh* the old name of South Gujarat, that is the country south of the Mahi river. They are divided into Visa (4,414) and Dasa (4,086). Their family priests are Khedaval Brahmins and their family deity is *Ashapuri Mata* near Petlad. Their old names ended in *ra* and *pal* instead of in *da* or *lal* as at present, as Kahanra, Dhanpal, &c. They are Vallabhachari Vashnav.

LAD (2,753) —A sub-caste of Kumbhars

Lewa Kanbi (184,810) —A caste of landlords and cultivators. They are found all over the State, but are most numerous in the Baroda District. Kanbi is a descriptive term for the big functional group of husbandmen. Gujarat Kanbis claim to be of Kshatriya stock. There is now no doubt that they are Gujars and came from the Punjab. Socially they are divided into Patidars or shareholders in the village lands and Kanbis or cultivators. As a general rule, Kanbis allow widow marriage, but Patidars, in imitation of the Brahmins and Vanias, do not allow it. Patidars eat with Kanbis and even take their daughters in marriage, if endowed with a good dowry. Patidars of 13 villages in the Charottar (7 under Baroda, 5 under Kaira and 1 under Cambay) are considered *kulin* and are hypergamous to the rest. They do not give their girls in marriage outside these villages, but take as wives girls from any village. They not only exact large dowries from other Patidars wishing to give them their daughters in marriage but also practise polygamy. Within the last twenty years, there has been a change in the general attitude of the caste towards kulin Patidars, and in most of the villages *el da* or solemn agreements have been made to eschew the kulins and to give and take in marriage only in their own social circle. There is no headman and no caste government, except among the Kanbis and Lewa Patidars of some village.

LIVACHIA (21,450) —A sub-caste of Hajams

Lingayat Vania (32) —Immigrants from the Deccan. A section of the Lingayats, who after relinquishing the caste system have again reverted to it.

Lodh (4) —Cultivators and labourers found in the Baroda City and Kadi and Amreli Districts

Lonia (49) —A caste of labourers from Upper India

Luhana (11,588) —A corruption of Lohani. They are said to derive their name from Lohanpur or Lohokat in Multan and were originally Rathod Rajputs. They were driven by the Mussalmans from the Punjab into Sindh and afterwards, in the 13th century, found their way to Cutch, Kathiawad and Gujarat. In Sindh they eat flesh, are addicted to spirituous liquors, do not object to eat fish and onions and drink water from the hands of their inferiors as well as superiors in caste. Tod (Annals of Rajasthan, 292) says —“Of the Lohanas the proverb runs—‘Except cats and cows they will eat anything’.” In Cutch they still use animal food, but in Kathiawad and Gujarat they neither eat flesh nor drink spirits. Gujarat and Kathiawad Luhanas do not therefore regard those of Cutch and Sindh as belonging to their caste. Luhanas are Vashnavs of Vallabhachari and Ramanuji sects. Their family goddess is *Randel Mata*, and they are devout worshippers of Darya Pir, the spirit of the Indus, who is said to have saved them when they fled from Multan. They wear the sacred thread and allow polygamy and widow marriage. Their customs do not differ from those of the Bhatias. Their family priests are Saraswat Brahmins. They have a headman (*patel*) but give him no personal authority. Social disputes are settled according to the opinion of the majority of the members.

Luhar or **Lavar** (19,212) —Blacksmiths, from Sanskrit *lohar*. They are found in cities and large villages. According to their account they are the descendants of one Pithva, who was created by Parvati out of the dust clinging to Shiva's back, to prepare weapons in Shiva's war against the demons Andhakar and Dhundhakar. They have such surnames as Chavda, Chohan, Dodia, Sirolia, etc., which show that some Rajputs also must have taken to their calling. There are 13 main divisions in this caste, who neither eat together nor intermarry. They are Gujar (12,177), Bhavnagari (266), Panchal (1,173), Sirolia (107), Surati (176), Chokia (51), Dahi (30), Khambhati (1,350), Lodhghada (47), Rupaghada (43), Pithva (2,910) and Parajia (332). Panchal Luhars claim to be Brahmins, who were degraded owing to their taking to the blacksmiths' profession, and in the present Census some returned themselves as Panchal Brahmins. Luhars are strict vegetarians, except in South Gujarat where they privately eat flesh and fish and drink liquor. In blowing the bellows and in the lighter part of the work, the Luhar is helped by the women of his family. The competition of European ironware has forced Luhars to give up their original calling and become silversmiths, carpenters, watch repairers, etc., and in some cases field-labourers. In return for mending field tools, the villagers pay a Luhar in grain at harvest time. Marriage between near relations is avoided. Divorce and remarriage are allowed. Luhars belong to many religious sects, such as Kabirpanthi, Swaminarayan, Ramanadi, etc. Their priests belong to many divisions of Brahmins, who are known as *Luhar Gori* and are despised by other Brahmins.

* **Luhar** (46) —Mussalman blacksmiths. They are mostly immigrants from Sindh. The men dress like Memons with a Mussalman turban, coat and trousers. The women dress like

Bhonsles and his family were one and despatched with a messenger, Raghunathsing Zule, a letter to the same effect written by Raja Shahu in A D 1726 to Vaghaji Sisode of Pimplo in Mewar (Udipur). Raghunathsing is reported to have satisfied himself by inquiry at Satara of the purity of blood of certain Maratha families, viz., Bhonsle, Savant, Khanolkar, Ghorpade, Chavan, Mohite, Nimbalkar, Shirke, Salunke, Mane, Jadhav, and several others. At the same time, it has to be borne in mind that several Maratha families have *kuldevak* or totems which cannot be reconciled with a pure Rajput origin. Sun flower, *Iadam* tree, the mango, the conch shell and the peacock's feather are examples of these totems which are rapidly falling into oblivion but are still worshipped on the occasion of marriages and when a new house is occupied for the first time (Bombay Census Report, p 183)

Maru (456) —A caste of Kanbis. Originally Malis, who after taking to agriculture assumed the name of Kanbi Maru.

MATHUR (19) —A sub-caste of Kayasthas.

Matia (403) —A caste of Kanbis mostly found in the Baroda and Navsari Districts. They were originally Lewa Kanbis, who came to be called *Matia*, because they followed the *mat* or doctrine of the *Pir*. About 300 years ago, a company of Lewa Kanbis on their way to Benares, put up at Pirana, where the saint Inamshah prevailed upon them to abstain from the hardships of a journey saying that he would show Benares to them there. This miracle he is said to have performed, and then these Kanbis looked upon him and accepted him as their holy saint. They thus acquired many Musalman customs and observances and had to separate from the Lewa Kanbis. They are strict vegetarians eating neither fish nor flesh and drinking no spirits. They also do not use asafoetida, garlic, and onions. They follow the Atharva Veda and call themselves *Satpanthi*. They worship the tombs of Musalman saints whose mausoleums are at Pirana, Navsari, Ahmedabad and Burhanpur. Their sacred book is a collection of religious precepts called *Shiksha Patri* made by Inamshah, the saint of Pirana. Some of them learn this book by heart and are called *Kaka* or devotee. A family of the *Kakas* officiates at a temple at Kakas in the Sinore Taluka. *Matias* have three religious divisions, *Pandhia* or followers of Surabhai's mausoleum, originally managed by five devotees, *Satia* or followers of Baba Mahomed's mausoleum, originally managed by seven devotees, and *Athia* or followers of Bakr Ali's mausoleum, originally managed by eight devotees. Except in being called by different saints, these divisions do not differ in belief or in practice. *Matias* keep *Kamjan* fast and observe as holiday the *Uras* or saint's day. Besides Musalman holidays, they observe as days of fasting, *Holi*, *Akhatry*, *Divaso*, *Balev* and *Divali*. Their chief places of pilgrimage are Navsari, Vemar, Pirana and Burhanpur. Widow marriage is allowed, the widow of a man marrying his younger brother. Divorce is lawful. A bachelor cannot marry a widow or a divorced woman without first undergoing a mock marriage with the *shami* tree (*Prosopis Spici-gera*). *Matias* bury their dead. They have no headman. Caste disputes are settled by the leading men. Fines inflicted on the offenders, are used in purchasing vessels for the caste's use or are sent as presents to the saint's shrines.

From 1680 there has been a split among the *Matias*. Through the preaching of an ascetic called Nirmaldas, who told them of their Lewa Kanbi origin, some 200 families calling themselves Vaishnav *Matias* formed themselves into a separate caste as distinguished from the Pirana *Matias*. The seceding or Vaishnav *Matias* have joined the Ramanandi and Dadpanthi sects. They worship images of *Ranchhodji* or *Dicarkanathaji* and go on pilgrimage to Benares, Mathura, etc. Vaishnav and Pirana *Matias* do not eat together. The Vaishnav *Matias* have abandoned all Musalman customs, call Brahmans to officiate on marriage and other occasions and in all respects live like Lewa Kanbis. But Lewa Kanbis do not dine with them.

Mavchi (989) —A forest tribe found in the Navsari District. Those who came to Baroda as grooms are known as *Bavcha*.

MEGHWAL —Same as Shenva.

Meher or **Mer** (9) —From Sanskrit, *mīlir*, fish, are the fish-bannered race found chiefly in the Porbander State in Kathiawad. They claim to be Rajputs and are divided into five clans who intermarry. They allow widow remarriage, but in other respects follow Rajput customs. Generally speaking, their faces are refined and pleasing. They dress after the fashion of Bhavs. They are abstemious in their habits and live on millet bread and curds. They seldom eat meat. Their disputes are settled by a meeting of elders.

Memon (13,540) —A corruption of *muamin* or believers, a name given to the descendants of Musalman converts from the Hindu castes of Luhanas and Kachhis. The conversion first took place in the middle of the 15th century in Sindh under the persuasion of one Sayad Eusuf-nd-Din Kadri, a descendant of a saint in Bagdad. At that time, Manekji, the head of the eighty-four *nukhs* of the Luhana community, was in favour at Nagar-thatha in the court of a Samma ruler named Markat Khan. Markat Khan became a follower of the Sayad and Manekji, his two sons and 700 other Luhana families followed their ruler's example. On conversion, the saint changed the name of the community to *Muamin* or believers. Before leaving Sindh, he blessed his people,—a blessing to which the Memons trace their fruitfulness and success in trade. From Sindh, the Memons spread to Cutch and Kathiawad and are now to be found in all important towns in India and also in Burma, Siam, Singapur, Java and East Africa. They wear the monstaches short, according to the *sunnat* (practice) of the Prophet and the beard about six

Mes. Moc.

meets king at the most. Most of them shave the head. Both males and females blacken their eyelids with collyrium. Memon women redden their palms, fingers and finger nails and their soles and toes with henna. Memons are fond of costly clothes. The men are fond of gold embroidery and the women of gay colours. They are great eaters and fond of good cheer. They have two divisions—Kachhi and Halai. The Kachhis are the descendants of market gardening Lehanas of Sindh and the Halai from Halar. From Halai, there have been three offshoots called *Dhola* (belonging to Dholka), *Bharopari* (from Bhavnagar) and *Veranda* (from Veraval). The Halai Memons are darker and smaller than the Kachhi Memons with whom they never intermarry. In spite of the Sindh strain in the Kachhi and the Kathiawadi strain in the Halai, the speech of both the divisions is fundamentally the same. Contact with Urdu-speaking Musalmans has given all Memons colloquial knowledge of Urdu. Both are Sunnis of the Hanafi School. A class they are religious though some of them especially the Kachhi, keep to their former non-Islamic social usages. The most notable of these is their refusal to allow their daughters and widows any inheritance. They are very fond of performing pilgrimages to Mecca and about 50 per cent. of them have the honourable prefix of *Haji* or pilgrim. They believe in astrology and consult astrologers, a practice condemned by the Prophet. The religious head of the Kachhi Memons lives at Mundra in Cutch. He pays his followers a yearly or two yearly visit when money subscription called *khana*, from Rs 2 to Rs. 200 is gathered from every Memon family and is paid to the *Pir* Bekles having a high priest in Harbind in the Punjab who visits his Gharat followers every five years the Halai Memons have a provincial head or Mukhi at Dhoraji in Kathiawad. He hears and passes orders in marriage and divorce matters and sometimes in inheritance cases.

Memna.—A general term applied to Vanias of Vabhava persuasion.

Mewada (1,692).—A Vania caste found chiefly in Baroda, Kadi and Narmar District in this State and also in Kaira and Suret in British Gujarat. Mewada Vanias are said to have come from Mewar and are divided into *Vha* (1,162) and *Dasa* (408). They are partly Vallabhadhari Vabhava and partly Jains. Their priests are Mewada Brahmins.

Mewada (1,824).—A Brahman caste which, as its name indicates originally come from Mewar in Rajasthan. Mewadas are divided into three *khawas*, *Dhat* (1,660), *Chorasi* (851), and *Trivedi* (2,275). These three interline but do not intermarry. They are mostly leppers, family priests and priests. There is curious custom among the Trivedi Mewada. Before marriage, the bridegroom reposes on a cot and the bride applies molasses to his navel. After this, the bridegroom goes to the marriage hall.

Mir or Merast (810).—Literally lords, also called *Langha* (singers) *Dholi* (drummers), *Dadhi* and *Dom*, are found chiefly in the Kadi District. In the rainy season, they work cultivators. In the fair season the men move about begging singing and telling tales and playing on the drum, the flute, and the tambourine. Their women, who dress like *libra* stay at home and under the name of *Domai* and *Langha* attend Mahomedan houses at marriage and other feasts and sing before the women. They marry only among themselves and with their husbands as their head form a well managed community.

Mochi (8,815 & 238).—Leather workers. They are found in towns and in most of the villages. According to their own account, they were Rajputs living near Champaner who got their present name because one of them made a pair of stockings or was out of a tiger's skin. Traces of their Rajput descent appear in their tribal surnames: Chohan, Chakrasma, Dabhi, Gohel, Jhala, Makrasa, Maru, Parmar, Rathod, Solanki and Vaghela. Their local divisions are Ahmedabadi, Khambeati and Burati, who eat together but do not intermarry. Besides being divided according to their settlements they have split up into many sections, according to their callings. The chief of these craft sections are Chandlagers or makers of ho-rungles (1,68), *Ilasana* or lectro-platers (125), *Chitara* or painters (77) *Mingara* or workers in ear (501) *Panagara* or gold and silver foil-makers (240), *Palkhari* or makers of ornamental horse hangings (11), *Netragara* or makers of idols eyes (40), *Jingara* or makers (261) *Dhalgar* or shield makers () and *Sikilgara* or grinders (18). The different sub-divisions eat together but those Mochi who are left working on leather and especially the Chandlagers (Chitara and Ilasana) have split up into separate castes and raised themselves to the level of bricklayers, carpenters and other artisans. The Mochi holds a low position in social scale, and though he does not touch *Khalsa*, *Dhat* or other depressed classes. High caste Hindus consider the touch of a Mochi a pollution. Mochis used to eat fish and flesh, but of late years, owing to many of them becoming followers of Swaminarayan the use of flesh and liquor is grown less and in some places has ceased.

In all their ceremonies they employ Brahman priests who are called Mochi Gora and are despised by other Brahmins. Girls are married before ten and boys marry after eight. Divorce is allowed and divorce is granted. Widow remarriage is allowed. The spinning of Mochi has passed into proverb "as a Mochi spins" (the tailor twirls and the shoe-makers tomorrow mend). A caste Mochi are generally unclean their *Thi* proverb "If I eat Mochi food" (If I eat food in the Mochi man's Mochi). It is said that they are quite satisfied with their lot. The proverb is "It is in the Mochi's hand" —It is said to be from the belief in Men times that if you put himself in a lot at a Mochi's house he will get the best of his wishes at his next birth. According to Mochi's view

what caste he would like to have at his next birth. He pondered for a while and came to the conclusion that the caste of Mochi was preferable to all others, and openly declared "*Mel Karvat Mochina Mochi*". The moral usually deduced from this is that each generally likes his own caste.

Each sub-division of the caste has its headman. Social disputes are settled at a meeting of all men of the caste.

Modh (8,800) — A Brahman caste, so called from Modhera, once an important place in the Chansma Taluka, Kadi District. They are divided into five classes—Agarasana (1,171), Chaturvedi (6,394), Dhuoja (759), Jethmal (48) and Trivedi (70). These neither interline nor intermarry. There is a great difficulty in obtaining wives in this caste, in consequence of the large amount to be paid to the bride's father. All the five sub-divisions are to be found in the State, the Chaturvedi who are proficient in the four Vedas, the Trivedi, who know three, the Jethi who are wrestlers, the Dhuoja, who live at Dhuoj in the Chansma Taluka and the Agarasana, who are found in Baroda and Amreli Districts. The Dhuojas were till the last century professional thieves and murderers and their depredations spread far and wide.

Modh (3,560) — A Vania caste which derives its name from Modhera in the Chansma Taluka of the Kadi District. Modh Vanias form an important element in the Vania community and are found in all the Districts. They are also found in Malwa, where some of them seem to have emigrated from Modhera, while others migrated to Adalaj, Gogha and other places in Gujarat when Ala-ud-Din's army invaded Gujarat in 1298 A. D. Modh Vanias are divided into six different sub-castes, each of which keeps itself aloof from the rest, and illustrates how castes are sub-divided in Gujarat. The main divisions are *Adalja* (76) from Adalaj near Ahmedabad, *Goghava* from Goghri and *Mandalija*, from Mandal, formerly a place of consequence about 48 miles north-west of Ahmedabad. All the divisions are sub-divided into *Visa* (1,109) and *Dasa* (2,203). *Goghava* and *Adalja* intermarry in Kathiawad and Cutch, but not in Gujarat proper. At the wedding of Modh Vanias, a sword and a fly-whisk are used which suggest a Rajput origin. But no trace of tribal surnames remains. They are Vallabhlachari Vaishnavas. Malwa Modhs used to allow widow remarriage so late as in the 17th century. They appear to have however given it up in imitation of the Deccan Brahmins, who accompanied the Maratha invaders and settled in Malwa.

The large class of oilmen, known in Gujarat as Modh Ghanchi, were originally Modh Vanias, who by taking to making and selling oil were considered as degraded and now form a separate caste.

Molesalam (8,966) — Converts to Islam, made from among the Rajputs, chiefly in the reign of Mahmud Begada (A. D. 1459-1513). The name is derived from *Maula-Islam*, meaning masters in Islam. When an infidel was converted to Islam it was the custom to call him *Maula*. Molesalams dine with other Muslims, and though they sometimes take flesh ordinarily they eat vegetables like Hindus. A Molesalam will marry his daughter to a Shaikh, Savad, Mughal or Babi, but not, as a rule, to Muslims of the lower order. The son of a chet may get a Rajput girl in marriage. But other Molesalams marry either among their own people or the poorer classes of Muslims. They employ *kazis* and *maulvis*, but also maintain their old Brahman family priests and support Bhats and Charans.

Momna (7,183) — From *momni* (believer) they are the descendants of Hindus of many castes converted to the Shiah form of the faith by different members of the Ismailiya Saiyids, of whom Imamshah of Pirana was the most distinguished. Most of them on Palanpur side shave the head and wear the beard, but those on the Ahmedabad side, keep the *choti*, shave the face and look like Kanbis. They put on their old Kanbi turbans. Their females dress like Hindus. Almost all eat flesh, but those living in the Kanam tract of the Baroda District are strict vegetarians. Instead of the *Koran* they read Imamshah's book of religious rules and also worship Hindu gods. Circumcision is practised and the dead are buried. Both males and females have Hindu names. In addition to Muslim marriage, the Kanam Momnas call in a Brahman and go through the Hindu ceremony. Like Hindus, women wail and beat the breast at deaths. Palanpur and Baroda Momnas do not intermarry. Each settlement has its union, headman and code of rules, which are generally well kept.

Motala (30) — A caste of Brahmins. It takes its name from Motu, a village about 16 miles south-east of Surat. The Motala, Jambh and Kapil Brahmins are said to have come to Gujarat from the Deccan about the same time. About a century ago, intermarriages took place between the Motala and Jambh Brahmins. In addition to their appearance, their practice in four points is the same as that of Deccani Brahmins and supports the tradition that the Motala Brahmins came from the Deccan. Their *kuldevi* is the Kolhapur Maha Lakshmi. At the time of marriage and four days after, the bride keeps her head uncovered and fastens the end of her *sadi* from left to right. The marriage wrist cord is made of wool instead of cotton thread. They belong to the *Kanva Shakha*. In the last three points, the practice of the Jambh and Kapil Brahmins is also the same. One peculiar custom among the Motala Brahmins is that marriages take place on the same day every fourth year. They are very intelligent and are chiefly engaged as clerks in Government and private offices.

Mughal (1,054) — They are of two distinct classes, the Persian and the Indian Mughals. Persian Mughals are the descendants of Persian political refugees and merchants. They form a distinct community and generally marry among themselves. They are chiefly found in cities.

The second or Indian Mughals are the descendants of the Mughal conquerors of India and are found in all parts of the State. Like the Persian Mughals the men place the title of *Mirza* (born of a great man) before their names and add *Beg* (lord) after them, as Mirza Mahomed Beg. The women add *Khanum* to their names as Husam-i Khanum. In appearance they do not differ from ordinary Mussulmans. In religion, they are Sunnis. They are occupied as cultivators, constables and sports.

Mulastani (49).—Mussalman immigrants from Multan. They were originally Hindus who left the Punjab during the early Mahomedan invasion and settled in Gujarat. They are said to have been converted in the reign of Mahmud Begada (A.D. 1459-1518). They add *Khan* to their names and are soldier, tailors, shoe-makers or servants. As far as possible they marry among themselves and hold low position among Mussalmans.

Nagar (7,990).—A caste of Brahmans. They claim to be the highest among the Brahman castes of Gujarat. As rules Gujarati Brahmans do not intermarry but they have no objection to interline except with those Brahmans who are considered as degraded. But Nagars neither intermarry nor interline with other Brahmans. They rank themselves above all other Brahmans and are undoubtedly shrewd and intelligent people. They have an engaging address and their women are comely. By their tact and intelligence they always advance themselves for power in Government service which is their main occupation. Their motto is "*Kalam, Lashkhi*" (pen, battle and spear) which means that writing, cooking or fighting is the only work which a Nagar will do.

There are several traditions current among the Nagars about their origin. One tradition is that they were created to officiate at Shiva marriages. According to another they were created to officiate at Shiva sacrifices. A third tradition is that they are the descendants of a Nag who purchased by an engaged bride-chamber, a woman of the form of a Brahman, died. A Vaidyagar married a Brahman girl and had several children by her who came to be known as Nagars. Vaidyagar was no doubt the place of their original settlement, and he given to them the name Vaidyagars. Nagar is Sanskrit word meaning belonging to or residing in a *nagar* or city. Nagars were probably so called either from their residence in the city or from their descent from the daughter of a people who appear to be followers of the Indo-Scythian king Kanishka, intermarried with local Brahmans and settled in Vaidyagar. Even at the present day Nagars say that their women are *Vaidyagars* or *Nag* mothers.

There are seven sub-divisions of Nagars—Vaidyagars (2,368) Chitroda (80), Krahbhora, Prabhora (1), Baidhira (228), Durgapura and Vihagars (4,963). None of the divisions intermarry or dine together except that food cooked by Vaidyagars or Durgapuras is eaten by all other houses except Prabhora. The split in the community is attributed to a split which some temples (Khatkhars) were excluded from Vaidyagar when the town walls were built. It is said that from that day Nagars commenced leaving Vaidyagar and the town now contains but one Vaidyagar Nagar family. Another tradition attributes the Nag migration to certain Nagars taking present from Mahabir the Chohan king of Patan. When Mahabir formed Vaidyagar he ordered sacrifices to be made at which he invited some Vaidyagar Naga Brahmans and offered them *dakhina*, but the refused to accept it. The king then wrote upon pieces of paper the grant of certain villages and wrapped them in lotus leaves which the non-accepting Brahmans accepted. The grants however were communicated by their cast men who had remained behind at Vaidyagar whereupon they went and settled in the villages granted to them, and formed separate cast. Vaidyagars Nagars. In addition to the seven sub-divisions there is an eighth sub-division of Nagars called Barai among the Vaidyagars and Baidhira. They reside in a hamlet having a view from their own community married girls from other castes and lived apart. The rest of the sub-divisions are named after the place of their settlement subsequently the split into Vaidyagars and Vihagars. The Chitroda take their name from the town of Chitroda which is believed to be near Bhanagar. They are small in number and reside in Bhanagar and Baroda. The Baidhira take the name from Baidhira, Bhanora or Bhand. They reside in Baidhira in this State and in Nadiad, Anand and other places in British Gujarat. The Krahbhoras take their name from Prakhara near Ajmer and are found mainly in Baruch District and Kutch. They are *shudras* and members of *Chavara*. The Prabhoras take their name from Krahbhoragar or Krahbhoragar. They are found in Gujarat.

Of the seven divisions Vaidyagars, Vihagars and Baidhira are again sub-divided in *gach* (the lawyers) and *khilak* (the poets). There are no intermarriages between the *gach* and *khilak* within among the Vaidyagar Nagars.

Among Nagars marriage is very expensive. The bridegroom has to present to the bride money for gold and silver ornaments and this he gets in return the property of his ancestors to him. A girl of a Nagar can marry if he has wealth of property.

Nagar (2,610).—A caste of Nagars. Like Nagars Brahmans it claims Vaidyagar as its original seat. Nagars Nagars are found in considerable number in the Kutch District and especially in Vaidyagar, Vihagars and Vajpur. The subdivision into Durg (2,156) Vih (2,100) and Barai (50). Like the Brahmans of the same name they are shrewd and intelligent and are mainly engaged in trade or Government service. They are very rich in Vaidyagar. Vih is a small village called Bhan Nagar was the original seat and residence of the Nagar. The market of commerce of the district is held and is not met with other Vih.

Naghori (105) — Muslim cart-drivers. Before railway, they brought people from **Milwa Nag -Pan** to Gujarat. Now they go only on short distances. They marry among themselves and form a separate community with a headman chosen by the people.

NAGHOSHI — Same as **Rotia**, a section of trading **Vohoras**.

NADA — A general term applied to all the members of the early tribes in the Narsari District.

Nalka or Nanyakda (10,030) — An early tribe found in the Narsari and Baroda Districts. It has four sub-divisions — Chohival, Nichra, Gabid and Kadhad — of which the first two eat together but not with the last two. None of them intermarry. This tribe once held the place of leaders among the **Dhodias**, who look upon them with respect, and at marriage and other ceremonies treat them as **Brāhmins**. Like **Dhodias**, they are peasants and cultivators. At betrothal and marriage, men and women dance both singly and in pairs. The dead are cremated. A year after a death, a memorial stone (*Uhatrun*), is set up. It is rubbed with red lead, a hen is killed and its blood sprinkled on it. After the ceremony is over, the hen is roasted and eaten by the party. Every year at *Holi* time, a hen is offered to the memorial stone. Hereditary headmen settle caste disputes.

Nair (9) — Immigrants from Madras side.

Nandora (16) — A caste of **Vannas**. It takes its name from Nandod, the capital of **Rajputra**. **Nandoris** are found chiefly in the Baroda City. They are not divided into **Dasa** and **Visa**. Their family priests are **Nandori Brāhmins**, their family deity is *Nanduleshwar Mahadeo* and they are **Vallabhaclari Vashnavas** in religion.

Nandora (1,069) — A caste of **Brāhmins** found mainly in the Baroda District and especially in the Baroda, Kargan and Smore Talukas. **Nandori Brāhmins**, like **Nandori Vannas**, take their name from Nandod the capital of **Rajputra**. To this class belong the family priests of the **Rajas** of Nandod and Dharampur. The rest are cultivators or priests of the **Kanbis** or beggars.

Napat (25) — A **Brāhman** caste, derives its name from Napa, a village in the Borsad Taluka Kaira District. They are chiefly peasants, and say that originally they belonged to the **Andich** stock.

Nat (163) — Rope dancers and acrobats. They derive their name from the word *nat*, to dance.

* **Nat** (1) — Muslim tumblers, found in small numbers, are converts from the Hindu tribe of the same name. Besides **Hindustani** and **Gujarati** they speak a gypsy dialect of their own. In the rainy season, fifty to hundred families meet together in some central town, settle disputes and hold marriage and death feasts. After the beginning of the fair season they start in bands of eight to ten with their donkeys, sheep, goats, dogs and foxes and perform acrobatic feats. In this the females take the chief part and are called *cabotors*, *machhli*, &c. Except that they cremate their boys, bury their dead and eat animal food they are Muslim in name. They honour Hindu gods and perform Hindu ceremonies at their births and marriages. When a **Nat** dies, a small spot is burnt in the head. This is called *daq* *denn* or branding.

Nima or Nema (135) — A **Vanna** caste. It is said to have entered Gujarat from Marwar about 200 years ago. They are divided into **Visa** (121) and **Dasa** (7), who neither eat together nor intermarry. The **Visa** are both **Vashnavas** and **Jains** and the **Dasa** are only **Vallabhaclari Vashnavas**. Their family deity is *Shamlaji* near Idar.

Ode (1,639) — Earth diggers. They were originally brought by **Siddharaj Jesing** to dig the Saha-rising tank at Patan. They are now earth-diggers, bricklayers and day-labourers.

OLANA — Same as **Blringi**.

Oswal (2,911) — A caste of **Vannas**. According to Tod (*Western India*, 465) they are descendants of the Solanki Kings of Anhilwadi (A.D. 942-1240), who gave up the sword for the till. They have such surnames as Chaudhri, Jhala, etc., which supports the theory of their **Rajput** origin. They are divided into three sub-castes, **Visa** (1,253), **Dasa** (1,422) and **Pancha** or **Leta**. The last sub-division is found in **Cutch** and ranks the lowest. They allow widow remarriage and few **Shrivak** or **Meshri Vannas** eat with them. **Dasa** **Oswal** marry **Dasa** **Shrivak** and **Dasa** **Porwad**, but **Dasa** and **Visa** **Oswals**, though they eat together, do not intermarry. The family goddess of all **Oswals** is *Oswi* in Marwar. Their priests are mostly **Andich Brāhmins**.

Otara (47) — Brass founders. They are found in the Narsari District.

PAGI — A sub-division of **Talbada Kolis**.

Pakhali (23) — Water carriers.

PAKHARIA (41) — A sub-caste of **Mochis**.

PAKULA (2) — A sub-caste of **Balmits**.

Palival (27) — A **Brāhman** caste chiefly found in the Baroda City as well as in the Kadi and Amreli Districts. They belong to the **Kanyakubja** division of **Brāhmins** and take their name from Pali, a chief trade-centre in Marwar.

PANAGARA (250) — A sub-caste of **Mochis**.

PANCHAI (1,173) — A sub-caste of **Luhars**.

PANCHOLI (210) — A sub-caste of **Ghanelas**.

PANCHOLI (2,711) — A sub-caste of **Sutars**.

Panjigara (2).—Muselman cotton thread weavers. They are converts from the Hindu caste of the same name. Both male and female wear the ordinary Muselman dress, marry only among themselves. They have a well-managed union with separate headman.

PARAJIA (+31).—A sub-estate of Labana.

PARALLA (1,250) — A sub-caste of Bonis

Parashar (10).—A caste of Brahmins so called from the name of their *gastro*

Parma (21).—They are Muselman converts from the Parmar clan of Rajput. They intermarry among the converted Rajput In-^{ns} and are either land owners cultivators or servants.

Parisi (7, 10, 11).—The name means the people of Pars or Fars, the south-west province of Persia, the capital of which is now Shiraz. The present Parsis of India are the descendants of those who were forced out of their country more than 1,250 years ago by the Arabs who conquered all well-nigh annihilated them. They landed first at Diu, then at Cambay and subsequently near Rajpur, little to the north of modern Daman, here they kindled the sacred fire called *Iran-hah* which now burns at Udwada in thanksgiving of their safe arrival but the traditional belief is that they brought it westward from Persia. The Hindu king of Sanyon allowed them free liberty to follow their own religion while they had to perform certain ceremonies and observances of the Hindu. Very little is known of them for over 200 years after the settlement. But the still survive their religion in numerous rituals which have been handed down to the present day. Among the Parsis there is no sort of hierarchy though not on the rigid method of the Hindu but there are no castes. The Mohels are to them but the Brahmins are to the Hindu. The stronghold of Mohelism is the Banu-i-Sin of Navrozi, because the Parsi migrated to them from Iran and Babroiz and here they settled and flourished there ever since. No religious ceremony can be performed, no marriage take can be held, no prayers after the dead be recited and no funeral services can be held except by the Mohels. When a child is seven years old the ceremony of *est-git* with the *lari* sacred thread is performed. The *Kusti* is made by the latest rings of 72 iron threads (part of wool and woven in special way) on a sort of loom. It is sufficient long to go thrice round the waist and to allow of being knotted up in certain ways which every one of them is taught to do. Mohels (priests) and *Beduns* (laymen) could not intermarry 50 years before. But the restriction is not now much observed.

Part 5 is divided into 11 rows, called *Šebens-bahl* and *Kadami*. The division row in A. D. 174 from a dispute regarding the reckoning of the year. *Šebens-bahl* are those who kept the Indian reckoning, and the *Kadami* those who adopted the Persian practice. Formerly intermarriage was common but is now common. The conversions from the division into another are rare.

I never speak the Chinese language and put on head-dress peculiar to them. The price
 from which in white Turan women had white piece of muslin round the head.

It is the chief object of P. and generation and the Fire temple is the public place of their worship. Besides the leading rites and ceremonies called *yajna* (sacred) and *united* (land) have many minor practices and *homa* (fire) which may or may not have religious sanction attached. A Hindu must always keep his head and feet covered he must never be without the sacred shirt and must never touch his head with his hands (be put his fingers in his mouth). After this initiation he is then before a *guru* (teacher) and

Para 1 followed many of the practices and belief of Hindus and Mohammedans. They made them get the Hindu *Hole* offered us and sacrificed goat and fowls to *Shala Devi*, and were offered with *Honours*. They offered cows and milk presents to *Tala* and at the time of *Mohama* *Para*. The women had great faith in *moles* which they brought from *concealers* and wore round their neck or in their hair to win the favour of their husband. Most of these practices have now died out of the community as a whole on account of the prevalence of Islam.

Part (1) λ —A cast of lat. wires from Central Index

Pat nva dia (22,243) — A cat d h dī so called l in l'etan, then orig nal home. They are also called K. shola. They feed & stake (animal food) are the cat. l'au d h dī who eat the flesh of the buffalo. They are lower in social rank to other h dī. Six of them has Hajjat surname such as Uba da Dalal Vagbela, et

Path (16,207)—One of the four classes into which the regular Min-namans are divided. They are of Uralian origin. The men add *A3* to their names and women *A3* to the

TABLE 14(1) — A sub-set of Problems

1. **YATU** 亞圖 = A term applied to a group class of Low Δ 1 from the Tungchari in the Plateau.

1. Mr. (4-16) - 8 volume of David

Plains (23).—A 31 woman is chiefly found in the Hall District. They re-

Min[er] (40s)—Cation-cleaver. A term applied to fluid cement who follows the down a creek clearing all the cation-cleaver who striking low with less a big electron as the first of the low string to get all the fire of the coast to

arrange them side by side and to part them from dirt and other impurities. Some of them have left their traditional occupation after the introduction of cotton mills and are now shopkeepers, bricklayers, pedlars, oil-pressers, &c. They are ashamed of their old name of Pujari and call themselves Vohari or Dhumak Pathans. In villages they put on Kamhi-like turbans and in towns *tenta*. Their women dress like Hindu females.

PITHA (2910) — A sub-caste of Lohar.

Poladi (14) — The descendants of Afghans who came to Gujarat with the army of Allauddin Khilji. They came to be known as *Poladi*, from *polad*, steel on account of the dexterity displayed by them in breaking the hard stones of the *Rudramala* temple at Sidhpur in the Kadi District. Poladis are now mostly agriculturists or serve as peons and constables. They are mainly found in the Sidhpur Taluka. They marry only among themselves and with Khureshi, Behlun and other *Ashrai* tribes. Their women do not appear in public. They dress like ordinary Muslims.

Pomla (11) — A curious caste found in the City of Baroda. Its members speak a dialect which resembles the Telugu. Both males and females have Gujarati names, such as, Haribhai, Narsi, Jamma Kashi, etc. They live upon making and selling toys, brooms and baskets of palm leaves and seem to have migrated into Gujarat from the Madras Presidency about two hundred years ago. They have the custom known under the name of *la couvade*, that is, the odd rite prevalent among several primitive peoples in different parts of the world requiring that the husband should be doctored while the wife gives birth to a child. This has given rise to the proverb — "*Pomla jane ahe Pomla bhaya*" which is applied when one enjoys the fruit while another undergoes the labour for earning it. Immediately after delivery the female is made to drink the juice of the bark of the *nimb* tree, and a quantity of oil. She then sits out of the house and is not allowed to enter it for five days during which time the male lies confined and takes the usual medicines. The Pombas say that they do not lie confined merely to observe a custom, but they actually feel indisposed during the period and the indisposition is but a mark of favour of the Mata or goddess, and that immoral ones among them being outside the Mata's protection are not allowed by the Mata to be confined. They have small settlements in Nadiad, Ahmedabad, Broach and Surat also. At every twelve years, a gathering of this caste takes place at Dumatil Bhagol in Nadiad in honour of the Mata, when those who are specially favoured of the goddess perform various miraculous feats, such as walking on fire, etc.

Remarriage is not common among the Pombas, the belief being that their tutelary goddess *Lalshani Mata* does not favour those who perform it.

Porwad (8,613) — A Vani caste said to take its name from Porwad a suburb of Shrimul or Bhimul, the old capital of south Marwar. They are divided into Vasi (2,852) and Dasi (3,694) who interdine but do not intermarry. Among Vasi Porwads, there are both Jains and Vaisnavas. Their family priests are the Shrimul Brahmins and their family deity is the *Shri or Mahalaxmi* of Shrimul. They are partly Vaishnavas and partly Jains.

Prabhu (3,156) — A caste of the Kshatriya class, originally immigrants from the Deccan. Prabhus are found in all the divisions of the State. Their main occupation is government service. They are divided into Chandraseni Kayastha (3,013) and Puthro (110), who neither interdine nor intermarry. There are no sub-divisions among them. At one time "Dawne Prabhus" were considered a sub-division of Chandraseni Kayastha Prabhus, who took food with them, but did not allow in marriage relations. It being proved that Dawne Prabhus were true Chandraseni Kayastha Prabhus and were so called simply on account of their residence in the District of Daman and that 'Danne' was changed into 'Dawne'. Marriages are also allowed and the two sections are now treated as one without any distinction.

PRABHORA (157) — A sub-caste of Nagar Brahmins.

Pushkarna or Pokarna (68) — A Brahmin caste found mainly in the Kadi and Amroli Districts. They take their name from Pushkar or Pokar lake about eight miles north-west of Ajmer. They act as family priests to Bhatias and are also engaged as husbandmen, confectioners and clerks. They are enterprising and travel to various parts of India, and also visit Zanzibar and Arabia. They are followers of Vallabhacharya and their family goddesses are *Laxmi* and *Chamunda* in Marwar. They sometimes wear the sacred thread at some place of pilgrimage. Gujarati Brahmins do not dine with Pokarnas who eat cakes and hills cooked by Bhatias. On the sixth day after a birth the women of the family, singing as at marriage, bring a clay horse from the house of the mother's father to her husband's house. On marriage occasions, men dance in procession and women sing immodest songs.

Rabari (44,916) — Herdsmen. They claim to be Rajputs, who instead of marrying Rajput women, married celestial damsels (*apsaras*) that is perhaps Chitravati or daughters of god (*devaputris*) as they style themselves and were therefore called *Rahu-bahari*, that is going out of path. Their original home is said to be the United Provinces from which they moved to Marwar, and from thence to Gujarat, Kathiawad and Cutch. Some of their surnames are the same as Rajput tribe names, e.g. Chohan, Dodiya, Gohel, Jadav, etc. Except in Kathiawad Rabaris have no sub-castes. In Kathiawad, there are six sub-divisions which interdine but do not intermarry. They take flesh and drink spirits and in Kathiawad eat with Muslims. They are quarrelsome people and by breaking fences, and grazing their cattle on crops cause great loss and annoyance to cultivators. In religion they belong to Bimargi, Ramanandi, and Pirani.

sects. Their priests are Aulik and Sompura Brahman. Among them all marriages take place on the same day. The Rastars of one or more villages who wish to have their daughters married meet in a temple. A Brahman is called and he fixes the marriage day. Marriage among near relations is allowed. Widow marriage and divorce are allowed. The younger brother of the deceased husband inherits his estate upon his widow. The dead are buried. *Shradhas* are performed, and caste people are feasted on the eleventh and thirteenth day after a death. Rastars have no headman but by his little authority and caste disputes are settled at meetings of the men of the cast.

Rajgor (1,011).—A caste of Brahman, so called because they are the priests of chief and found mainly in the Amreli and Kadi Districts. They were originally Aulik Brahman but were degraded, owing to their allowing widow marriage and eating with Vanba and Kanba. They are the priests of Rajputs, Kathi chiefs and Oswal Bhavaka.

Rajput (61,224).—A Kshatriya caste found in all the parts of the State but principally in the Kathiwar, Amliwad Pata. In that district was, for many centuries, the capital of the Rajput kings of Gujarat. The chief social peculiarity of the Rajputs is their division into clans. The following is a list of the 103 Rajput clan names in use in Gujarat:—

Ada, Aera, Balster Barod, Bhal, Bholu Solanki, Deva, Bodav, Chamarpa, Chandavrat, Chandra Chavda, Chavch, Chod Chohan, Chudavat Dabhi, Dagb, Dalma, Dairya, Derchand Devda, Dhandha, Dud, Dodiya, Duvah, Ed, Galecha, Ghesot, Gohel, Gohar, Gor Gujar, Hadal, Harachi, Hathu, Hemad Jada, Jaleja, Jhola, Jirva, Jodha Rathod, Joja, Jori, Kaba, Kachhotia, Kalam, Karedia, Kber Khod, Khola, Kukan, Lakam, Mahida, Malana, Mal, Marani Mer, Mhal, Muri, Narva, Padhar, Padhar Palom, Parmar, Pervan, Pura, R Chohan, Rana Ramrathod Rathod, Raval, Rastar-Solanki, Reberar, Revat, Sedhal, Sodha, Sodha, Sodra or Solam, Sompura Solanki, Songad, Sorcha, Surar Tank, Tantal, Thokla, Tiar, Valbel, Vadava, Vaghela, Vagh, Vaja, Vela, Vamba, Vandel, Vantla, Vaman, Vajola, Vethia, Vania, Vapura Solanki, Udrat and Cima.

All clans eat together and intermarry but the members of a clan are forbidden to marry within the clan. They are believed to be the children of one common ancestor. The Dagb, haradia and Padhar clans allow widow remarriage and let their women appear publicly. They are therefore looked upon as degraded. The Dagbs are found in Cutch, haradia are scattered all over Gujarat and Kathiwar and Padhar are found only in the Surat and Narval districts. Of the other clans only Chavda, Chohan, Dalma, Gohel, Gori, Jaleja, Jhola, Parmar, Rathod, Reber, Sarvalja, Sivola, Solanki and Vaghela have retained their importance. The rest have sunk into insignificance.

Rajputs are by birth soldiers and land holders. Some of them are even now chiefs, *Gavdas* or land holders and holders of service lands. But their service as soldiers is not in demand; and by their intolerance habit of extra grant expenditure and opium taking most of the land holders have lost their patrimony and degraded into peasant proprietors. A great mass of them are forced to take service as peons and coolies and even a personal attendants and field labourers.

Except among their lower classes Rajputs have no headman. Caste disputes are usually settled by a jury of four or five respectable persons of the clan who have the power to fine or expel from the cast.

Rangrej (48).—They are dyers of Hindu origin and are said to be converts from the Khatri or warrior cast. Their home tongue is Urdu. Their women appear in public and knot cloth for calico printing. Except that in marriages the bridegroom walks instead of riding they have no particular customs. They form distinct community and have union and headman. They marry only among themselves.

Rathod (9).—They are Muselman convert from the Rathod tribe of Rajput. They are found in name neither learning the Koran nor saying the prayers. Their ceremonies are in many respects Hindu. They keep to the Rajput custom of sending a *khand* to the bride. *Ujige*. When the bride is Hindu, both Hindu and Muselman ceremonies are performed. At death women wail and beat the breast like Hindus. Some of them reverence the *Ata* ras of the Swaminarayan sect. They have no headmen and do not form a separate community.

Rastar (11).—A caste of Brahman. It takes its name from Rastar village in Kathiwar, Rastar is found mainly in the Baroda and Kadi Districts. They say they are a branch of the Varna Brahman but in consequence of some disputes formed a separate community. Some Kathiwar and Cutch Rastar have been degraded for eating and intermarrying with Chavra.

Rastar (22).—Also called Jogi. The apparent is of Rajput origin and are subdivided into Sakhi (clerics) and Valsi (carriers). Sakhis are divided into Jochi Rastar, Mar Rastar and P. Rastar. Both Sakhi and Valsi eat together and intermarry. Surat Rastar are divided into Khambhati Rajput and Surati. Al Ahmedabad Rastar into Baria, Malia, Bhozia, Mahana and Ullia. The six Ahmedabad Rastar eat together but do not intermarry. Rastar eat fish, mutton and fowl and drink liquor. They keep sheep and some are carriers and labourers. Some are landholders and some cultivate land. They also engage in various kinds of business. Rastar especially when there has been a death in the family. Widow remarriage and divorce are allowed; you get brother-in-law from marriage and elder brother-in-law. They have caste council and headmen in large talukas.

Rayakval (155) — A Brahmin caste found mainly in the Baroda District. It takes its name Ray - Sar from Ruks near Dhundhuka. Rayakval Brahmins are divided into two classes *Mota* or great (24) and *Nana* or small. The members of the small community are looked upon as degraded and in many respects correspond with Kumbhis. The cause of degradation was the remarriage of a widow and a Rayakval marrying a Bharvad's daughter.

Rayakval (5) — A Vanni caste derives its name from Ruks, near Ahmedabad. They are not divided into Vira and Dasa. Their priests are Rayakval Brahmins and they are Vallabhachari Vallabhaya in religion.

Rewarantia (319) — A sub-caste of Bhavsar.

Rotia (12) — Also called *Nauloshi*, from their being vegetarians. A section of trading Vohoris.

Rtiaghada (43) — A sub-caste of Lohit.

Sachora (216) — A Brahmin caste, takes its name from Sachora in the south of Marwar. They are divided into Vira (91) and Dasa (106) and do not eat food cooked by other Brahmins. Some of them act as *mudhajs* in Vallabhachari temples and others are either cooks or peasants.

Sadmi — A general term applied to the Hindu ascetic class.

Sagar or **Sagaria** (1582) — A caste peculiar to Kathiawar and much resembling Kolis. Some of the caste work as carpenters, some are agriculturists, some are brick-layers and the rest are labourers.

Sahasra (56751) — A sub-caste of Audich Brahmins.

Sajodra (27) — A Brahmin caste which takes its name from Sajod, a village in Anleshwar taluka of the Broach District. They are found mainly in the Nysari District. Agriculture is their chief occupation and they resemble the Anavatis in their manners and customs. Both appear originally to belong to the same stock.

Salat (1,176) — Derived from *salya*, a stone, they are stone-workers and are found all over the State, but chiefly in the City of Baroda and some large towns such as Putan, Vadnagar, Visnagar, etc. The leading and the only true class of Salats are the Sompura Salats who are found in North Gujarat, Kathiawar and Cutch. Others calling themselves Salats, are Kumbhars or Talbada Kolis who have taken to stone-cutting and have formed separate castes from other Kumbhars and other Talbada Kolis. According to their own story, the Sompura Salats were originally Brahmins and took to stone-cutting at the desire of *Somnath Mahadco*. Those of their original caste who remained Brahmins acted as their priests. After this division though they never intermarried, Sompura Brahmins and Sompura Salats are said for a time to have continued to dine with each other. Though Kumbhars and Talbada Koli Salats have formed separate castes they are, except in their calling, in every respect like other Kumbhars and Kolis. Sompura Salats put on Brahminic thread and are strict vegetarians. They do not allow divorce, but their widows remarry. The widow of a man marries his younger brother. In religion, they are generally Swaminarian or Shiva. Their priests are Audich and Sompura Brahmins. Caste disputes are settled by the headman in some places, and in others by five or six leading men.

* **Salat** (18) — They are men said to be converts to Islam from the Hindu caste of the same name. They speak Urdu and both men and women dress like Mahomedans. They are Sunni in religion. They intermarry with other Musalmans, but have a separate union and a headman of their own.

Salvi (94) — From *sal*, a loom, is a small class of hand-loom weavers of silk mostly found in the Kadi District. It is said that there were originally no weavers of this class in Putan and that Mulraj invited a few from the south-east of India to settle in his kingdom. The new-comers being strangers to Gujarat could not intermarry with other castes and were debarred from every other kind of intercourse. Mulraj interfered on their behalf and forced the Lowa Kumbhis to associate with them in all matters, and to reckon them as of their own caste. From that time, the Sikris and those Lowa Kumbhis who associated with them, formed a separate caste.

Sanadya or **Sanadia** (35) — A caste of Brahmins, so called from *san*, sin and *adya*, first. It is said that when Rama entered Ayodhya after his victory over Ravan, he performed a sacrifice for the atonement of his sin in his having killed a number of Rakshasas. The Adi Gauda Brahmins were employed to officiate as priests. On the completion of the sacrifice, Rama offered them gifts which some accepted and some did not. Those who accepted came to be known as Sanadia.

Sanghadia — Same as Kharadi.

Saraniya (H 294, M 14) — Knife grinders. A section of Vaghnis who separated themselves from the main body on account of their taking to this new calling and formed a new caste.

Saraswat (404) — A very ancient Brahmin tribe which still inhabits a tract in the north-west of India beyond Delhi, once watered by the famous Saraswati river. It is said that they are the descendants of Saraswat Muni. They came from the Punjab to Gujarat by way of Sindh and Cutch with their *yajmans*, patrons, the Lihans, Bhansalis and Bhatias. In religion they are Shiva and also worship the goddess Saraswati whose temple is in the Punjab on the river of the same name. They are also the priests of the Brahma Kshatrias of Surat, Broach and Alune-

lated and of the Paraji Soul of Kathiawar. They are all divided into two branches, *Savathis* and *Nindhis* of which the former dines with their patron while the latter does not. In Kathiawar and Cutch, they allow widow remarriage.

Sarvaria (740).—A Brahman caste immigrant from the north. It seems to have originated from the caste of Saravati Brahmins. It is said that two Saravati brothers by name Kaaya and Kabja went to the great sacrifice performed by King Rama in Ondh for the attainment of his sons. There the younger brother Kabja declined to accept gifts and went with his followers to the bank of the river Sarva; they were consequently known as Sarvaria Brahmins. The elder brother and his followers accepted gifts and settled in Kanofa, and were therefore known as Kanofia.

Sathawara (5,830).—A caste peculiar to the Kadi and Amreli District where it men themselves agricultural operations in villages but are bricklayers in towns.

Satyad (6,772).—One of the four classes into which the Mussalmans with a foreign strain are divided. They claim descent from Fatima and Ali, the daughter and son-in-law of the Prophet and are the descendants of those who came during the period of Mussulman rule in Gujarat, as religious teachers, soldiers and adventurers. They mark their high birth by placing the title *Satyad* or *Sh* before or *Shah* after male names, and *Shaham* after female names. They marry their daughters only among themselves but take wives from other Mussalmans. Some of them are pious or spiritual guides and the rest follow all callings.

Setpal (9).—A Brahman caste immigrant from Upper India.

Shalkh (81,010).—Properly speaking one of the four classes into which the Mussalmans with foreign strain are divided. But the term *Shalkh* which means *elder* is applied to descendants of local converts as well as of foreigners. The men have the title *Shalkh* or *Shah* placed before their names and women *Shah* after theirs. They follow all callings and are found in every grade of life.

Shalkh or Shalkhadas (51).—They are found chiefly in the Baroda District. Originally Hindus they are converts to Islam worshipping the bones of Raja Mahmood Shah, one of the great Pishwara saints. In their ways, they are similar to the *Madia* Khatris. They bury their dead but otherwise follow Hindu customs. They are not circumcised and do not eat with Mussalmans. They make (2) and many of them have lately been following the tenets of the Swami movement and have returned themselves to Hinduism in the present Census. At the time of marriage both Hindu and Mahomedan priest attend. Nikah is performed by a Fakir and afterwards the Muslim rite of *ghosla* is performed by a Brahman. They form a distinct community and marry only among themselves.

Sherva (7,227).—Also called *Shodh* a from plucking the leaves of *shenda* wild dal and Tigar from making it or roya. They bear such illustrious names as Nathal, Shanki, V. Phelan and Mahvanti. Most of them earn their livelihood by making mats and brooms from lotus stems and ropes of bleached fibre. A few also were village servants. They ran between Dhedi and Bhujgi. Dhedi do not touch them and they do not touch Bhujgis. Their priest is a Jain. Their food is coarse grain, but they abstain from flesh when they can get it. They are Pishwari, Ramswami and worshippers of *Shenda P* and *Dhedi Mata*. They observe the ordinary Hindu fast and feasts but the followers of *Shenda P* fast on new moon days and do not work on Fridays. Some of them go on pilgrimages to Ambaji, Debech, Raj, Dakor and Dhruva. They do not enter the temple but worship standing near the door. Among them widow and widow-remarriage is allowed. The widow of a man marries his younger brother. Self-sacrifice is settled by a few of the elders.

Shena (68).—A Brahman caste immigrant from the Deccan. At present nothing is known of them but tradition that Parsi men invited 61 families of *Chol* Saravati Brahmins to Konkan and settled them in the country about Goa. After lapse of time King Bhikshvirama granted them 80 villages in gift. From that time they were known as *Shena* men in recognition of their Brahman descent. *Shena* is a corruption of that term.

Shimpi (3.)—Hindu Darya found chiefly in the *Chol* A Paraji

Shrak (8.)—A general term applied to members of Jain sects who are a goodly number in the *Chol* A Vani

the Kadi and Barod Districts and in the Baroda City. The Shrimali Sonis originally belong- **Shr-Son**
ed to the Shrimali Vania caste but now form a new caste owing to their change of occupation.

Shrimali (1,829) — A Brahman caste, derives its name from Shrimal or Bhinnmal, about fifty miles west of Mount Abu, which from the 6th to the 9th century was the capital of the Gujjar kingdom. In the Barod District they are found mainly in the Kadi District, and not as family priests to Jains of the Oswal and Porwad Vania castes and to Shrimali Sonis and Vantias. Among the Shrimalis a serpent named *Karlotak Nag* is worshipped at the time of marriage or at any anniversary. A picture of the Nag is drawn and worshipped. The Shrimalis are often called *Astamanghi*. The bridegroom has among them to go round the marriage *homa* or sacrificial fire, eight times with his bride, while the other Brahmans go round only four or seven times. The word *Astamanghi* is used as a nickname indicative of shrewdness and means that it is not easy to deceive Shrimalis.

Siddi (133) — Literally mister, also called *Hab-lis*, are chiefly found in the Amreli District and the towns of Dabhoi, Sudhpur Amreli, Kodinar, etc. They are the descendants of African negroes, chiefly from the Somali coast brought to India as slaves. Now arrivals are called *relati* and country borns *muralad*. They speak among themselves a Somali dialect and with others a broken Hindustani. They are poor and live by service and begging. They are much given to dancing and singing and have a talent for imitation. They are Sunn in faith, but their chief object of worship is *Baba Ghor* in Abyssinia, whose tomb stands on a hill near Ratanpur in Western Kutch.

SIGALIGAI (18) — A sub-caste of Mochis.

Sindhi (3,715) — A tribe of Musalman immigrants from Sindhi. They are chiefly found in Barod, Kadi and Amreli Districts.

SINDHIA — Same as *Shenwa*.

Sipahi (780) — Literally soldiers. They are found in the Navsari and Amreli Districts only and seem to be of mixed origin partly descendants of immigrants and partly of Rajput converts, as their surnames Chohan, Rathod and Parmar show. Their home-tongue is Urdu in some places and Gujarati in others. They marry with other Musalmans and form no very distinct community, though they have a union and a headman. They are husbandmen and day-labourers, and are also employed in government service as *chaprasis* and constables. Their temples, except in the case of the poor do not appear in public.

Sompura (57) — A Brahman caste. They receive their name from the celebrated temple of Somnath in Kathiawar. Sompuras are mentioned in an inscription of Siddhij on a pillar at Somnath. The inscription bears date equivalent to A. D. 1115. They are the descendants of the priests that used to minister in that temple. They are now scattered and depend for their living on alms. A few Sompura Brahmans are considered degraded as they follow the occupation of sculptors.

Sonar (539) — Decem Son found chiefly in the City of Baroda and the Navsari District. They settled there during the Maratha rule, but they have not mixed with the Gujarati Sonis. Their home speech is Marathi and their dress, habits and customs are the same as those of the other Vakhshis.

Soni (10,120) — Gold and silversmiths. They are found in towns and large villages. They are of eight main divisions — Gujjar (792), Maru (660), Mowadu (21), Paraja (1,250), Shrimali (5,829), Tragad (1,334), Kathiawadi (26) and Khandeshi (58). The Tragad or Mustan community has two divisions, called *namu* (small) and *motu* (large) and claims descent from a Vania father and a Brahman mother. In token of their partly Brahman origin, they wear the Brahmanic thread and do not eat food cooked by any one, other than a Brahman. The Parajas called after the village of Paraj near Junagadh, claim to be Rajputs. They are of two branches, Garana and Patni. Gango, the founder of the Garana branch, established himself at Girnar and his descendants are found in Halir and Sorath. Nando, the founder of the Patni branch, went to Patni during the reign of Siddhij Jayasing (A. D. 1094-1113) and established himself there. The Patnis and Garanas eat together but do not intermarry. The four other sub-divisions, Gujjar, Maru, Mowada and Shrimali claim to have once been Vantias. The Shrimali Sonis, who originally belonged to the Shrimali Vania community, are divided into Ahmedabadi and Charotar. They eat together. The Ahmedabadis take Charotaria wives, but never give their daughters to a Charotaria in marriage. Mowada Sonis originally belonged to Mowada Vania community, the Maru or Murwari Sonis have come into Gujarat from Marwar, and the Gujjar belong to the Gujjar Vania stock and are a trace of the great settlement of Gujars who gave its name to Gujarat.

Arranged according to their work, *Sonis* are goldsmiths or workers of gold ornaments, *Jadus* or tracors of designs on ornaments and *Panchigars* or diamond and precious stone setters.

Like Vantias Sonis live on grain and smoke tobacco. They have a bad name for filching gold and for mixing metal. The saying is — "A Soni takes gold even out of his sister's ornaments." Socially Sonis hold a high position, ranking next to Vantias. Some of them are Shauva, some Vallabhachari, and some Swaminariyana. Their family priests are Audeli, Saraswat and Shrimali Brahmans. The Maru, Paraja and Charotar Shrimali Sonis practise polygamy and allow widow remarriage. Among Charotaria Shrimalis alone, the wife is free to divorce her husband. Each community has its headman or *patel* who, in consultation with four or five leading men, settles caste disputes at a meeting of all the men of the caste.

Sorathia (60).—A Brahman caste, found chiefly in Kathiawad. They eat with clothes on and do not observe the Brahman rules of purity. They are therefore looked upon as degraded Brahmins. They are labourers water-bearers and servants.

Sorathia (158).—A Vania caste found chiefly in the Amreli District. They take their name from Sorath, the south coast of Kathiawad. They are divided into Vira (186) and Dasa (289), and are remarkable for their commercial enterprise. Their family priests are the Kandolia Brahmins and their family deity is Sarsud, whose shrine is at Sundri in Dhrangadra. They are followers of the Vallabhbhakti sect.

SULEKANI (993).—A section of trading Vohoras.

Sutar (H. 20719 M. 71).—Carpenters from the Sanskrit word *sutra* (sutra—the thread with which the course of the saw is marked). They are pretty evenly distributed over the whole State. They belong to six divisions: Pithva (73), Gujjar (8,513), Marwadi (1,385) Pancholi (2,711), Marwadi (164) and Vaisya (7,847). Of these, the Pancholis and Vaisyas are found only in Gujarat proper the Gujjars and Marwadis in Gujarat, Kathiawad and Cutch and the Pithvas in Kachhi. The Gujjars, Marwadis, Pancholis and Vaisyas claim to be Rajputs who took to carpentry when Pantharas resolved to destroy the Kachatriyas. Except that the other five divisions eat food cooked by Vaisyas, none of the six divisions eat together or intermarry. The Vaisyas rank highest, because they do not eat food cooked by the other divisions, wear the sacred thread and do not allow their widows to marry. The Pancholis rank lowest, because they alone prepare oil-presses and do other work which causes the loss of animal life. Besides the regular carpenters, some Darji Kolis, Kumbhars and T. podhars are taken to carpentry.

In look and dress, Sutar do not differ from Vanyas. All the six divisions of Sutar are thrifty and sober. In religion they are Pantharampanthi, Ramanandi, Shaiva, Swaminarayan and Vallabhbhakti. Of the six divisions of Sutar, the Vaisya and Marwadi in North Gujarat wear the Brahmanic thread. The Sutar marriage customs do not differ from those of Vanyas and Kachhis. Among the Vaisya and the Marwadi, widow remarriage, polygamy and divorce are not allowed; among the rest widows are allowed to marry if once a grantee and polygamy practised. (Auto disputes among the several divisions are settled either by a headman or a few leading men at the meeting of all the men of the caste. No fee is levied from an outsider who takes to carpentry. Carpenters who do not observe a a close day the dark fifteenth of every Hindu month, or the day on which death has taken place in the caste in town or village are fined; and those who work as shoemakers are excommunicated.

Sutar-Laha (72).—A section of Laha who do carpenters work and consider themselves as thereby exalted have separated from the main caste and formed a new one.

Tadvi (24).—One of the early tribes found in the Baroda and Kadi Districts.

Tal (2,330).—Weavers found chiefly in Dabhol Taluka of the Baroda District and also in the Navsari District. They claim descent from Hatin Tal but appear to be a mixed class of foreigners and converted Hindus. Some of them speak Hindustani and others, Gujarati. They wear cotton robes and turbans. Like Hindus they give cast dinners on pregnancy marriage and death occasions. They marry only among themselves and form a separate *panat* with headmen of their own.

Tallangu (83).—A caste of Brahmins immigrants from the South.

Talaja ().—A caste of Brahmins found in the Baroda District. It is said about their origin that Rama, the king of Ayodhya, on his way to Praliba Patan, halted near the temple of the goddess *Ratna* (now Rabapuri Mata in Bhimsagar) and there performed a *karma* in her honour. At its completion, he commenced to offer *daksh* (money present). Some Brahmins came to receive *daksh* as in the disguise of Brahmins. Rama was enraged with them; but at the intervention of the goddess they were allowed to depart in the garb they had assumed and to settle in a village named Talapur (now Talaja) they were thenceforth known as Talja Brahmins.

Talaia (9,617).—Originally sub-caste of Dabhol now grown into an independent caste. Talaia seldom eat with other Dabhol and never intermarry with them. They are chiefly found in the Navsari and Baroda Districts.

Talpada (91,227).—A caste of Kolis also called Dharala or swordsmen. The name Talpada is derived from *talapada* meaning local. Talpadas consider themselves superior to other Kolis and do not dine with them. They intermarry and observe the Rajput rule of rooking marriages between members of the same clan. They are divided into six main clans namely Baria, Dabhi, J. Ka, Khant, Kotwal and Pagi. Baria, Dabhi and Khant are considered *dh*. They receive *gr* or dowry for giving their sons to marriage. Kotwals and Pagis are regarded as village trackers.

Talboli (524).—Hotel leaf seller. They derive their name from the Sanskrit word *tal* (tal, hotel leaf). It is both caste name and an occupational term. It is the cast name of those Kathawars (green grocers) who have taken to hotel leaf growing and selling and the occupational name of persons of different castes who follow the profession of selling hotel leaf. In the town of Kadi, there are Parlebi Talbolis who have no connection whatever with Kathawars. These people originally came from the Deccan where they were the sacred thread.

Udambar (11).—A Brahman caste takes its name from the sage Udambar. They are (usually) priests, beggars and peasants and are found chiefly in the City of Baroda.

Urnad (1587).—A Vania caste said to be a scattered Gujarati from Marwar about ten centuries ago. They are partly Vaidhava and partly Jain and are found mainly in the Kadi and Baroda Districts. They are divided into Vira (582) and Dava (650) who eat together but do not intermarry.

Uneval (1,303).—A Brahman caste found chiefly in the Baroda and Amreli District and said to take its name from Una, a village in Kathiawar. They are either peasants or beggars.

Vadadra (186).—A Brahman caste; takes its name from Vadad, about fourteen miles north-east of Ahmedabad. At present their chief head-quarter is Mehmmedabad near Bair. They are sooth-sayers and jugglers. Starting from home in the cold season, they move on a begging expedition from town to town and go as far as Bombay and Malwa. When Vadadra visits a street he gathers the people together by calling on his deities the *Beksharas* and *Amal Mata* to protect the inhabitants. Then he begins a course of sooth-saying and foretelling the evils of the coming year. When this is over he performs as a juggler taking from his mouth large quantities of *lul* (red powder) coconut and *chavdi* (silk ear)

Vadhel (69).—A caste peculiar to the Amreli District. They were originally Rathod from Marwar. Under one Unadling Rathod their ancestors came from Marwar slew the Choras and took possession of Beyt, whence the tribe is called Vadhel or Badhel, from *radhe* manvare. Vadhel originally belonged to Okhamandal, but are now found in Dhanu and Amreli talukas also.

Vadi (511).—Jugglers and snake charmers. They are so called from the word *rad* to play on musical instrument. They generally play upon *manis* a sort of flute. They work cultivators and day labourers also.

VADNAGARA (368).—A sub-caste of Nagar Brahmins.

V ghari (23,129).—A caste denoting a name from Sanskrit, *vaghar* meaning net and means tribe of netters. In appearance and occupation, they seem associated with fowling and birdcatching known as *Pardhi*. Vaghars are superior to Dhols but inferior to Kolls. According to their own account they are Chohan Rajputs. Their surnames, however do not fit our separate tribal origin. Chavan, Chavan, and Koli suggest a mixed people descendants of men of higher houses who either in time of famine or from passion for girl of the tribe or from some other cause sank to be V ghars.

V ghars are divided into four main sub-castes—Chavars or lime-burners, who are also cultivators and fowling (2,93) Datanis who sell *datas* or tooth brushes (9,258) Veds who grow and sell *ved*, a species of gourd and live in towns (633) and Palani who trade in wood and bamboo and sell chickens (3,087). The names of the other sub-divisions are Talhala (4,717) Champa, Kankhadi Marwadi Sarathi (3) etc. The Talhals neither eat nor drink with the other divisions. The other divisions are of a lower grade and eat and drink together but do not intermarry.

Except the owl and the jackal, they eat all animals including the pig. Their favourite food is the flesh of the guinea or *ek* and *avadi* (a reptile of the lizard species). They generally keep goat and fowls, sell eggs, catch bird and go as *shil* *ris*. They need no Brahmins for funeral marriages or death ceremonies. They believe in spirits and lucky and unlucky days. Their worship goddesses the chief among whom are *Bekharaji*, *Kalla*, *Khadar*, *Mela*, *Hodla* and *Shil*. Children are married when 10 or 15 years old. They burn or bury their dead. Widower marriage and divorce are allowed. They have their headmen or *patels* but all cast decisions are decided by the council of the cast.

Vagher (427).—They are partly Hindu and partly Mussulman and are found in Okhamandal of which they claim to be the earliest inhabitants. The name Vagher is partly derived from *va* without, and *gher* smell, meaning a tribe devoid of the sense of smell. In time the term was applied to the hal tribe who were criminal and sanguinary as *Vaghers*. Another legend is that *Vaghers* were so called because they cooked the food on a visit to hot Okhamandal *val* *gher* (enclosing) of *va* or wind and this refreshed them.

V ghars are fine looking race strong sturdy and enterprising. Like Rajput Rats and Chavars, they part the beard in the middle curling the ends behind the ears. Their women are well-built and hard-working. The mother-tongue of the *vaghers* is a corrupt form of the Kachhi dialect. By nature they are restless turbulent impatient of control and have predatory tendencies. They rose four times between 1816 and 1873 against the constituted authority. By occupation, they were first fishermen, then pirates and freebooters and are now land-holders, herdsmen and milkers. By religion, Mussulman converts are Kumbi. Those who are Hindu hold Bhaukhalish in great veneration. All *vaghers* come to Dwarka on the *Shil* *Agh* *ris* day (11th of the bright half of Jeth) to the temple of the Goddess and worship Ranchhodji. Hindu *vaghers* do not eat food cooked by Mussulmans, but give their daughters in marriage to these Mussulmans who can pay for them.

VADIVANCHI (513).—A sub-caste of Bhorad.

VADNTA (1415).—A sub-caste of Bhorad.

VADVA (159).—A sub-caste of Bhorad.

✓ Some *Yau* die matchlock is fired. The dead body is then placed on a bedstead and carried in procession with music playing and matchlock firing to the burning ground. Then the pyre is erected, around which the dead body with the bedstead is taken seven times and afterwards placed on the pyre. Food is placed in the mouth of the dead body and his usual implements and weapons are placed by his side. The body is then burned and the mourners bathe and go home. In the evening the again assemble drink and eat together. This being a relative of the deceased get up and pierce an adjacent tree with an arrow to mark the completion of the funeral ceremonies.

The husband not perform menstruation and pregnancy ceremonies at all but give small feast the fifth day after the birth of a child and then give a name to it.

YATAHA (1901).—A sub-gen. of *Kumihar*

Vayada (4)—A Brahman cast found in small number in the Kadi District. They are priest of the Vavla Vania and like their patrons take their name from Vayad, village near Patan.

Yayada (10)—A *Yanam* cast. Lik *Yayada Brahman* takes its name from Yayad a *liogo* near Patan. They are divided into *Dasa* (235) and *Vida* (125) who eat together but do not intermarry. The *Vida* are farther divided into *Ahmedaladi* and *Savali* who eat together and intermarry. Most of the *Yayada* are *Vallabhadra* and few are *Schava*. A curious marriage custom obtains among these people. Unlike other *Yanams*, the bridegroom goes to the bride's house in a bullock cart with his head covered with a piece of cloth and the marriage ceremony takes place at high night. On his way to the bride's house the bridegroom performs the *Kalle* or cross-road worship. In the middle of the square a sweet ball is placed on a *liogo* or frail oak and at each corner a earthen pot with sweet-ball and a copper coin on it. After the worship is over the corner pots are given to four unmarried boys as lucky present to ensure speed marriage. A sweet ball is then set on the ground and on it white cloth is spread. On the cloth the bride is placed and the bridegroom's cart is made to pass over the spread. If the edge of the cart is broken it is considered bad omen. The bride also performs the cross-road ceremony in company of her friends and relatives.

V. pa. (634) — A sub-cost of Vaghtaru.

1991-1992

Vidur (16).—Immigrant from the Deccan. They are degraded Brahmins.

17. MA (4,968) — 1 sub-cd of 1 gar Brahmins.

NOTE.—A general term derived from the Gujarati word *raṭh* *raha*, to trail and applied to *raṭh* *aris* is *raṭh* *aris* from the *raṭh* *aris* belonging to the unarmed or non-fighting classes. Such names as *Shakabham*, *M. Uli*, *Bajali* etc., were coined for *raṭh* *aris* from the *Rajast*, *Koli* and other fighting classes but the general term *raṭh* *aris* was applied to the rest. *Valora* are *di* *khal* into the main class, *raṭh* *aris* traders and *raṭh* *aris* *raṭh* *aris*. They are quite distinct from each other in their manners, customs and religious belief.

Vohra-jewari (11, 1536).—Are the descendants of the banai and other salt-lug castes who adopted Islam at the close of the fourteenth and during the fifteenth centuries. They are found mainly in the Baroda and D. vari District. Their language is Gujarati and their ordinary food is rice, millet, dhal and p. ka. They eat fish but never drink liquor. Except in towns where they have lately adopted Muslim customs, present Vohras, both male and female, wear the ordinary Hindu males in dhoti bands and jama and women in satta, gh. ara and a p. d. Their ornaments are peculiar very much and have no in marks partly Hindu partly Muslim. They marry out among themselves. But few rich men in towns have begun to marry with regular Muslims. Those who claim high caste descent, e. g. from Brahmins, Vans, or banai, take wives from, but refuse to give their daughters in marriage to those who are descended from Khatris, Banais, Dhed and other low castes. Almost all are landholders or peasants, but some go to Burma or East Africa for trade or labour. Their home language is Gujarati, but a change is going on from Gujarati to Urdu. They are Sunnis in faith and have their Khatibs or spiritual guides whom they treat with great respect. Most of the present Vohras will keep some Hindu practices. Some of their males have Hindu names—Alhaji, Najibau, & others have odd, half-converted Muslim names. Men call for Muralum and Ipan or Iup for V. and; among women Khaja for Khatia and I. tal for I. tum. At death, they women beat their breast and wail like Hindu. They celebrate marriage, pregnancy and death in giving out dinners in which fish, m. and and other vegetable Hindu dishes alone are prepared. When a cast dinner is to be given the village ladies first sit round to do the work. Each village has its headman of the community and caste disputes are settled in a meeting of the community in some central place.

Vedra traders (13.1.7) are mostly descendants of Hindu emigrants to the coast of Persian possessions who came to Gujarat in the 11th century. Even now they have such names as De e Trudu Mita, pointing to their Brahmin or Vaisnava origin. A few Vedra have descended from Egyptian and Arab refugees. They are the richest and most powerful clan of Musalmans in the East. Trading Veds are distributed to southern India, to Persia, Afghani, and Nagboud or Bala. The latter were formed by schism from the main line.

Dark Volcanic (200) — Are the most common among the Volcanic in the State. They are the richest and the most widely spread class in India. They are to be found in Aden.

LIST OF ILLUSTRATIONS OF TYPICAL CASTES TRIBES AND RACES

For descriptive matter see each name in the General Glossary.)

Hindu Castes

1. ANJANA KANBI.	21 KHARVA.
2. BARIJA KOLI.	22 KHATHI (Weaver).
3. BHADBIHUKJA (Grain-parcher).	23 KUMBHAR (Potter).
4. BHANGI (Sweeper).	24 LAI VANIA.
5. GHAMAR.	25 LEWA KANBI.
6. DARJI (Trilor).	26 LUNAKA.
7. DEBHASTHA BRAHMAN.	27 LUNAR (Blacksmith).
8. DHED.	28 MARATHA.
9. DHOBI (Washerman).	29 MOCHI (Shoe-maker).
10. GARODA.	30 MODH BRAHMAN.
11. GHANCHI (Oil-presser).	31 RABARI.
12. GOLA (Rice-pounder).	32 RAVALLA.
13. GUGALI BRAHMAN.	33 SALAT.
14. HAJAM (Barber).	34 SONI (Goldsmith).
15. KADWA KANBI.	35 SITAR (Carpenter).
16. KANDOLIA BRAHMAN.	36 TARGALA.
17. KANKARA.	37 THAKARDA KOLI.
18. KATOL VARIA.	38 VADHEL.
19. KATHI.	39 VAGHARL.
20. KHARADI (Turner).	40 VAGHER.

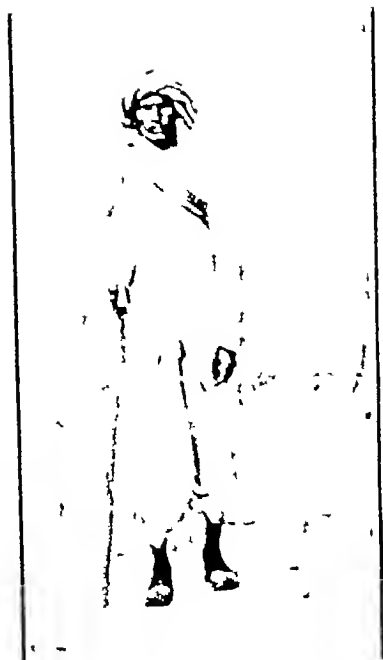
Animistic Tribes

41. BHIL.	46. KOTWALJA.
42. DHOOLA.	47. MAYCHI.
43. DUBLA.	48. NATAKDA.
44. GANIT.	49. VALL.
45. KATHODIA.	

Musalman Castes and Tribes

50. KHOUJA.	53. SHAIKH.
51. MEMOK.	54. V H KA (Trader).
52. LINJARA.	

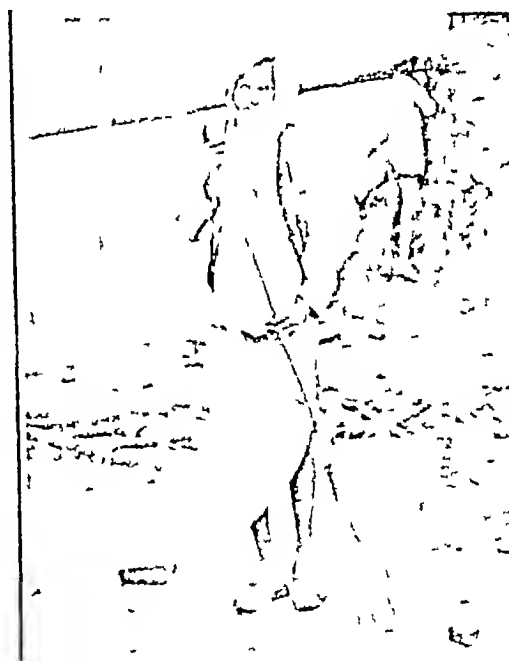
HINDU CASTES



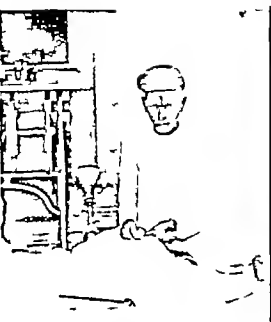
AJJAN KASHI



BARI KOLI

PHADHUNJA (*Grass-patcher*)BIHARI (*Sweeper*)

GHAMAR

HINDU CASTES—*contd*

Dahi (Tiler).



Deshastha Brahmin.



D. D.

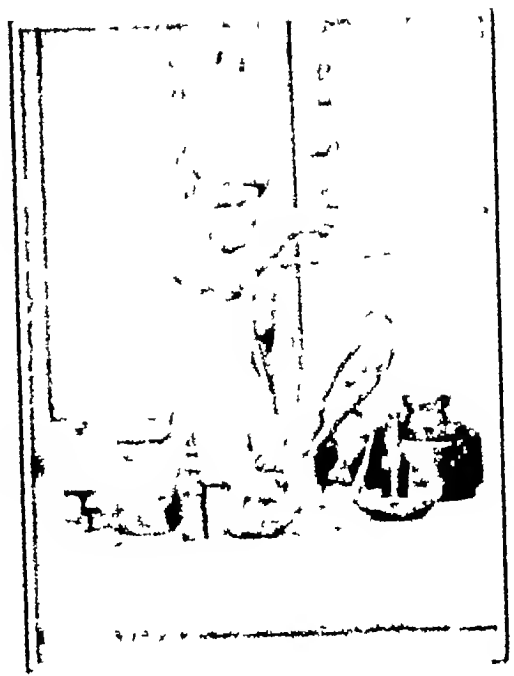


Dhoni (Herdsmen).

HINDU CASTES—



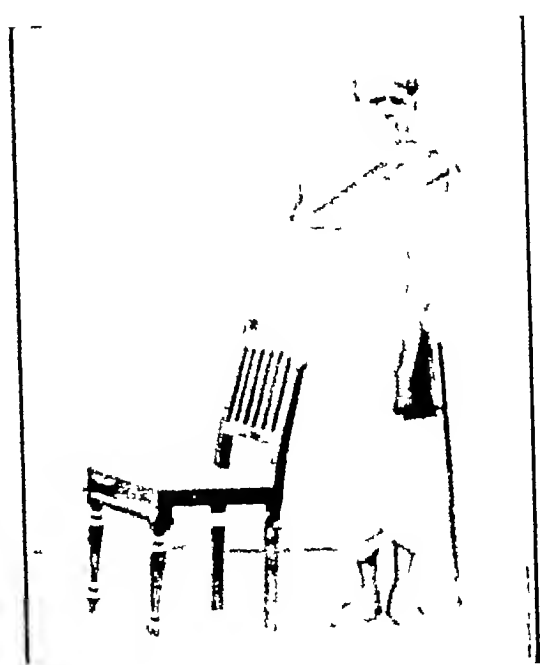
BRAMHIN



BRAMHIN



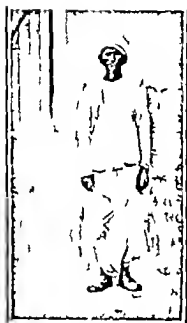
BRAMHIN



BRAMHIN



Haidar (Barber).



Kani Kani.



Kandol Brahmin.



Kani Kani.



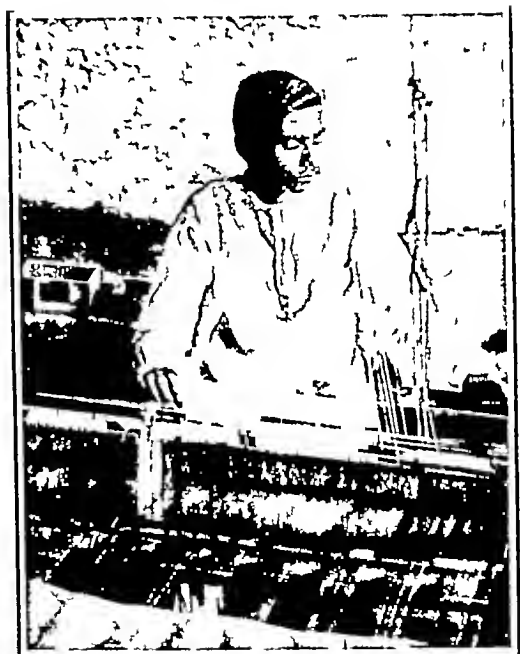
Kandol Brahmin.

HINDU CASTES—*contd*

KATHI

KHARADI (*Turner*)

KHARVA

KHATRI (*Weaver*)KUMHAR (*Potter*)

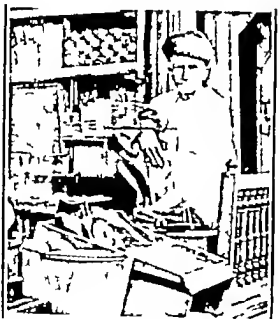
HINDU CASTES—cont'd



LEWA KASTA



LEWA KASTA



LEWA KASTA



LEWA KASTA (Faint text)

HINDU CASTES--cont'd



MARATHA



MOCII (*Shoe-maker*)



MODHI BRAHMIN



RABARI



RA. L.



RAJIT



Soni (Goldsmith)



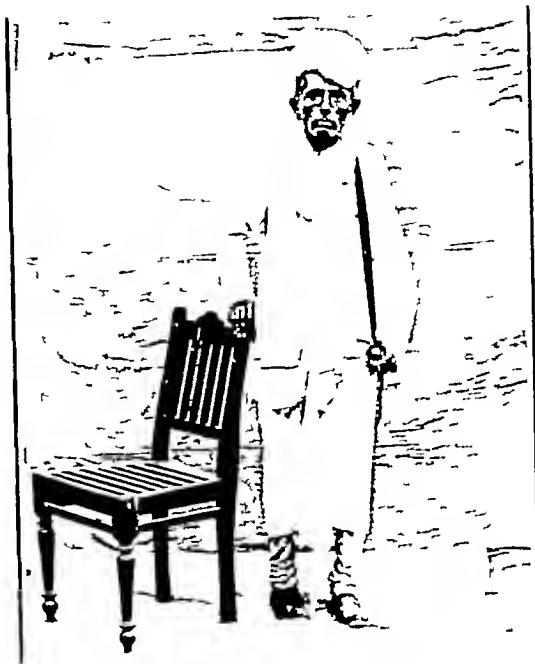
DETT N. (Carpenter).



T. D. L.

HINDU CASTES —*cont'd*

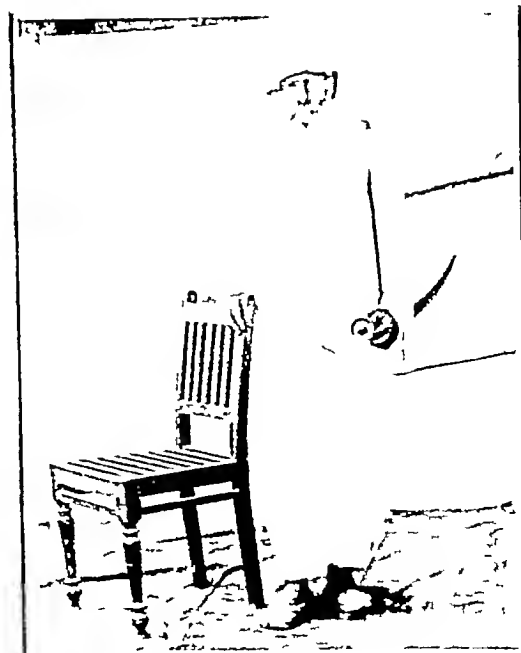
THAKARDA KOLI



VADHEI



VACHARI

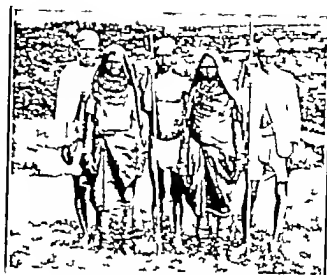


VACHER

ANIMISTIC TRIBES



PIMA.



PIMA.



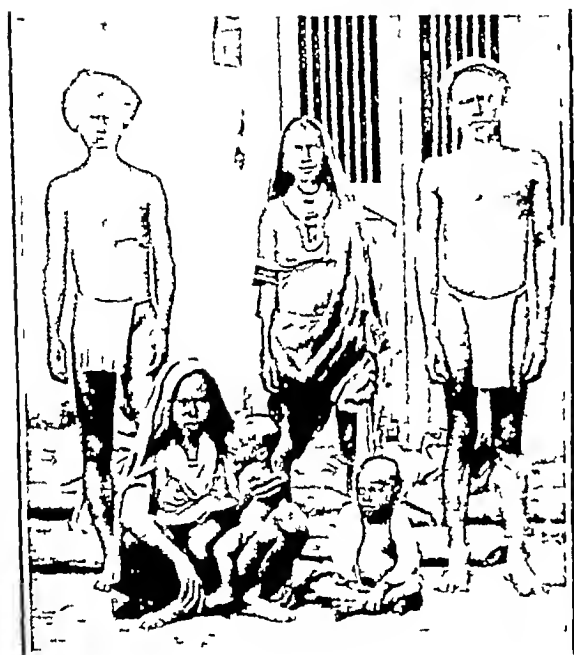
PIMA.



PIMA.

ANIMISTIC TRIBES —*contd*

KATHODIA



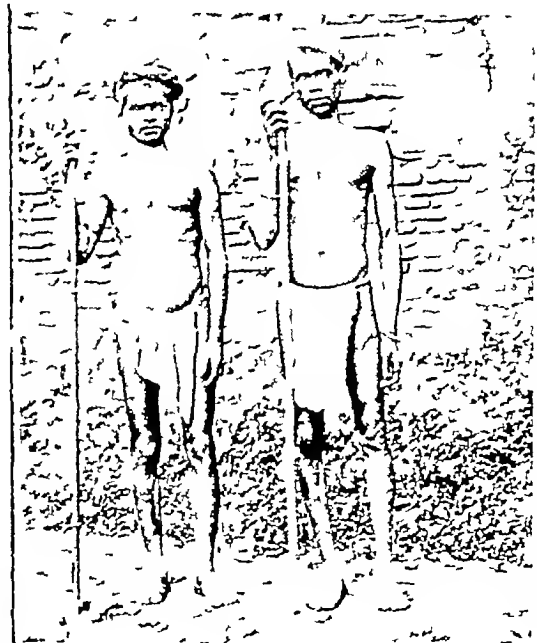
KOTWALA



MAVCHI



NAYAKDA



VARLI

MUSALMAN CASTES AND TRIBES



KIPPA



MISWAT



PANA



Chapter XII.

OCCUPATION

565 The statistics regarding occupations will be found in Tables XV and XVI. The former table is divided into five parts, viz —

Reference to statistics

- A.—General summary showing the number of persons for the whole State, the Districts and the City of Baroda, following each occupation in the classified scheme to be presently referred to
- B.—The subsidiary occupations of the actual workers among the agriculturists only
- C.—Showing for certain mixed occupations the number of persons who returned each as then (a) principal and (b) subsidiary means of livelihood
- D.—Distribution of occupations by religion
- E.—Information regarding factories collected in a special industrial schedule filled up by the owners or agents of factories, mills, etc., in which at least twenty persons were employed on the 10th March 1911

In Table XVI occupation is combined with caste. Only the more numerous castes are dealt with and for each of these, the actual workers are distributed to the sub-classes or main divisions in the general occupation scheme. 7 of the sub-classes are sub-divided, so as to bring out more clearly the character of the occupations which are followed by the members of the selected castes.

At the end of this chapter will be found the following Subsidiary Tables in which the more important features of the statistics are presented in a more readable form by means of proportional figures —

Subsidiary Table I—General distribution by occupation

Subsidiary Table II—Distribution by occupation in Natural Divisions

Subsidiary Table III—Distribution of the agricultural, industrial, commercial and professional population in Natural Divisions and Districts

Subsidiary Table IV—Occupations combined with agriculture (where agriculture is the subsidiary occupation)

Subsidiary Table V—Occupations combined with agriculture (where agriculture is the principal occupation)

Subsidiary Table VI—Occupation of females by sub-classes and selected orders and groups

Subsidiary Table VII—Selected occupations, 1911 and 1901.

Subsidiary Table VIII—Occupations of selected castes

566 In 1891 the information regarding occupations was collected in a single column of the schedule headed "Occupation or means of subsistence". In 1901 as also in the present Census, three columns were provided as noted in the margin, two

Occupation or means of subsistence of actual workers		Means of subsistence of dependants on actual workers	for the principal and subsidiary occupations respectively of actual
Principal	Subsidiary		
a	10	11	

workers and the third for the means of subsistence of dependants or persons supported by the labour of others

Instructions to the enumerators.

567 The instructions given to the enumerators were as under —

Column 9 (Principal occupation of actual workers).—Enter the principal means of livelihood of all persons who actually do work or carry on business, either personally or by means of a servant or who live on *house-rent, pension* etc. Enter the exact occupation and avoid vague terms such as *service* or *riding* or *labour*. For example, in the case of labour, say whether in the fields, or in a spinning factory or cotton mill, or on earthwork, etc. In the case of agriculture, distinguish between persons who *rent* (Jamilidars) and those who *pay rent* (cultivators). If a person makes the articles he sells, he should be entered as *maker and seller* of them. Women and children who work at an occupation, which helps to augment the family income, must be entered in column 9 under that occupation and not in column 11. Column 9 will be blank for dependants.

Column 10 (Subsidiary occupation of actual workers).—Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Thus, if a person lives principally by his *business* as *business*, but partly also by *fishing* the word *boat man* will be entered in column 9 and *fisherman* in column 10. If an actual worker has no additional occupation, enter in column 10 the word *none*. This column will be blank for dependants.

Column 11 (Means of subsistence of dependants).—For children and women and old or infirm persons who do not work, either personally or by means of servants, enter the *principal* occupation of the person who supports them. This column will be blank for actual workers.

In the instructions to Supervisors these rules were thus amplified —

(1) The entry of occupation in columns 9 & 11 of the schedule is another matter requiring special care. Only those women and children will be shown as workers who help to augment the family income. A woman who looks after her house and cooks the food is not a worker but a dependant. But a woman who collects and sells firewood or cordage is thereby adding to the family income, and should be shown as a worker. No house woman who regularly assists her husband in his work (e.g. the wife of a potter who fetches the clay from which he makes his pots) but not one who merely renders little occasional help. A boy who sometimes looks after his father's cattle is a dependant, but one who is regular cowherd should be recorded as such in column 9. Boys at school or college should be entered as dependants. Dependants on joint family the members of which follow different avocations should be entered in column 11 under the occupation of the principal working member. Persons in service must be entered *cook, clerk, etc.* in column 9 and not in column 11 as dependants on their master's occupation. Persons temporarily out of employ should be shown as following their previous occupation.

(2) Where a man has two occupations the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. A subsidiary occupation should be entered, if followed at any time of the year. *Only one subsidiary occupation (the most important one) would be entered in column 10; this must be kept well upon the enumerators.*

(3) In column 9 do not use general or indefinite terms such as *service, shop-keeping, writing, labour* etc. Find out and state the exact kind of service the person does, the class of riding or labour.

If a man says his occupation is *service* distinguish (1) government service, (2) railway service, (3) municipal service, (4) village service, (5) service in a shop or office, and (6) domestic service, latterly rank and the nature of his work.

In the case of domestic service state precisely the kind of service rendered, e.g. *cook, water carrier, khudkar* etc.

Show professions military or civil, as the case may be.

Show persons who live on the rent of lands or buildings in towns separately from persons who derive their income from rural land.

In the case of persons living on agricultural land distinguish rent-receivers and rent-payers. The term *rent-receiver* includes *landlord* and *tenure-holder*, with *landlords*, *landladies*, and others who receive rent from ryots. The term *rent-payer* includes all *ryot* and *under ryots* whether *permanent* or *temporary*. Where a person cultivates part of his land and collects part, he should be shown in column 9 as *rent-payer* and in column 10 as *rent-receiver* if he gets the greater part of his income from the land which he cultivates himself, and *rent-receiver*.

Show *planters and growers* of special products, such as tea, betel, etc., separately.

In the case of *agricultural labourers* distinguish *agricultural labourers* and *workers*. Labourers in *fields*, and *of various kinds*, etc., include the *labourers* and *farmers* and *cotton mill* *gleaning* *workers* etc.

In the case of clerks, show the occupation of the clerk employed (e.g. *lawyer*, *clerk*).

In the case of traders specify carefully the kind of trade (e.g. *grain dealer*).

In the case of *hand-manufacturers* show the proprietor as a *manufacturer*, and specify the kind of his factory as *cotton manufacturer* etc. For *hand-manufacturers* state precisely the nature of the work (e.g. *carpet*, *batik*, *weaving* etc.) and enter with *carpet*, etc.

568 In spite of the care taken to ensure accuracy, vague entries, such as *nokeri* (service), *majuri* (labour), *dukan* (shop), *bhikshaviti* (mendicancy), *karigar* (artisan), *larkun* (clerk), *lantiaat* (contract), etc., were by no means uncommon. A clue to the precise occupation was often furnished by the place of birth, caste, sex and other entries on the slips relating to these persons, and they were assigned to the right group in the occupation scheme. But in a large number of cases, even such guessing could not be made, and they had to be relegated to the order "General terms which do not indicate a definite occupation."

Errors in compilation may occur owing to careless copying and sorting, misposting of entries in the sorters' tickets and compilation registers and wrong classification. It is believed, however, that on the present occasion such mistakes were minimised by the minute instructions which were laid down in the Code, and the close supervision that was exercised. Moreover the simplicity of the scheme of classification adopted and the alphabetical list of all possible occupations properly classified which was printed in the vernacular from the one in English, supplied by the Census Commissioner, hardly left any room for errors due to misunderstanding or wrong interpretation of instructions.

CLASSIFICATION OF OCCUPATIONS.

569 The scheme for the classification of occupations adopted in India in 1901 was based on that devised by Mr Baines in 1891. It divided all occupations into eight main classes. These classes were sub-divided into twenty-four orders and seventy-nine sub-orders, and the sub-orders were further divided into 520 groups. The main objection to this scheme is its extreme elaboration and want of scientific precision. The entries in the schedules are not sufficiently precise to enable an accurate detailed classification to be made. The question was fully discussed in the last India Census Report, and it was also proposed by most of the Provincial Superintendents that in the present Census a simple scheme of classification should be introduced. The general question of the classification of occupations has, in recent years, been the subject of much discussion by European statisticians and great stress has been laid on the importance of introducing general uniformity between the occupation schemes of different countries so as to make it possible to institute an international comparison. The Census Commissioner for India drew up, therefore, on the present occasion, a new scheme of classification based on that of Dr Jacques Bertillon, Chef des Travaux Statistiques de la ville de Paris, a prominent European statistician.

570 According to the scheme of M Bertillon, all occupations are first divided into four grand classes—(A) Production of Raw Materials (B) Transformation and Employment of Raw Materials, (C) Public Administration and Liberal Arts and (D) Miscellaneous. These main classes are so logical that there is scarcely any need to justify them. Each of the main classes is then divided into sub-classes—(A) Raw Materials necessary for every occupation are produced either by working upon the soil (I Agriculture) or by working under the soil, (II Extraction of Minerals). (B) These raw materials are then changed by the arts and manufactures (III Manufactures) carried to the place where they are needed (IV Transport) and distributed among consumers by trade (V Trade). (C) To keep good order and guard the welfare of the preceding occupations, every country has an army and a public force (VI) and a public administration (VII). The liberal professions (VIII) and persons living upon their income (IX) naturally follow the occupations just reviewed. (D) Finally, it is expedient to establish a division for domestic service (X), insufficiently described occupations (XI), and unproductive (XII). This classification gives us 4 classes and 12 sub-classes. The sub-classes may be further divided into orders and the orders may be divided into groups and the groups, if desired, may also be further divided.

571. M. Bertillon's system has the great merit of elasticity and so long as his first classification (by orders) is adhered to, the classification adopted in individual countries may be as detailed or as simple as desired without interfering with the comparability of the statistics. As modified for India by the Census Commissioner the classes, sub-classes and with a few exceptions the orders of M. Bertillon's scheme have been maintained unchanged but the subdivision of the orders into groups has been carried out with reference to local conditions. As revised and finally adopted the new scheme of classification contains 4 classes, 12 sub-classes, 35 orders and 169 groups. The reduction would have been still greater but for the fact that it was necessary to sub-divide some of the old groups in order to preserve throughout the scheme the distinction between industry and trade. Persons who make any article are in all cases classed under Industry, whether they sell the articles made by them to middlemen or direct to the consumer while persons who sell only and do not make are classified under "Trade".

572. The information collected in the general schedule was the same as in 1901 but in tabulating the results more attention was paid on the present occasion to the entries in column 10. At the last Census the only use generally made of this column was to ascertain the number of persons who follow agriculture as an accessory to some other occupation. On the present occasion the information regarding the dependence of the population on agriculture has been completed by tabulating also the subsidiary occupation of persons whose main occupation is agriculture (Table XV B). An attempt has also been made (Table XV C) to obtain information regarding the more important dual occupations such as boatmen and fishermen, shepherds and blanket weavers, cattle-breeders and milkmen, grain-dealers and money lenders, &c. The attempt made at the last Census to distinguish in the general schedule between workers in factories and those engaged in the industries and to sub-divide the latter between owners, managers and superior staff and "operatives" was unsuccessful and was not repeated. The information which it was thus sought to collect was obtained in the present census (Table XV F) by means of a special schedule to be filled in by the manager of factories, workshops and the like in which at least 50 persons were employed.

A few words may be said in explanation of the general principles underlying the new system of classification. A person is classed in Table XV A according to his principal occupation, the number of persons in each group who are partly dependant on agriculture is given but otherwise subsidiary occupations are not dealt with in this part of the table but in parts B and C. Only those government servants are shown in sub-class VII who are engaged in the general administration including the administration of justice. Members of the medical, irrigation, public, and other similar services are classed under the special head provided for those occupations. What is looked to is the actual occupation and not the source from which the salary comes, or the ultimate object which it serves. A different principle has, however, been followed in Table XV F which is based on the principal industrial schedule. Here the industry is looked to and not the actual occupation of the individual employed in it. A carpenter in a brewery for instance is entered in the general head of brewery employees. In the general occupation table on the other hand only persons directly concerned with the industry or trade, including clerks and manual are classed under it and not those with distinctive occupation of their own. Men temporarily out of employment are shown under the occupation previously followed by them.

573. The classes, sub-classes and orders of the new scheme are tabulated below in order to make the matter of this chapter intelligible and to show the general reader how all the occupations are grouped under certain main heads. It is further for reference and economy of space the total number

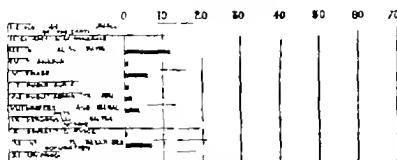
of persons returned in the Census as supported by each division is given after it in brackets —

Class	Sub class	Order
A — Production of raw materials (1,382,881)	I — Exploitation of the surface of the earth (1,382,756).	1 Pasture and Agriculture (1,332,961) (a) Ordinary cultivation (1,261,865) (b) Growers of special products and market gardening (3,536) (c) Forestry (810) (d) Raising of farm stock (42,239) (e) Raising of small animals (11)
	II — Extraction of minerals (126)	2 Fishing and hunting (2,795) 3 Mines (13) 4 Quarries of hard rocks 5 Salt, etc
B — Preparation and supply of material substances (396,588)	III — Industry (350,050)	6 Textiles (52,430) 7 Hides, skins and hard materials from the animal kingdom (16,082) 8 Wood (26,275) 9 Metals (16,160) 10 Ceramics (26,743) 11 Chemical products properly so called and analogous (10,953) 12 Food industries (11,314) 13 Industries of dress and the toilet (45,632) 14 Furniture industries (143) 15 Building industries (12,931) 16 Construction of means of transport (247) 17 Production and transmission of physical forces (heat, light, electricity, motive power, &c.) (101) 18 Industries of luxury and those pertaining to literature and the arts and sciences (11,007) 19 Industries concerned with refuse matter (19,590)
	IV — Transport (16,638)	20 Transport by water (1,861) 21 Transport by road (6,960) 22 Transport by rail (6,458) 23 Post Office, Telegraph and Telephone services (2,359)
	V — Trade (129,900)	24 Banks, establishments of credit, exchange and insurance (17,606) 25 Brokerage commission and export (1,200) 26 Trade in textiles (11,181) 27 Trade in skins, leather and furs (1,688) 28 Trade in wood (930) 29 Trade in metals (904) 30 Trade in pottery (94) 31 Trade in chemical products (256) 32 Hotels, cafes, restaurants, &c. (3,390) 33 Other trade in food stuffs (54,718) 34 Trade in clothing and toilet articles (1,420) 35 Trade in furniture (523) 36 Trade in building materials (459) 37 Trade in means of transport (1,754) 38 Trade in fuel (1581) 39 Trade in articles of luxury and those pertaining to letters and the arts and sciences (2,670) 40 Trade in refuse matter (97) 41 Trade of other sorts (29,400)
	VI — Public force (26,904)	42 Army (11,560) 43 Navy () 44 Police (15,344)
	VII — Public Administration (38,417)	45 Public Administration (38,217)
	VIII — Professions and liberal arts (74,692)	46 Religion (1,980) 47 Law (1,670) 48 Medicine (3,070) 49 Instruction (9,399) 50 Letters and arts and sciences (9,559)
	IX — Persons living on their income (8,463)	51 Persons living principally on their income (8,463)
	X — Domestic service (3,510)	52 Domestic service (3,510)
	XI — Insufficiently described occupations (142,535)	53 General terms which do not indicate a definite occupation (142,535)
	XII — Unproductive (9,209)	54 Inmates of jails, asylums and hospitals (802) 55 Beggars, vagrants, prostitutes (3,457)

GENERAL FEATURES OF THE RETURN

574 Before dealing with the minor heads of the occupation scheme it will be desirable to view the results from a more general point of view and to note the functional distribution of the people according to the larger divisions. The most striking feature of the return is the immense preponderance of agricultural pursuits. Nearly two-thirds of the total population (65.6

Diagram showing the main distribution of the population by occupation (Sub-classes).

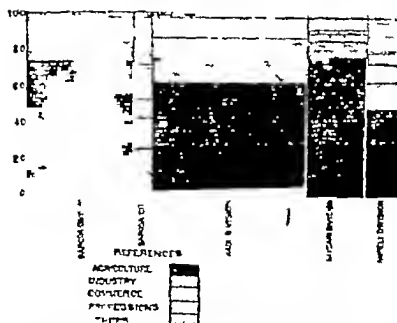


per cent) are engaged in the exploitation of the surface of the earth for the production of raw materials. There is no extraction of minerals in the State worth the name. Nearly 19.5 per cent.

of the population are maintained by the preparation and supply of material substances. Public administration and liberal arts are the principal means of support of 1.3 per cent. of the population and miscellaneous occupations like domestic service and unproductive and unimportant occupations support 7.6 per cent. of the population.

575 The foregoing remarks refer to the main distribution of occupations in the State as a whole. The diagram in the margin has been prepared to indicate for the natural divisions the number of persons who are chiefly supported by Agriculture (Sub-class I, Groups 1 to 6) Industries (Sub-class III)

Diagram showing the distribution of the population by occupation (Sub-class) in the divisions.



Commerce (Sub-class IV and V) Professions (Sub-class VIII) and all "other" means of subsistence. The proportion of the population dependent on agriculture is the highest in the Baroda Division. After it comes the Amreli Division. The lowest is in the Amreli Division. The proportion of the population dependent on agriculture is the highest in the Baroda Division. After it comes the Amreli Division. The lowest is in the Amreli Division.

74 persons in a 1000. In Industries naturally support the largest relative number of persons in the Baroda City while among the District Amreli and first and

then follow Kadi, Baroda and Navsari in order. Kathiawadi carpenters, blacksmiths, tailors, shoe-makers and other artisans are to be found everywhere in the State, and their earnings support a large number of their families in their native country. The commercial and professional classes form 16 and 10 per cent respectively of the population in the City, but elsewhere they form but a very small portion of the population. The head "others" which includes government and domestic service, persons living on their own means and indefinite and unproductive occupations, supports nearly one-half of the population in the City of Baroda.

RURAL OCCUPATIONS.

576 Another method of viewing the occupation statistics from a general standpoint is, as was done in the last India Census Report, by picking out the occupations commonly followed in every village, i.e., those which taken together, meet all the requirements of ordinary rural life. The number per 10,000 of the population, who subsist by these primitive occupations in the State as a whole, is noted below —

Occupation	Groups included.	No. per 10,000 of total population
Landlords and tenants	1, 2, 6	4,783
<i>Labourers</i>		
Agricultural labourers ..	4	1,542
General labourers	98, 104, 168	872
Stock-owners, milkmen and herdsmen	9, 10, 12, 61	200
Cotton workers (not in mills) ..	21, 22	20
Goldsmiths and blacksmiths	41, 89	103
Brass, copper and bell metal workers	42	11
Carpenters	8, 96	32
Fishermen and boatmen	14, 60, 97, 116	56
Oil pressers	53, 118	72
Barbers	72	97
Washermen	71	15
Toddy-drawers and sellers	65, 114	12
Grain parchers	58	2
Leather workers	82, 108, 109	142
Basket-makers, scavengers and drummers ..	87, 93, 160	135
Priests	137, 146, 151	220
Potters	47, 48, 112	177
Mendicants	149, 169	75
Village quacks and midwives	155	5
Grocers and confectioners	63, 117, 119	30
Grain dealers and money lenders	106, 131	125
Tailors	63	63
Vegetable and fruit sellers	130	16
Other shopkeepers	135	138
Makers and sellers of bangles	45, 90, 132	5
Silk worm rearers and silk-weavers	13, 27	6
Total	..	9,646

In the State as a whole nine persons out of ten are supported by simple village occupations here referred to. A peculiar feature of Indian rural life is the way in which each village is provided with a complete equipment of artisans and menials and until the recent introduction of western commodities, such as machine-made cloth, kerosine oil umbrellas and the like, it was wholly self-supporting and independent. Most of the village occupations are hereditary. The potter's son becomes a potter, the barber's son, a barber, the shoe-maker's son, a shoe-maker and the like. The affairs of each functional caste are regulated, as pointed in the chapter on Caste, by its own *panchayat*. The village barber, potter, blacksmith, carpenter, washerman, *purohit*, etc., each has his defined circle of customers (*gharak*s) within which he works and no one else can attempt to deprive him of his customers without severe punishment at the hands of the caste panchayat. The duties and remuneration of each group are fixed by custom and the caste rules prohibit a man from entering into competition with another of the same caste. The method of payment for professional services rendered by barbers, potters etc., consists in their taking a recognised

share of grain when the crop has been reaped and brought to the thrashing floor. In addition to this small cash payments or presents of clothes, etc. are made on particular occasions, e. g. to the barber and *parot* on marriage and death occasions. Cooked food is also occasionally given, especially on occasions of caste-dinners to the barbers, potters and others whose caste rules allow them to eat it and *sadhs* (flour, ghee, rice, pulse etc.) to the *parot* and others.

OCCUPATIONS IN THE CITY OF BARODA

577. In 1891 the occupations of all persons living in towns as defined for

Scope of statistics.

Census purposes were tabulated separately. The object in view was to ascertain how far the occupations of the urban community differed from those of people living in rural areas. The result was obscured by the large extent to which the smaller towns such as those in this State partake of the nature of overgrown villages. In 1891 therefore, it was thought better to take as the basis of the urban statistics the figures for cities alone. In this State we have only one City and the figures for it are shown separately in Table XV and the proportional figures are given in the Subsidiary Tables.

578. The main distribution of occupations in the City differs totally from that in the State as a whole. Whereas in the latter

General features of the statistics.

63 per cent. of the population are dependent on the land in the City the proportion falls to only 8 per cent. Moreover while the rent payers in the whole State outnumber the rent

receivers in the ratio of 36 to 1 in the City they are in the ratio of 3 to 1 only. A small number of cultivators are more numerous in villages. Large white landlords are numerous in

Occupation	Number reported per 1,000 in the	
	State.	Baroda City
Public force	13	129
Public Administration	19	119
Domestic service	1	11
Agriculture	432	24
Pasture	1	3
Textile industry	24	24
Food industries	6	21
Industry of dress and toilet	22	27
Professions and liberal arts	27	125
Persons living on their own income	4	26

towns. The most common avocations of the residents in the cities are those connected with the preparation and supply of material substances especially food industries, textile industries, and industries of dress and toilet. The persons engaged in public force, public administration the learned professions and domestic and personal services are relatively far more numerous in the City than elsewhere.

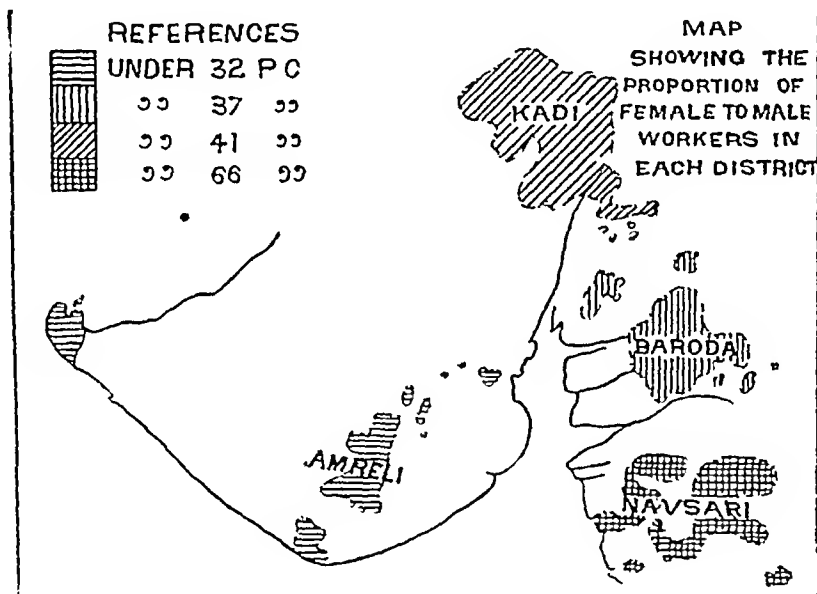
WORKERS AND DEPENDANTS

579. In every 100 persons there are 4 workers and 53 dependants in the

State as a whole. Taking the districts separately we find that the corresponding proportion of workers and dependants for the districts are 48 and 5 in the Baroda, 46 and 54 in the City, 44 and 56 in Kadi, 54 and 46 in Navsari and 41 and 59 in Amreli. It was laid down in the instructions to the enumerators that women and children who work at any occupation of any kind, not being an amusement or of a purely domestic character such as cooking must be entered as actual workers. Only those persons were to be returned as dependant who did not in any way add to the earnings of the family. But amongst some classes in the community it is not considered respectable that a woman should help to augment the family income and the return of actual workers was perhaps vitiated in consequence to a certain extent.

580 The proportion of workers and dependants in agriculture, the most common occupation in the State, is equal to the average for the whole State, viz, 47 workers and 53 dependants in 100. In every 100 persons supported by industries, there is one less worker and one more dependant, and in trade, there are 10 less workers and 10 more dependants as compared with agriculture. The proportion retained as workers is higher as compared with dependants in Order 10—Ceramics, Order 12—Food industries, Order 17—Production and transmission of physical forces, Order 19—Industries concerned with refuse matter, Order 23—Post, telegraph and telephone services, Order 28—Trade in wood, Order 40—Trade in refuse matter, Order 52—Domestic service, Sub-class XI—Insufficiently described occupations and Sub-class XII—Unproductive occupations. On the other hand, the proportion of workers to dependants is smaller in occupations connected with Transport (Sub-class IV), Public administration (Sub class VII), and professions and liberal arts (Sub-class VIII).

581 In the State as a whole, amongst 100 actual workers more than two-thirds (70 per cent.) are males and a little less than one-third (30 per cent.) are females. The proportion of female to male workers is the highest in the Navsari District and the least in the Amreli District. This is mainly to be explained by the higher proportion of agriculturists in the former district, and that



of artisans in the latter one. A more interesting feature of the return is the light which it throws upon the occupations of females. There are certain occupations which are practically monopolised by females. Among the pursuits which are mainly in the hands of women may be mentioned rope-making, basket-making, rice-pounding and flour-grinding, cap-making, toy-making, ghee-making, field labour and trade in refuse matter. The occupations in which females are engaged may be grouped into three classes—those which are followed by them independently without reference to the work of their male relations, such as flour-grinding, sewing, leaf-plate-making, midwifery, domestic service, etc., those which are supplementary to their husbands' occupations, such as cotton spinning, selling of fruits, vegetables, milk and fish, dairy-making, and lastly those in which both the sexes work together, such as basket-making, field-labour, pot-making, sewing, etc. The occupations which females follow either independently or as supplementary to some kindred employment of their male relatives are generally distinguished by their simplicity and the small amount of physical labour they involve.

AGRICULTURAL OCCUPATIONS

582. The detailed figures in the table of occupation may now be reviewed briefly. Exploitation of the surface of the earth, the first sub-class in the occupation scheme is divided into (1) Agriculture (groups 1 to 8) Pasture (groups 9 to 13) fishing and hunting (groups 14—15) and "others" (groups 16—18 and 19). The groups included in Agriculture with the number of persons per 1 000 supported by them

Sub-class I Agriculture. Order 1 () 6 (9), Groups 1 to 6

No.	Occupation.	Number supported per mille
	(a) ORDINARY CULTIVATORS	
1	Incomes from rent of agricultural land (rent receivers)	13
2	Ordinary cultivators (rent-payers)	465
3	Agents and managers of landed estates (not planters, clerks, rent-collectors, &c.)	—
4	Farm servants and field labourers	154
5	Tea, coffee and rubber plantations	—
6	Fruit, flower vegetables, betel, vine, crack, etc., growers	1

are given in the margin. As mentioned before of the total population of the State, nearly two-thirds returned some form of Agriculture as their principal means of subsistence. Out of a thousand persons 13 returned themselves as rent receivers (landlords) 465 as rent payers (ordinary cultivators), 154 as farm servants and field labourers and only 1 as fruit flower or vegetable grower.

583. Baroda Division claims the highest proportion per mille of landlords (91) and cultivators (541) while in the Kadi District the corresponding proportions are 11.4 and 16 for landlords and 51.414 and 220 for cultivators. 30 persons in a thousand are farm servants and field labourers in the Navsari District, while the corresponding proportions are 1.2, 88 and 144 for Baroda, Kadi and Amroli Districts. The above figures represent the district averages, but within the limits of a district there are great local variations. The proportion of landlords for instance, is higher in the Pettad Taluka than in the other talukas of the Baroda District. The talukas which contain a low average of agriculturists are not necessarily those which are infertile, but those which contain a comparatively large industrial population. As mentioned in the last India Report where each village is supplied with a complete outfit of village servants and artisans as in the Amroli District, the proportion of cultivators is lower, whereas in the Rani Mahals of the Navsari District, where each family does its own work of plough making basket-making &c., and the professional barber blacksmith carpenter and scavenger &c. are non-existent, the proportion of agriculturists is higher.

OCCUPATIONS COMBINED WITH AGRICULTURE

584. Some of the persons classed as agriculturists follow other pursuits as a subsidiary means of livelihood. Similarly Occupations combined with agriculture some persons who have been classed under some non-agricultural head because that was returned as their main occupation are also partially dependant on agriculture. In other words the return of the agricultural population has on the one hand been swollen by the inclusion of persons whose means of subsistence are mainly though not wholly agricultural, while on the other it has been reduced by the total exclusion of those who practice agriculture as a subsidiary form of employment.

585. The number (actual workers only) of those who returned agriculture as a subsidiary means of subsistence is shown in the columns (9 10 15 16 21 23 27 28 33 34 39 40) against each non agricultural head of occupation in Table XV. We may assume that the proportion of persons with dual occupations which is found to exist among workers applies equally to the whole population, including dependants and, if so, in the State as a whole in addition to the 465 persons per mille who are wholly or mainly dependant on

agriculture, there are also 19* per mille who depend on it as a secondary means of subsistence. The proportion of such persons is the largest (23 per mille) in the Kadi District. Then follow Navsari, Ameli and Baroda Districts in order with 22, 18 and 13 per mille, respectively.

The proportion of persons who are partially agriculturists is the highest in the case of occupations falling under Group 12—Herdsman, shepherds and goat-herds where one person in 8 depends on some agricultural pursuit as a subsidiary means of support. One person in 12 of those engaged in "Public force" and one in 20 of those engaged in Sub-class VII—Public Administration—have returned some form of agriculture as a subsidiary employment. It would be tedious to recite the proportions in further detail, as they are all available in Subsidiary Table IV at the end of this Chapter, but attention may be drawn to the close connection indicated by the figures for Sub-class 3—Industry—where one in every 14 persons engaged in the preparation and supply of material substances, such as potters, blacksmiths, etc., is also partially agriculturist. Those engaged in trade and the professions and liberal arts, such as bankers, pleaders, priests, etc., are also dependant to some extent on agriculture for their maintenance.

In Table XV-B, details have been given under a few main heads of the subsidiary occupations followed by those whose principal means of support is agriculture. These statistics are reduced to proportionate figures in Subsidiary Table V and have been so arranged as to enable us to distinguish the non-agricultural occupations of zamindars or rent-receivers from those of cultivators or rent-payers and agricultural labourers. Of the rent-receivers with subsidiary occupations one in 119 is a government servant, one in 147 is a money-lender, one in 86 is a trader and one in 435 is a school-master, one in 417 is an artisan, one in 666 is a priest, one in 3,333 is a lawyer and one in 2,000 is a medical practitioner. Of the cultivators or rent-payers who returned a second occupation, one in 250 is a government employe of all kinds, one in 86 is a shop-keeper, one in 455 is a potter, one in 666 is a village watchman, one in 1,111 is a barber and one in 5,000 is a fisherman or boatman. Amongst agricultural labourers with some other employment, one in 625 is a village watchman, one in 1,666 is a herdsman, one in 769 is a weaver and one in 10,000 is an oil-presser.

586 The proportion of persons maintained by agriculture at the present Census is 634 per mille compared with only 519 in 1901. The Census of 1901 was preceded by the great famine which led many to relinquish agriculture and to turn to other means of subsistence. The large increase of 115 per mille in those dependant on agriculture shows a return to agriculture on the part of those who abandoned it ten years previously. We have now 155 farm servants and field labourers against 191 per mille in the last Census which indicates that 36 per mille of the landless labourers have now become cultivators. In 1901, the cultivated land in the whole State was 5,815,095 bighas. In 1911 it was 6,074,321, showing an increase in the decade of 259,226 bighas or 4.5 per cent. Large tracts of jungle and grass lands in the Sankheda, Vaghodia and Savli Talukas of the Baroda District and the Ram Mahals of the Navsari District have been brought under the plough. Hundreds of bighas of land in the Kadi, Dehgam and Patan Talukas, which were relinquished during the famine, have again been taken up. All these have naturally brought about a very large increase in the number of actual cultivators and a reduction in the number of field labourers.

587 In addition to extension of cultivation, growth of factories in the State as also in the foreign territory on the boundary has brought about a considerable reduction in the number of field labourers. The wages of agricultural labour have risen by more than a hundred per cent within the last few years. Ten years ago, a labourer for weeding or cutting could be had for a

* This ratio refers to the total population. If we exclude those who are mainly agriculturists and base our calculation on the number whose principal occupation was non agricultural, the proportion rises to 56 per mille.

noon-day meal of bread and pulse and an anna and a half in cash. Now it is difficult to secure his services for less than a annular meal and four or five annas in cash. The condition of agricultural labourers and of labourers of all kinds has consequently much improved within the decade.

588 Pasture or the provision and care of animals maintains 21 per mille

Sub-Class I—Order 1: Groups 9 to 12, pasture

Group No.	Occupation.	No. supported per 1,000
9	Cattle and buffalo breeders and keepers	12
10	Sheep, goat and pig breeders	1
11	Breeders of other animals, horses, mules, etc.	1
12	Herdsmen, goat herds and shepherds	3

in the whole State. The proportion maintained by this occupation in 1901, was almost the same (21.6 per mille). Looking to the districts we find that the largest proportion dependant on pasture (32 per mille) is in the Kadi District.

Then follows Amreli with 20 per mille and Baroda and Navsari stand last with only 10 per mille who are dependant on this class of occupation.

NON-AGRICULTURAL OCCUPATIONS

589 Fishing and hunting support only one person in a thousand in the

Sub-Class I—Order 2: Fish
1: and hunting

whole State. 6 per mille in the Baroda City 7 per mille in the Navsari District and 9 per mille in the Amreli District are maintained by fishing and hunting. In the Kadi and Baroda Districts there is no fishing and hunting industry worth the name

590 There is practically no mining industry in the State. Only 41 males

Sub-Class II—Mines.

and three females have returned "miners and metallic minerals (Group No. 17) as their occupation and the majority of these (26 males) are in the Amreli District. In 1893 a Geological Survey of the State was made by Mr. R. B. Foote of the Geological Survey of India. But the question of Economic Geology was not thoroughly investigated then with the result that the Baroda Government remained in ignorance as to the hidden resources of the State. A new Geological Survey was therefore conducted in 1902 from an economic point of view by obtaining a loan of the services of Mr. V. D. Bamba Iyer an expert from the Mysore Government. The result of his investigations has just been published in a detailed report which deals principally with ceramic materials materials for glass making and cement. The subject is under the consideration of the newly organized Department of Commerce and Industries, and a considerable development of mining industry in the State may confidently be expected in the near future.

91 Next to Sub-class I Sub-class III is numerically the most important

Sub-Class III—Industry

Order	Name of Industries.	No. supported per 1,000.
1	Textiles	39
2	Hides, skins and leather materials from the maltingdom	8
3	Wool	13
4	Metals	6
5	Ceramics	13
6	Chemical products	3
7	Food and drink	6
8	Industries of dress and toilet	22
9	Mining industries	6
10	Industries of luxury and literature art and recreation	6
11	Industries connected with fire and water	10

in the whole occupation scheme and goes to support 123 per thousand or nearly one-eighth of the total population. It comprises no less than 14 orders which are further sub-divided into 73 groups in Table XV. The number per 1,000 supported by each of the main industries is noted in the margin, from which it will appear that textiles alone include more than one-fifth of the total population supported by all industries together. 36 per mille are supported by textiles in Baroda City 37 in the Amreli District 9 in the Kadi District and 20 in the Amreli District. 34 per mille in the Amreli District and 20 in the Amreli District.

Baroda District. Textile factories and dress 1901. Adding up the number supported

by order 6 (textiles) and order 13

(industries of dress, etc.), we find that the two together now support 48 per mille showing an increase of 14 per mille supported by these industries. The improvement is mainly due to impetus given to hand and power-loom weaving in the decade and there is yet a bright future for this old and important industry. The weaving industry of Navsari District is of ancient repute. Fine *dhoti*, *sari*, *basta*, and *bafli* made in Navsari and Gandevi were in great demand at the Portuguese Dutch and English factories in Surat in the seventeenth and eighteenth centuries for export to Europe, and in 1788, Di Hove, a European traveller visited Gandevi, to learn the art from Parsi weavers. The industry practically died out early in the nineteenth century, but Parsi women still manufacture quantities of *lasti*, the sacred thread worn by Parsimen and women, and are skilful in making ornamental borders of *saris*. In Baroda District, there is considerable weaving industry at Dabhoi where fine turbans are manufactured. Cloth, superior to the common coarse cloth of the lower classes, is produced at Petlad, Vaso and some other places. In the Kadi District, Patan, the old capital of Gujarat (from the 5th to the 14th century) was famous for its weaving industry. A great part of the trade was transplanted to Ahmedabad, when that place was chosen as the capital, but the decayed weaving community of Patan still turn out a superior quality of cloth which has a fair sale. Silks, however, are the speciality of Patan, and the silk *patola* of this town is largely in demand in all parts of Gujarat. The rise of Ahmedabad diverted a part of the silk as well as the cotton weaving from Patan which has never flourished since.

592 Industries relating to hides, skins and hard materials from the animal kingdom supports 16,032 persons or nearly 8 per mille of the population. The number of actual workers is only 5,760 males and 694 females; the rest are dependants. Most of these who are tanners, curriers and leather dressers belong to the Chamari caste and those who make trunks, scales water-bags, etc., belong to the Dahgai caste. Shoe-makers are treated separately in group No. 69 of Order 13—"Industries of dress and the toilet." The tanning and curing work done by Chamari is the most primitive. For three or four weeks the skin is allowed to soak in lime-water till it is divested of hair. It is then saturated several times with a solution of *bavul* (*acacia aralyca*) bark. After being rubbed with salt and dried, the skin is handed over to the shoemaker who blackens it with *hirukashi*, sulphate of iron. The butcher tans the goat-skins in a different manner. To divest it of hair he places it in salt for a fortnight, then rubs lac into it to give it a red colour and finally soaks it in a solution of *garmala* (*cassia fistula*) to make it pliant. Hides and skins thus cured, and bones are exported in large quantities from all the districts and are again re-imported as finished articles. There is a good scope for the establishment of leather, button and other industries on modern methods.

593 26,275 persons or nearly 13 per mille are supported by wood industries. This order includes sawyers, carpenters, turners and joiners and also basket-makers and other industries of woody materials, including leaves. The occupation of sawyers and carpenters mainly concerns buildings. A carpenter in this State is not only a house-builder, but also a plough-maker, furniture-maker and a carriage builder. Turners are mostly of the Kharadi or Sanghadia caste, who employ the lathe in turning bed posts, children's cradles and the bracelets of blackwood or ivory worn by Hindu women. They are found in all towns but those of Patan, Vadnagar, Dabhoi and Navsari are well-known. The art of ornamental wood-carving was formerly very common and a few specimens of carving on the doors and verandahs of the houses, are still to be seen in Vaso, Soptra, Petlad and other places. Owing to consideration of cheapness, wood-carving in house construction is growing out of fashion.

Basket-making and other industries of woody materials, including leaves, support no less than 5,306 persons, of which 1,533 males and 1,632 are actual workers. This is one of the few industries in which female workers preponderate over males. Basket-making is the main occupation of Vansiodas and Buruds and the subsidiary occupation of Bhangis (scavengers). There is a large industry in *datan*

or tooth-sticks which are made by cutting tender branches of *balul* trees and *aral* and *karaboo* shrubs and are used by most of the people in cleaning their teeth. Making of leaf-plates is also a flourishing industry. In all Hindu caste dinners food is served in leaf-plates and leaf-cups made of *palash* rad or *wakula* leaves.

594 Industries relating to metals include forging and rolling of iron and other metals (group 38), plough and agricultural

Order 9—Metals.

implement makers (group 39), makers of arms guns etc. (group 40), other workers in iron (group 41), workers in brass copper and bell metal (group 42), workers in tin, zinc lead and quicksilver (group 43), and workers in mica and die-makers (group 44). Goldsmiths, jewel-setters, enamellers etc., are classed separately under order 18—Industries of luxury. The total population supported is 16,150 persons or 8 in 1,000. Of these 8,406 males and 335 females are actual workers and the rest are dependants. There are no returns under groups 38 and 39 because forging and rolling etc., are not a separate industry but are included in groups 41 42 and 43. Making of arms guns etc., has practically ceased to be an industry the 6 persons who are returned being only repairers of arms. There are 5,851 males and 296 females who work in iron. The females engaged in this industry blow the bellows while the hard work is done by the males. Most of the iron workers belong to the Lohar caste. The village blacksmiths make and mend the rude agricultural implements in use. 954 males and 7 females who are actual workers in brass copper and bell-metal support 6,195 persons in all. Most of these people belong to the Kanasia caste. Brass and copper sheets imported from Europe are used in the manufacture. In the Kadi District the brass ware of Vismagar is much prized, and much of it is exported to Ahmedabad and Kathiawad. Coppersmiths are to be found in most of the large towns except Sidhpur. The tradition is that copper will not melt in Sidhpur and that is the reason why coppersmiths have not settled there. Most of the workers in tin zinc etc. are Vohoras or Musalmans and are to be found in the larger towns.

595 The most important industry in this order is pottery and brick and

Order 10—Ceramics.

tile-making. Pottery is naturally an extensive industry in a country where the mass of the people use earthenware for storing drinking water cooking and other purposes. It supports 25,633 persons. Next to it is the brick and tile-making industry. Ordinary potters make bricks and tiles in addition to pots and it is only the *Dileadats* who confine themselves to only brick making. The number of persons supported by these two industries together is 96,412 or 13 per cent. of the population. Only 77 males and 21 females have returned the making of glass and crystal ware as their occupation and there have been no entries under the heads makers of porcelain and crockery and "other (mosak talo mica etc.) workers. The recent Geological Survey has brought to light valuable information regarding places in the State where materials for a variety of modern clay and glass industries are available and we may with confidence look forward to their development in due course of time.

596 Order 11 includes those engaged in the manufacture of matches and

Order 11—Chemical products properly so called and analogous.

explosive materials nitrated and mineral waters makers of dyes paint and ink soap, candle and lac perfumes paper and vegetable and mineral oils. The total number supported by these industries is 10,953 persons or a little more than 5 per mille and the actual workers are 3,403 males and 794 females. Manufacture and refining of vegetable oil are the only important industries in this order the rest together have only 153 workers and support only 312 persons. The oil pressers belong to the Ghanchi caste and are both Hindu and Musalman. The country *ghani* or mill is of rude construction. In a solid wooden frame is firmly fixed at a depth of five feet a round block of wood of which the centre is hollowed out into the mortar and introduced another block of wood which almost fits into it and to the latter is attached a long handle which is made to revolve horizontally by a ballock. The seed is crushed between

the two blocks of wood. Oil mills of western model have lately been erected at Baroda, Petlad, Kadi and Sidhpur, where manufacture of oil from castor, sesame, rape, cotton and other oil-seeds is carried on a large scale, but as yet, they are not known to have been a commercial success except in a few cases. Castor-seed oil was formerly solely used as an illuminant but within the last thirty years, the introduction of kerosene-oil, even into villages, has considerably reduced its manufacture. Sesame oil is used in frying vegetables and making pickles, and is largely manufactured. Rape, castor and other oil-seeds are largely exported to Europe, and cotton seeds are used as fodder for cattle. Owing to decline in their business, Ghanchis are gradually taking to other pursuits, such as shop-keeping, milk selling, general labour, etc.

597 Food industries include rice-pounding and flour-grinding, bakers, biscuit-makers, grain-parchers, butchers, fish-misers, butter and ghee makers, makers of sugar and molasses, sweetmeat makers, brewers and distillers, toddy drawers and manufacturers of tobacco, opium and ganja. They together maintain 11,314 persons or about 6 per mille of which 2,565 males and 277 females are workers and the rest are dependants. Food-stuffs are generally sold by those who manufacture them, and if we add to this the number of 54,718 persons returned under trade in Order 33, we get a total of 66,032 or 3.2 per cent of the population, who are supported by other manufacture and trade. Of all industries connected with food, rice-pounding and grinding are the most important and support nearly one-half of the persons returned under this Order. Golas are generally professional rice-pounders and huskers but in most of the talukas this work is done by the females in the house. There are only a few bakers in the whole State, and they are confined to the City of Baroda. There are no consumers of ready-made bread elsewhere. Grain-parchers mostly from Upper India and sweetmeat sellers, mostly Shumali Vaniyas, are to be found in most of the towns and together support 1,848 persons. In the whole State, there are only 683 males and 12 females who work as butchers. Fish-misers have not been returned separately from fish-dealers, who under Order 33, Group 116, number 510 males and 137 females. The small number of butchers and fish-dealers shows the very limited extent to which meat-eating enters into the diet of the people. Even those who are not precluded from eating it by religious scruples, cannot afford it owing to poverty. There are only 132 brewers and distillers who are confined to the city of Baroda, where the State Central Distillery is situated and only 884 toddy drawers, who are confined to the Navsari District, where pnce yielding palms grow. Makers of molasses and *gur* are generally those who grow sugar plantations and they having been returned as agriculturists, no more than 3 persons have been returned under this head in this Order. Sugarcane is largely grown in the Navsari and Gandevi talukas of the Navsari District, and Kadi and some other parts of the Ameli District. The sugarcane mill or *loholu* is of the same primitive construction as the oil pressing *ghani*. It is composed of two cylinders of wood which revolve in opposite directions but in close proximity. The cane introduced between the two is drawn in, crushed and cast out. The juice collected in an earthen vessel below is removed to a boiler close by and converted in molasses. Recently non roller mills for crushing sugarcane have come into use in Ameli. There is a sugar mill at Gandevi, but on the Census day, it was not in working order.

Ghee and butter are made by females of agriculturists and herdsmen, as a subsidiary occupation. It is, therefore, that the manufacturers of these articles have not been returned separately. Professional ghee, butter and milk-sellers are included in Order 33, Group 118.

Manufacture of tobacco, opium and ganja is returned as supporting 1,328 persons only. The growers of these special products are included under agriculture and then sellers, who with their dependants number 17,814, under trade (Order 27, Group 122). Opium manufacture is confined to the Government factory at Sidhpur, while tobacco manufacture consists mainly in making snuff. In every large town, snuff is manufactured, but the snuff of Petlad, Vadnagar and Kadi is considered the best and is largely exported. Manufacturing tobacco into cigars

and guarantees a capable of becoming a very paying industry in the Peshwa taluka where the *packla* prepared at present fetch only 4 or 5 rupees per maund.

59. Industries of dress and toilet support 45,032 persons or 1.2 per mille of the population. They include 13,801 Order 13—Industries of dress and toilet. maintained by tailoring 8,266 by shoe-making 3,000 by washing and 10,794 by shaving and hair-cutting.

60. Furniture industries support only 14° persons mainly in Baroda and Navsari. Furniture is generally made by those who sell it, and if we include those returned under Order 14—Furniture Industries. trade in Order 25, we get a total of 665 who are supported by making and selling furniture. Very little furniture is used by the people in this country and a few tables, chairs and cots of the most ordinary kind are required are made by the common carpenters. Under the patronage of His Highness the Maharaja Sahib a Furniture Factory has lately been started in Baroda and is likely to both create and supply a demand in artistic furniture.

61. 19,931 persons or 1.6 per mille are supported by building industries such as brick burners, masons and bricklayers. Order 15—Building Industries. Building contractors, house-painters, tilers, etc. Carpenters and carpenters are classed separately under Order 16—Wood Industries. The number of actual workers in building industries is probably much larger than returned under this order. Most of the masons and bricklayers belong to the Kachhiya, Bhatwara, Koli, Kanbi and other castes. As the country is generally agricultural the occupation they must have entered agriculture as their principal occupation. The art of sculpture was once very flourishing in the State. Splendid specimens of stone carving still exist in different parts of the State which prove how great was once the excellence attained in this direction. In the Baroda District, Dabhol stands pre-eminent with its old gates to the Doodh-dargah and the temple adjoining it. Bas-reliefs and figures of superior workmanship may be found in Padra, Sinore and Lethal. The Bhadr District is naturally the richest in such remains of ancient skill in sculpture and relief work. The art treasures of Patan, Sidhpur, Modhwa and many other places which till now are the property of the Musalman invaders may some day serve to reveal the civilization of the people. Though the decay of the art has been enormous, the stone masonry of the State especially those in Lathi, Anandnagar and Vadnagar are in good repair and find employment in Bombay, Ahmedabad and other centres of industry. Wages of bricklayers have since risen by more than 10 per cent. The work of the State is all to afford in replacing structures of mud and other less durable material by houses of brick and the building industry appears very thriving.

62. This is practically a net under the order. Only 1°° workers and 1°5 dependants have been returned in the Order 16—Construction of means of transport. whole State. Ordinary carts and carriages are manufactured for their customers by the village carpenters who are in India. Wood workers. Ready-made carts and carriages are made by those who sell them and their number with their dependants is included under trade in Order 27. Crisp 12. Horse carriages are made and sold only in the City of Baroda and Lathokart and carriages are made and sold in Anand, Lethal and other towns. Boats and country crafts are built at Bhubara and Dwarak where there are a few persons maintained by this industry.

63. The only industry coming under Order 17 is the Electric Light House at Baroda which illuminates the palace and a part of the City and supports 101 persons of whom 61 are workers. Order 17—Production and consumption of physical forces.

603 Industries of luxury include (1) printing, engravers and lithographers, who number 337 and support 624 persons, (2) newspaper managers and editors who with their dependants number only 22, (3) 27 book-binders, (4) 21 musical instrument makers, (5) 148 watch and clock makers, (6) 13 bangle makers, (7) 441 supported by kite and toy making and (8) 10,158 persons supported by workers in precious stones and metals. The last group is the most important and includes Sonis (goldsmiths), who are to be found in most of the villages, Jadas (tracers of designs on ornaments) and Panchigars (precious stone setters), who are to be found in most of the towns. Females in this country are very fond of ornaments. Whatever their position in life may be, they must have some ornaments of gold or silver for the adornment of their body. Some ornaments have come to be regarded as symbolical of married life and must always be worn by a female whose husband is alive. The goldsmiths have, therefore, a thriving business. They have a bad name in Gujarat for filching gold and for mixing metal. The saying is "A goldsmith steals gold even out of his sister's ornaments."

604 Order 19—Industries concerned with refuse matter, includes sweepers, scavengers and dust and sweeping contractors. They support 19,590 persons or nearly 10 per mille, of which 56 per cent. (7,337 males and 8,671 females) are workers and 8,582 or 54 per cent dependants. Most of the sweepers engaged in refuse matter are Government or Municipal servants and receive as pay from 2 to 4 rupees a month. This income is supplemented by grain or food allowance from private people near whose houses they work and who are looked upon by them as their customers.

STATISTICS OF INDUSTRIES IN FACTORIES.

605 We have hitherto been considering industries without distinction as to whether they are conducted by individuals at home or in factories. In 1901 an attempt was made to distinguish between workers in factories and those engaged in home industries and also to distinguish between owners, managers and supervision staff and operatives, but the entries in the schedules were far too vague to permit of accurate information on these points being obtained. In the present Census, therefore, in addition to the general and household schedule, a special schedule was prescribed for persons working in factories. It was filled up by the owners, managers or agents of factories, mills, &c, in which at least 20 persons were employed on the 10th March 1911. The information thus collected is given in Table XV-E and throws great light on recent industrial developments.

606 Before 1901-02, the record of trades and industries in the State was a poor one. The old industries were on the decline, while those under new methods had not achieved any notable success. There were only 44 cotton ginning factories and one cotton spinning mill in the whole State. This state of things was mainly attributable to the backwardness of the people and their lack of enterprise and want of adaptability to new circumstances. During the present decade, the Government of Baroda set themselves seriously to the difficult task of stimulating industries within their territory. The only mill then existing had been established by the State in 1883-84 at a capital expenditure of Rs 6,35,000 with a view to encourage local manufacture and to foster private enterprise. The mill worked for over 20 years, but failed to stimulate private enterprise. Believing that the transfer of the concern to private hands would be an encouragement to private enterprise and that one mill successfully worked by private owners would lead other capitalists to follow the example, His Highness the Maharaja sanctioned the sale of the mill to a private company in 1905. The expectations of Government were fully realised and the successful management of the first cotton mill in Baroda by private owners resulted in the erection of three others within the last few years. With a view to develop arts and industries in the State, a Technical Institute called 'Kala Bhavan,' literally 'the house of arts,'

and 1,779 Indians are employed as skilled workmen and 5,643 persons aged fourteen and over and 1,250 under fourteen are employed as unskilled labourers.

Of the 48 cotton ginning factories, one is managed by a Brahman, one by a Brahma-Kshatri 19 by Varnas, eleven by Lewa Kanbis, two by Kadwa Kanbis, one by a Sutar, five by Musalmans and eight by Paisis. Of the seven cotton presses, two are managed by Varnas, three by Lewa Kanbis and two by Paisis. All the four cotton spinning and weaving mills are managed by Varnas. Two of the four dyeing factories are managed by Varnas and two by Lewa Kanbis. Varnas, Lewa Kanbis and Paisis thus appear to have the largest share in the management of factories.

All factories, except those connected with cotton presses, reported their business to be much busier than usual. Cotton ginning, pressing and spinning and weaving factories reported their business to be slacker than usual.

608 Sub-class IV relates to transport which includes the Orders (1) Transport by water, (2) Transport by road, (3) Transport by rail, and (4) Transport by post and telegraph. The total number of persons supported under this head is 16,638 or a little more than 8 per mille, of which 43 per cent are workers and 57 per cent dependants. Transport by water is mainly conducted in this State by boats in rivers and on the sea-coast by 655 boatmen who are found in the largest number in the Navsari District (404), and who together with their dependants number only 1,816. Transport by road is conducted by means of carts, hackney carriages, pack bullocks, donkeys and porters, and gives maintenance to 5,960 persons. The first thing to attract the notice of a visitor to Baroda City as he steps out from the B B & C I Railway Station would be perhaps the tram cars and the row of hackney carriages waiting in the open space to the left. The main roads are covered by the tramway line which has come to be recognised as a public conveyance of great value to the city. Besides its intrinsic value, the necessity developed by it for widening some narrow roads which have conducted alike to the convenience of the people and the beauty of the town is an advantage that may be set down to its credit. In addition to the tram car service, there are about 200 public conveyances in the shape of horse *shigrams*, of which those with rubber tyres are classed first and those without them second.

Transport by rail gives employment to 2,730 persons who with their dependants number 6,226 or a little more than 3 per mille. According to the information specially collected in connection with the present Census through the Railway Department, of those employed on the railways, 11 Europeans and Anglo-Indians and 968 Indians were directly employed in the Traffic Department and 265 Indians, including contractors and coolies, were indirectly employed. Similarly four Europeans and 1,976 Indians were directly employed in the Engineering Department and 651 Indians were indirectly employed. Three Europeans and 211 Indians were directly employed in the Locomotive Department and 44 Indians were indirectly employed. One European and 287 Indians were directly employed and 1,608 persons, including Contractors' coolies, etc., were indirectly employed on Railway construction works.

Post and Telegraph Offices employ 1,277 persons who with their dependants number 2,359 persons or a little more than 1 per mille. According to the information specially collected through the Postal Department amongst the postal employees in the State, there are 7 supervising officers, 81 postmasters, 335 miscellaneous agents, 85 clerks, 757 postmen and other servants, 11 railway mail sorters, and 9 signallers in combined offices.

609 Trade supports 129,900 persons or 64 per mille. Of these, 37 per cent are actual workers and 63 per cent dependants. This sub-class is divided into 18 Orders (Nos 24 to 41), which are further sub-divided into 33 groups (Nos 106 to 138). The division of labour into making and selling of articles is not fully carried out in this country, where most of the industries are still in a primitive condition and

most of the artisans sell to their customers the articles they make without a trader as middleman. The potter sells the pots he makes, the sweetmeat maker sells the sweetmeats he makes and the fisherman sells the fish he catches. Although, according to the new scheme of classification adopted in the present Census, those who both make and sell things are to be classed under industry and those who only sell them are to be classed under trade, it is likely that such a clear distinction did not appear in the original return between the two as to insure a correct classification. In order to gain a full idea of the persons engaged in any industry we must look both to Sub-class III and Sub-class V. Most of the traders are either shop-keepers who sell cloth, grain, grocery, hardware and other miscellaneous articles or money-lenders and belong mostly to the Vania and Bohora castes. The most important groups under the head of trade are money-lending which supports 1,600 persons, brokerage which supports 1,200 persons, trade in piece-goods which supports 11,181 persons, hotels, cafés, restaurants and liquor shops which support 3,390 persons, and sale of grocery, vegetables, sweetmeats, milk, ghee, betel-leaves, tobacco and other food stuffs which altogether support 54,18 persons or 97 per mille of the population. The money lender is often a piece-goods dealer and a general merchant and he also trades in grain. Females carry on this business through their *ganas* or *maidms*. In villages money-lenders are well-to-do cultivators. Money changing, and testing supported 10,470 persons in 1901 but owing to demoralization of the *babashas* and *shikkas* coins this business has ceased to exist, and a large number of persons in the Kadi and Baroda Districts has turned to other avocations. The Bank of Baroda Ltd., has branches in Navsari, Mehsana and other places and provides adequate banking facilities of the modern type for the development of commerce and industry in the State. Branches of two Bombay Banks have also been lately opened in Baroda. One noticeable feature of the present decade is the large increase in the number of *riahis* (hotels) and tea shops. In 1901 there were only four tea shops in the City of Baroda. The number has now increased to more than a hundred. Tea was formerly a luxury which only the rich could afford. Now even coolies, cart-drivers, sweepers and even beggars cannot do without it.

610 Those engaged in the Imperial and State army, the police and village watchmen together form Sub-class VI—Public force—and number according to the Census returns 12,276 and with their dependants contribute 96,904 persons or 13 per mille of the population. The Census return of those employed in the army and the police is fairly accurate and corresponds with those actually in service. But the return of village watchmen (2,575) is much under the real strength. It would seem that many of them whose subsidiary occupation is agriculture or labour must have returned themselves under those heads. Village watchmen are paid a poor pittance of Rs. 2 to 4 which is barely sufficient for their maintenance, and in most villages it is difficult to find men to fill up vacancies.

611 Public administration includes State and foreign services, municipal and other local services and village official and servants other than watchmen. They together number 1413 persons and with their dependants make a total of 38,21 persons or 19 per mille of the population. Other servants of the State, *etc.*, those employed in Education, Medical, Public Works, Army and the Police are grouped under separate heads in the present classification scheme. If all of these who are mainly in the employ of the State were added together those in the employ of the State would number about 3,123 and with their dependants form a total of 79,14 persons or 39 per mille who are supported by State service.

612. Occupations connected with the professions and liberal arts include those engaged in religion, law, medicine, instruction and letters, arts and sciences. Altogether 14,692 persons or nearly 3 per mille are supported in this sub-class. Of these, 46 per cent. are actual workers and 54 per cent. are dependants. Religion supports 20 per mille and includes 79,101 persons supported

as priests and ministers, 7,137 persons as religious mendicants and inmates of monasteries, 922 in church and mission service and 4,825 persons maintained in temple, burial or burning ground service, and as pilgrim conductors and circumcisers. Law supports 1,670 persons or barely 1 per mille and includes lawyers and then clerks, *kazis*, *mukhtyars* and petition writers. Medicine supports 3,079 persons or 1.5 per mille of the population. This includes 721 medical practitioners of all kinds, such as doctors, *vaidyas*, *hakims*, etc., and then families, and 276 males and 183 females returned as vaccinators, compounders and midwives and then families. 4,147 males and 179 females returned themselves as professors and teachers and clerks and servants connected with education, and with then families number 9,399 persons or 4.6 per mille, who are supported under the head of education. 972 engineers, surveyors, architects and their employes, 188 photographers, botanists and astronomers and 2,259 singers, actors and dancers who together with then families number 8,559 or 4.2 per mille are returned as being supported by letters, arts and sciences.

613 The 9th sub-class includes those persons who do not work for their livelihood but live on their income from property other than agricultural land, and on cash allowances of various kinds, such as *nemnul*s pensions and scholarships. The total number of persons maintained from this source is in the whole State 8,462 or 4 in 1,000. The largest of then number is naturally to be found in the capital city of Baroda where most of the *nemnul dars*, pensioners and scholars reside. The number per mille of the total population supported from this source is 36 in the city of Baroda three each in Kadi and Baroda Districts, two in Navsari and barely one in Ameli.

614 The number of persons solely dependent on personal and domestic service is 3,510 or less than 2 per mille. This shows that only a small proportion of the people can afford the luxury of engaging personal servants and the large majority have to depend upon the members of then household, and the family butlers and upon the casual services of *purohits* and others in domestic matters. In most of the well-to-do families grinding and pounding work is done by those who maintain themselves by doing such work. The barber washes clothes and cleanses pots. The *Kumbhar* or *Bhor* fetches water and the *purohit* purchases vegetables, oil, sugar, etc., from the bazaar for his patron. This also explains why the number of those who returned themselves as domestic servants is so small. Looking to the districts individually, we find that out of one thousand in the population, eleven persons in Baroda City, two in the Kadi District and one each in Baroda, Navsari and Ameli Districts serve as domestic servants. Domestic service seems to be very unpopular. It is very easy to secure the services of a clerk or a peon on Rs. 8 or 10, but very difficult to get a cook or servant for the same wages.

615 7 per cent of the people are supported by occupations which were returned in general terms not indicating a definite occupation and had therefore to be relegated to Sub-class XI—Insufficiently described occupations.

Group No.	Name of Occupations returned	Total workers and dependants
165	Cashiers, accountants, book keepers, clerks &c	29,354
166	Medicines, otherwise unspecified	118
167	Labourers and workmen, otherwise unspecified	115,813

Nearly one-fifth of these were returned as cashiers, accountants, book-keepers, clerks and other employes in unspecified offices, warehouses and shops, and four-fifths as labourers and workmen otherwise unspecified. The highest proportion, 156 per mille, of insufficiently described occupations was returned from Baroda City. The corresponding proportions for the districts are Baroda 43, Kadi 72, Navsari 53 and Ameli 135 per mille.

618 As the Hindus represent about four-fifths of the total population, their distribution by occupation does not differ materially from that in the State as a whole 67 per cent of their number are supported by agriculture, 13 per cent by industry, 4 per cent by trade, 3 per cent by service in the public force and public administration together, and 4 per cent in the professions and liberal arts 1 in 400 lives upon his own income and 4 in a 1,000 are either beggars or vagrants

619 46 per cent of the Musalmans in the State are engaged in agriculture, 13 per cent in industry and 12 per cent in trade Compared with Hindus, Musalmans are more numerous both in the public force and public administration This is due to the large number of their people employed as constables or sepoy In the professions and liberal arts, Musalmans are only a little behind the Hindus, their proportion being 37.6 in 1,000 as against 39 in the same number of Hindus The proportion of Musalmans following disreputable professions, such as beggars, vagrants, and prostitutes, is the highest amongst all the religions, being 13 in 1,000.

620 Trade is the principal occupation of Jains, both in the city and the districts 76 per cent of them are employed as traders of various kinds, such as bankers, money lenders, jewellers, brokers, grocers, grain dealers and miscellaneous shop-keepers Only 4.5 of their number—mostly Kanbis, Bhavsars, and others—are engaged in agriculture either as landlords or cultivators and nearly 5 per cent in public service and liberal arts To their great credit, Jains have in their whole community no more than 19 beggars, vagrants and others following disreputable occupations

621 The Animistic tribes depend chiefly upon agricultural pursuits for their maintenance 92 per cent of them are cultivators and field labourers and the rest are herdsmen, wood-cutters, basket-makers, toddy-drawers, cart-drivers, village watchmen and general labourers Only 192 Animists are employed in the public administration, including 74 village officials and servants, other than watchmen Their number in the professions and the liberal arts is only 141, including 51 religious priests and 70 teachers and clerks connected with education Only 63 were returned in the whole State as following disreputable occupations, compared with 6,262 Hindus and 1,964 Mahomedans entered under this head

622 The Parsis are found in the greatest number in the Navsari District, where nearly one-third of their number is engaged in agriculture, either as landlords or cultivators and the rest are traders, shop-keepers, government and railway servants and priests Most of the Parsis in the other districts and in the City of Baroda are either contractors, shop-keepers or Government or Railway servants

623 Owing to the large number of native converts drawn principally from the Dhed and other low castes, nearly one-half of the Christians in the districts are cultivators and field labourers and of the rest, a great majority (2,925) are engaged in textile industries, such as cotton spinning, sizing and weaving and the rest are employed on railways Most of the Europeans reside in the Baroda City or Cantonment and are employed in the army, public administration and the professions and liberal arts

OCCUPATION BY CASTE

624 The most interesting feature in connection with the occupation statistics is the return of occupation by castes **Occupation by caste.** Imperial Table XVI contains details for most of the important castes and Subsidiary Table VIII at the end of this chapter gives proportionate figures for some of them In theory, each caste has a distinctive occupation, but it is not practised by all its members Looking to the statistics,

we find that most of the castes have abandoned the narrow limit of the special occupations laid down for them by *Shastras* and tradition. Only 5 per cent. of the Ahirs follow their traditional occupation of cattle-breeders or graziers and the rest are either agriculturists or field labourers. Only 8 per cent. of Bahrois are now bards and genealogists and the rest are cultivators, traders or labourers. The traditional profession of the Brahmans is priesthood, but in practice they follow all manner of pursuits. Many are clerks or cooks while some are soldiers, lawyers, shop-keepers and even day-labourers. Anavala and Jambla Brahmans are mostly agriculturists. Audish, Deshastha, Koknastha, Khedaval, Mewada, Modli Nagar, Tapodhan and other Brahman castes have a small proportion following their traditional occupation of priests but most of them follow other occupations such as agriculture, trade, government service, domestic service, and general labour. Disaval hapol, Khadayara Lad and other Varna castes mostly follow their traditional occupation of trade, but some of them have taken to other pursuits and are employed as clerks in private and government offices and as lawyers, doctors and teachers. 85 per cent. of Kanbis and 18 per cent. of Kois are engaged in their traditional occupation of agriculture and agricultural labour but the rest, viz., 65 and 82 per cent. respectively follow other occupations such as industry, trade, labour and service. Less than 30 per cent. of Bhavsars follow their traditional occupation as calenderers and dyers and the rest are traders, cultivators and general labourers. Only 20 per cent. of the workers among Gharhus are oil-pressers and the rest are shop-keepers, milk-sellers and labourers. Dargi Dhobi, Hajam, Kumbhar and other artisans are more faithful to their traditional profession but it is not uncommon to find a few of their number engaged in trade, agriculture or public and private service. The Animistic tribes are still engaged in their primitive occupation of agriculture and forest labour but they are now-a-days turning to other occupations also and a few of their number are now cattle-breeders, artisans and government servants. More than half the number of Dheds are still following their old occupation of weaving and field and general labour but some have now-a-days become cultivators, traders and teachers. The decline of the weaving and cotton carding industries has been gradually diverting Khatri, Vansav, Pinjars and Tais to trade, labour and other pursuits. An economic revolution is going on and the people are adjusting themselves to the altered conditions of life. There is yet a feeling of false pride which makes some members of the high castes prefer to starve rather than accept manual occupations. The dignity of honest labour is not yet thoroughly recognised. A great change has however already taken place, and in the struggle for existence there is a growing tendency to set aside old ideas and yield to necessity.

CLASS, SUB CLASS AND ORDER

CLASS, SUB CLASS AND ORDER	NUMBER PER 10,000 OF TOTAL POPULATION		PERCENTAGE IN EACH CLASS, SUB CLASS AND ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS ON ACTUAL WORKERS	
	Persons Supported	Actual Workers	Actual Workers	Dependents	In cities	In rural areas	In cities	In rural areas
					6	7	8	9
1	2	3	4	5	6	7	8	9
BARODA STATE ..	10,000	4,657	47	53	5	95	119	114
A—Production of raw materials ..	6,557	3,098	47	53	..	100	131	112
I—EXCAVATION OF SURFACE OF THE EARTH ..	6,556	3,097	47	53	.	100	131	112
1 Pasture and agriculture ..	6,613	3,091	47	53		100	120	111
2 Fishing and hunting ..	14	6	46	55	2	98	1,005	110
II—EXTRACTION OF MINERALS ..	1	1	35	65		100		184
3 Mines ..	1	1	35	65		100		184
4 Quarries of hard rocks ..	..	..	..	..		100		184
5 Salt, etc ..	..	..	..	..		..		..
B—Preparation and supply of material substances ..	1,951	847	43	57	10	90	119	137
III—INDUSTRY ..	1,250	573	46	54	9	91	103	122
1 Textiles ..	258	127	49	51	8	92	67	106
2 Hides, skins and hard materials from the animal kingdom ..	79	94	43	57	1	99	198	188
3 Wood ..	139	54	43	58	9	91	110	142
4 Metals ..	79	83	42	58	6	94	142	189
5 Ceramics ..	131	68	51	49	4	96	66	96
6 Chemical production ..	54	21	39	61	8	92	139	154
7 Food Industries ..	56	82	57	43	19	81	93	69
8 Industries of dress ..	225	101	45	55	9	91	91	125
9 Furniture industries ..	1	..	33	67	38	62	366	100
10 Building industries ..	63	27	48	52	25	75	187	182
11 Construction of means of transport ..	1	1	49	51	1	99		103
12 Production and transmission of physical forces ..	1		60	40	100	..	65	
13 Industries of luxury and those pertaining to literature and the arts and sciences ..	57	21	36	64	20	80	180	178
14 Industries concerned with refuse matter ..	96	54	56	44	8	92	78	78
IV—TRANSPORT ..	82	35	43	57	19	81	151	129
1 Transport by water ..	5	3	36	64	2	98	207	176
2 Transport by road ..	29	12	41	59	28	72	167	136
3 Transport by rail ..	32	14	43	57	11	79	166	131
4 Post, Telegraph and Telephone services ..	13	6	54	46	17	83	94	88
V—TRADE ..	939	239	37	63	10	90	150	169
1 Banks, establishments of credit exchange and insurance ..	86	28	33	67	7	93	236	204
2 Brokerage, commission and export ..	6	8	44	56	7	93	160	135
3 Trade in textiles ..	65	19	34	66	11	89	208	191
4 Trade in skins, leather and furs ..	8	4	44	56	1	99	112	126
5 Trade in wood ..	5	3	55	45	7	93	85	81
6 Trade in metals ..	5	1	21	79	19	81	269	385
7 Trade in pottery ..	1		35	65	31	79	100	208
8 Trade in chemical products ..	1		26	74	45	55	360	300
9 Hotels, cafes, restaurants, etc ..	16	6	38	62	17	83	184	158
10 Other trade in food stuffs ..	269	114	43	57	11	89	118	144
11 Trade in clothing and toilet articles ..	7	2	34	66	30	70	169	197
12 Trade in furniture ..	3	1	38	62	48	52	243	95
13 Trade in building materials ..	2	1	35	65	78	22	136	246
14 Trade in means of transport ..	9	4	50	50	1	99	316	98
15 Trade in fuel ..	8	3	44	56	14	86	187	115
16 Trade in articles of luxury and those pertaining to letters and arts and sciences ..	18	4	39	61	42	58	186	208
17 Trade in refuse matter ..	5		67	33	72	28	68	..
18 Trade of other sorts ..	145	46	32	68	5	95	159	221
C—Public administration and liberal arts ..	729	314	43	57	24	76	149	127
VI—PUBLIC FORCE ..	132	60	40	60	48	52	112	124
1 Army ..	57	28	49	51	84	16	104	94
2 Navy ..	..	..	..	..	..	..	..	..
3 Police ..	75	82	48	52	16	84	161	129
VII—PUBLIC ADMINISTRATION ..	188	60	37	63	26	74	218	164
1 Public administration ..	188	60	37	63	26	74	218	164
VIII—PROFESSIONS AND LIBERAL ARTS ..	387	169	46	54	12	88	140	114
1 Religion ..	256	123	48	52	8	92	89	111
2 Law ..	8	3	26	74	31	69	362	242
3 Medicine ..	16	6	38	62	35	75	229	187
4 Instruction ..	46	21	46	54	19	81	194	99
5 Letters and arts and sciences ..	43	17	40	60	25	75	174	142
IX—PERSONS LIVING ON THEIR INCOME ..								
1 Persons living on their income ..	42	16	38	62	49	51	129	195
D—Miscellaneous ..	763	398	52	48	13	87	70	95
X—DOMESTIC SERVICE ..								
1 Domestic Service ..	17	9	52	48	38	62	54	114
XI—INSUFFICIENTLY DESCRIBED OCCUPATIONS ..								
1 General terms which do not indicate a definite occupation ..	700	365	52	48	12	88	71	94
XII—UNPRODUCTIVE ..	46	24	53	47	20	80	45	100
1 Inmates of jails, asylums and hospitals ..	4	3	84	16	77	23	16	81
2 Beggars, vagrants and prostitutes ..	42	21	60	40	11	89	77	102

SUBSIDIARY TABLE II.—DISTRIBUTION BY OCCUPATION IN NATURAL DIVISIONS

OCCUPATION	POPULATION PER HUNDRED OF TOTAL POPULATION SUPPORTED IN					
	Parade Post	Rural Division	Parade City	East Division	West Division	Armed Division
1	2	3	4	5	6	7
TOTAL	1,000	1,000	1,000	1,000	1,000	1,000
I. E PLANTING OR MINING	638	745	47	648	774	514
(A) Agriculture	633	734	55	638	757	662
(1) Income from rent of Agricultural land	13	21	3	10	4	13
(2) Ordinary cultivators	465	549	52	516	611	679
(3) Agents, Managers of land or estates (not planters, clerks, rent collectors, etc.)	—	—	1	—	—	—
(4) Farm servants and field labourers	1-4	173	2	84	329	144
(5) Tea, coffee and cinchona plantation	—	—	—	—	—	—
(6) Fruit, flower vegetable beds, vine, grove, etc. growers	1	1	1	2	—	—
(7) Pasture	51	11	3	23	18	79
(8) Cattle and buffalo breeders and keepers	13	6	2	11	1	29
(9) Sheep goat and pig breeders	3	2	—	9	3	—
(10) Breeders of other animals (horses, mules, camels, etc.)	1	—	—	2	3	—
(11) Hidesmen, dyers, tanners, etc.	2	1	1	4	4	1
(12) Stock, bone, etc. workers	—	—	—	—	—	—
2. Fishing and hunting	3	—	3	—	6	2
Others	1	—	3	—	1	—
II.—EXTRACTORS OF MINERALS	—	—	—	—	—	—
III.—INDUSTRY	123	100	223	131	98	144
1. Textile Industries	34	30	36	29	21	23
2. Wood Industries	13	13	30	13	13	14
3. Metal Industries	3	3	19	3	7	9
4. Food Industries	3	4	31	3	3	3
5. Industries of dress and toilet	23	31	27	23	13	24
Other Industries	49	16	98	64	27	41
IV.—TRANSPORT	6	6	34	3	7	11
V.—TRADE	64	63	230	77	63	83
1. Trade in Textiles	3	3	1	4	3	19
2. Trade in food stuffs	1	1	1	1	4	1
3. Other trade in food stuffs	17	31	64	29	11	42
Other trade	43	18	72	43	16	22
VI.—PUBLIC FORCE	13	3	130	7	6	13
VII.—PUBLIC ADMINISTRATION	13	13	112	13	13	27
VIII.—PROFESSIONS AND LIBERAL ARTS	27	23	103	23	20	67
IX.—FARMERS' SERVANTS OR THEIR PROXY	4	3	36	3	3	1
X.—DOMESTIC SERVICE	1	1	11	3	1	1
XI.—INAPPROPRIATELY DESIGNATED OCCUPATIONS	70	44	161	78	63	161
XII.—UNPRODUCTIVE	4	3	14	7	1	1

SUBSIDIARY TABLE III—DISTRIBUTION OF THE AGRICULTURAL, INDUSTRIAL, COMMERCIAL AND PROFESSIONAL POPULATION IN NATURAL DIVISIONS OR DISTRICTS

DISTRICT OR NATURAL DIVISION	AGRICULTURE				INDUSTRY (INCLUDING MINES)			
	Population supported by Agriculture	Proportion of Agricultural Population per 1,000 of District Population	PERCENTAGE ON AGRICULTURAL POPULATION OF		Population supported by Industry	Proportion of Industrial Population per 1,000 of District Population	PERCENTAGE ON INDUSTRIAL POPULATION OF	
			Actual Workers	Dependants			Actual Workers	Dependants
1	2	3	4	5	6	7	8	9
Baroda State	1,286,901	633	47	53	250,175	123	46	54
Baroda Division	471,219	734	48	52	63,225	108	47	53
Baroda City	3,402	5	45	55	22,333	235	49	51
Kadi Division	712,414	616	43	57	108,803	131	46	54
Navsari Division	253,950	757	55	45	20,860	89	53	47
Amreli Division	33,916	433	46	54	25,720	144	35	61

DISTRICT OR NATURAL DIVISION	COMMERCE				PROFESSIONS				OTHER OCCUPATIONS			
	Population supported by Commerce	Proportion of Commercial Population per 1,000 of District Population	PERCENTAGE ON COMMERCIAL POPULATION OF		Population supported by Professions	Proportion of Professional Population per 1,000 of District Population	PERCENTAGE ON PROFESSIONAL POPULATION OF		Population supported by other Occupations	Proportion of other Occupation Followers per 1,000 of District Population	PERCENTAGE ON OTHER OCCUPATION FOLLOWERS OF	
			Actual Workers	Dependants			Actual Workers	Dependants			Actual Workers	Dependants
1	10	11	12	13	14	15	16	17	18	19	20	21
Baroda State	146,533	72	37	63	74,692	37	46	54	274,492	135	48	52
Baroda Division	28,024	47	51	49	14,539	32	46	54	46,148	79	52	48
Baroda City	16,324	164	40	60	10,225	103	41	59	47,061	473	47	53
Kadi Division	70,926	85	38	62	27,031	12	50	50	112,886	186	48	52
Navsari Division	14,118	42	40	60	4,619	20	45	55	30,845	92	46	54
Amreli Division	17,094	96	29	71	11,978	67	42	58	37,552	211	55	63

**SUBSIDIARY TABLE IV—OCCUPATIONS COMBINED WITH AGRICULTURE
WHERE AGRICULTURE IS THE SUBSIDIARY OCCUPATION**

OCCUPATION	NEW ORLEANS WILKES			FRENCH AGRICULTURE		
	Parade State.	Parade Division.	Parade City	Kadi Division.	Marine Division.	Ames Division.
1	2	3	4	5	6	7
TOTAL	16	13	7	23	23	18
I.—EXPLOITATION OF THE SURFACE OF THE EARTH	1	9	—	8	7	2
1.—(1) Agriculture—						
(1) Income from rent of agri- cultural land	—	—	—	—	—	—
(2) Ordinary cultivators	—	—	—	—	—	—
(3) Agents, managers of landed estates (not planters), estate rent collectors, etc.	23	—	—	196	—	—
(4) Farm servants and field laborers	—	—	—	—	—	—
(5) Ten, owner and share- plantations	—	—	—	—	—	—
(6) Fruit, flower vegetable, bush, wine, arbor and grove	23	133	—	7	183	—
(7) Pasture	27	21	—	41	23	6
(7) Cattle and buffalo breeders and keepers	26	43	—	26	21	6
(10) Sheep, goat and pig husbandry	3	4	—	7	24	—
(11) Breeders of other animals (horses, mules, asses, swine, etc.)	7	—	—	7	—	—
(12) Breeders, shepherds, goat herds, etc.	123	21	—	271	18	—
(13) Birds, bees, silkworms, etc.	200	—	—	1,000	—	—
2. Fishing and hunting	6	—	—	—	6	—
(Others) groups 7-8	43	37	—	—	97	—
II.—EXTRACTION OF MINERALS	—	—	—	—	—	—
III.—INDUSTRY	70	108	—	79	13	23
6. Textile industries	67	79	—	84	275	96
7. Wood industries	78	61	—	84	13	26
8. Metal industries	90	21	—	121	22	19
12. Food industries	44	4	—	90	140	—
13. Industries of dress and toilet	72	111	—	79	99	26
Other industries	96	47	—	48	166	26
IV.—TRANSPORT	47	3	—	60	84	10
V.—TRADE	64	37	—	84	73	23
24. Trade in textiles	21	19	—	78	19	13
25. Goods, café services, etc.	71	78	—	134	87	34
26. Trade in food-stuffs	60	78	1	97	89	60
Other trades	72	33	—	81	96	19
VI.—PUBLIC FORCE	90	100	43	116	202	7
VII.—PUBLIC ADMINISTRATION	43	43	1	43	163	23
VIII.—PROFESSIONS AND LIBERAL ARTS	51	43	—	70	126	3
IX.—PEOPLE LIVING ON THEIR IN- COME	3	14	—	30	21	16
X.—DOMESTIC SERVICE	27	3	3	73	43	—
XI.—UNEMPLOYED OR UNCLASSIFIED	26	25	1	14	23	—
XII.—UNPRODUCTIVE	24	13	—	6	—	—

SUBSIDIARY TABLE V—OCCUPATIONS COMBINED WITH AGRICULTURE
(WHERE AGRICULTURE IS THE PRINCIPAL OCCUPATION)

LANDLORDS (RENT RECEIVERS)		CULTIVATORS (RENT PAYERS)		FARM SERVANTS—FIELD-LABOURERS	
Subsidiary Occupation	Number per 10,000 who follow it	Subsidiary Occupation	Number per 10,000 who follow it	Subsidiary Occupation	Number per 10,000 who follow it.
1	2	3	4	5	6
Rent-payers	409	Rent-receivers	18	Rent receivers	6
Agricultural labourers	92	Agricultural labourers	65	Rent-payers	26
Government employes of all kinds	84	General labourers	29	General labourers	20
Money lenders and grain dealers	66	Government employes of all kinds	40	Village watchmen	16
Other traders of all kinds	116	Money lenders and grain dealers	11	Cattle breeders and milkmen	6
Priests	15	Other traders of all kinds	116	Mill hands	2
Clerks of all kinds (not Government)	25	Fishermen and boatmen	2	Fishermen and boatmen	05
School Masters	23	Cattle breeders and milkmen	13	Rice pounders	06
Lawyers	5	Village watchmen	15	Traders of all kinds	2
Estate Agents and Managers	5	Weavers	5	Oil pressers	1
Medical Practitioners	5	Barbers	9	Weavers	13
Artisans	24	Oil pressers	3	Potters	2
Others	105	Washerman	4	Leather workers	3
		Potters	23	Blacksmiths and carpenters	1
		Blacksmiths	20	Washermen	...
		Others	87	Others	52

SUBSIDIARY TABLE VI.—OCCUPATIONS OF FEMALES BY SUB-CLASSES, AND SELECTED ORDERS AND GROUPS

Group.	OCCUPATION.	NUMBER OF ACTUAL WORKERS		Number of Females per 1000 Males.
		Males.	Females.	
1		2	3	4
	BARODA STATE	641,322	234,247	431
	I.—EXPLOITATION OF THE SURFACE OF THE EARTH	4,474	84,223	189
	1 <i>Pastors and Agriculturists</i>	427,679	300,334	699
1	Income from rent of Agricultural land	7,984	1,923	24.1
2	Ordinary cultivators	310,438	84,886	273
3	Agricls, Managers of landed estates and planters, estate collectors, etc.	73	4	4.3
4	Farm servants and field labourers	93,546	107,348	1,118
5	Fruit, flower, vegetable, hotel, wine, sugar cane, etc. grower	843	332	39.2
6	Wood cutters, fire wood, lac, catechu, rubber etc. collectors and charcoal burners	705	81	236
7	Cattle and buffalo breeders and keepers	377	2,136	219
8	Sheep, goat and pig breeders	2,096	1,313	190
9	Breeders of other animals (horses, mules, camels, asses, etc.)	831	118	17
10	Herdsmen, shepherds, goat herds, etc.	3,447	223	136
	2. <i>Fishing and hunting</i>			
11	Fishing	730	416	341
	II.—EXTRACTION OF MINERALS	41	3	7.3
	3. <i>Mines</i>	41	3	7.3
12	Mines and metallic minerals (gold, iron, manganese, etc.)	41	3	7.3
	III.—INDUSTRY	447	23,813	362
	2. <i>Textiles</i>	18,237	8,477	479
13	Cotton spinning, cleaning and pressing	8,1	1,849	323
14	Cotton spinning, spinning and weaving	1,447	8,340	519
15	Jet spinning, pressing and weaving	11	7	7.6
16	Rags, twist and string	97	375	1,384
17	Other fibres (cotton, silk, jute, etc., flax, hemp, straw, etc.)	—	277	—
18	Wool spinning and weaving	344	206	463
19	Dyeing, bleaching, printing, preparation and spinning of textiles	1,873	688	433
20	Other textile industries	213	730	3,313
	3. <i>Hides, skins and hard materials for animal husbandry</i>	4,750	1,736	191
21	Tanners, curriers, leather dressers, etc.	1,478	1,043	296
22	Makers of leather articles such as trunks, water bags, etc.	307	42	136
	4. <i>Wood</i>	8,043	1,344	224
23	Carriers, carpenters, turners and joiners, etc.	7,513	812	21
24	Basket makers and other industries of woody material including leaves	1,339	1,833	7,061
	5. <i>Metals</i>	8,456	246	13
25	Other workers in iron and makers of implements and tools particularly or exclusively of iron	8,351	336	40
	6. <i>Ornaments</i>	1,689	3,137	487
26	Makers of glass and crystal ware	77	31	373
27	Potters and earthen pipe and bowl maker	4,863	4,323	529
28	Brick and tile makers	167	387	1,218
	7. <i>Chemical Products properly so called</i>	3,337	730	236
29	Manufacturers and refining of vegetable and mineral oils	3,408	736	301
	8. Food Industries			
30	Rice polishers and huskers and flour grinders	156	2,388	2,466
31	Grain polishers, etc.	131	23	34.5
32	Butchers	493	43	69
33	Sweetmeat makers, preservers of jam and confectioners, etc.	74	14	29
34	Manufacturers of tobacco, opium and drugs	487	26	29

SUBSIDIARY TABLE VI—OCCUPATIONS OF FEMALES BY SUB-CLASSIFICATION, AND SELECTED ORDERS AND GROUPS—*contd*

Group No	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of females per 1,000 Males
		Males	Females	
1	2	3	4	5
	13 Industries of dress and the toilet	16,536	6,013	324
67	Hat, cap and turban makers ..	86	210	2,441
68	Tailors, milliners, dress makers and darners, embroiderers on linen ..	4,451	8,252	720
69	Shoe, boot and sandal makers ..	2,741	794	289
70	Other industries pertaining to dress gloves, &c ..	37	16	432
71	Washing, cleaning and drelag ..	1,064	585	549
72	Barbers, hair dressers and wig makers ..	1,151	186	26
	14 Building industries	4,008	635	129
76	Lime burners, cement workers	103	49	475
77	Excavators, plinth builders and well sinkers	294	80	203
78	Stone and marble workers, masons and brick layers	3,641	492	135
79	Others (thatchers, building contractors, house painters, illers, plumbers, lock smiths, &c)	770	14	18
	15 Industries of luxury and those pertaining to literature and the arts and sciences	3,887	281	72
89	Workers in precious stones and metals, jewellers, imitation jewelry makers, gilders, etc	1,419	155	45
91	Toy, kite, cago, ushlag, ushing tackle, etc, makers, taxidermist, etc	14	136	8,938
	16 Industries connected with refuse matter	7,337	3,671	500
97	Sweepers, scavengers, dust and sweeping contractors	7,337	3,671	500
	IV—TRANSPORT	6,773	745	50
	21 Transport by road	2,206	183	50
98	Persons employed on the construction and maintenance of road and bridges	117	44	376
99	Cart-owners and drivers, coachmen, stable boys, tramway, mail carriage, etc, managers and employees (excluding private servants)	1,809	106	58
101	Pack elephant, camel mule, ass and bullock owners and drivers	235	17	72
102	Porters and messengers	90	16	161
	22 Transport by rail	2,570	150	618
103	Railway employees of all kinds other than construction coolies	2,551	145	56
104	Labourers employed on railway construction	19	14	736
106	24 Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	967	755	158
108	26 Trade in piece goods, wool, cotton silk, hair and other textiles	3,017	163	50
109	27 Trade in skins, leather, furs, feathers, horns, etc	1,054	92	87
110	28 Trade in wood (not fire wood), cork, bark, etc	354	129	135
	32 Hotels, cafes, restaurants, etc	1,054	92	87
114	Vendors of wine, liquors, aerated waters, etc	814	78	93
115	Owners and managers of hotels, cookshops, earnings, etc, and their employees	240	14	58
	33 Other Trade in foodstuffs	17,332	5,804	327
116	Fish dealers ..	510	197	265
117	Grocers and sellers of vegetable oil, salt and other condiments ..	1,659	44	26
118	Sellers of milk, butter, ghee, poultry, eggs, etc	811	602	742
119	Sellers of sweetmeats, sugar, gur and molasses	151	66	826
120	Cardamom, betel leaf, vegetables, fruit and areca nut sellers	5,188	3,963	728
121	Grain and pulse dealers	7,607	820	107
122	Tobacco, opium, ganja, etc., sellers	740	52	70
123	Dealers in sheep, goats and pigs ..	223		
124	Dealers in hay, grass and fodder	171	130	760
125	34 Trade in ready made clothing and the toilet articles, etc	460	3	71

SUBSIDIARY TABLE VI.—OCCUPATIONS OF FEMALES BY SUB-CLASSES AND SELECTED CLASSES AND GROUPS—*concluded*

Group	OCCUPATION	NUMBER OF ACTIVE WORKERS		Number of Females per 1,000 Males
		Males	Females	
1	2	3	4	5
126	Trade in fur and skins — — — — —	122	70	530
127	Trade in fur and skins — — — — —	73	76	93
128	Trade in means of transport — — — — —	371	656	1,732
129	Trade in fuel (pressed charcoal, coal, roofing, etc.) — — — — —	632	168	214
130	Dealer in precious stones, jewelry (real and imitation), clocks, optical instruments, etc. — — — — —	172	18	40
131	Dealer in common things, hand work, etc. — — — — —	197	128	619
132	Artisan, toy, basket, and book-binding, etc. — — — — —	63	12	190
133	Printer, book-binder, stationer, dealer in new pictures, musical instruments and curiosities — — — — —	16	68	3,083
134	Trade in rubber matter — — — — —	1,214	1,229	181
135	Trade in other sort — — — — —	1,379	1,382	179
136	Shopkeeper, otherwise specified — — — — —	369	33	3
137	Dealers, acrobats, fortune-tellers, trappers, exhibitors of curiosities and wild animals — — — — —	83	23	291
138	Other trades (including farmers of pounds, milk and markets) — — — — —	12,378	—	—
VI	PUBLIC FORCE — — — — —	12,332	294	89
139	Police of the State — — — — —	11,632	281	36
140	Police of Native and Foreign States — — — — —	81	7	82
141	Municipal and other local (not village) police — — — — —	686	86	34
142	Village officials and servants other than policemen — — — — —	1,627	8	3
VIII	PROFESSIONAL LIBERAL ARTS — — — — —	87,734	1,332	192
143	Religion — — — — —	70,904	1,336	364
144	Preachers, ministers, etc. — — — — —	16,943	4,313	254
145	Religious mendicants, members of monasteries, etc. — — — — —	2,828	863	187
146	Chaplains, readers, church and mission service — — — — —	339	36	76
147	Medicine — — — — —	978	204	208
148	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons — — — — —	703	19	27
149	Midwives, vaccinators, compounders, barbers, massagers, etc. — — — — —	276	183	604
150	Education (professors and teachers of all kinds) — — — — —	4,167	179	43
151	Teachers and other sciences — — — — —	2,763	264	89
152	Others (authors, photographers, artists, etc.) — — — — —	177	11	62
153	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers — — — — —	3,931	236	117
IX	—JL—PEOPLE LIVING ON THEIR FACTS — — — — —	1,332	1,377	687
154	Domestic service — — — — —	1,337	586	431
155	Domestic service — — — — —	1,337	586	431
XI	—UNPROFESSIONAL LABOR AND OCCUPATIONS — — — — —	—	—	—
156	Cooks, waiters, door keepers, watchmen and indoor servants — — — — —	1,119	804	471
157	Private grooms, coachmen, dog boys, etc. — — — — —	40	81	278
158	General terms which do not indicate definite occupation — — — — —	40,325	52,797	832
159	Cashiers, accountants, book keepers, clerks, etc. — — — — —	1,061	878	884
160	Laborers and workmen otherwise specified — — — — —	31,899	31,899	1,044
XII	—UNPROFESSIONAL — — — — —	1,379	1,332	483
161	Teachers of girls, orphans and hospital — — — — —	278	87	171
162	Dealers, acrobats, prestidigitators, etc. — — — — —	2,000	1,634	819

SUBSIDIARY TABLE VII—SELECTED OCCUPATIONS.

Group Number	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation
1	2	3	4	5
	A—Production of raw materials	1,332,881	1,061,632	+ 25.55
	I—EXPLOITATION OF THE SURFACE OF THE EARTH	1,332,750	1,061,321	+ 25.6
	1 Pasture and agriculture	1,329,061	1,059,074	+ 25.5
1	Income from rent of Agricultural land	25,681	78,589	— 67.3
2	Ordinary cultivators	944,994	556,119	— 69.9
3	Agents, managers of landed estates (not planters), clerks, rent collectors, etc.	211	1,950	— 89.2
4	Farm servants and field labourers	313,470	372,984	— 15.9
5	Tea, coffee, cinchona and indigo plantations	85	85	— 100
6	Fruit, flowers, vegetable, betel, vine, areca nut, etc., growers	2,536	4,942	— 48.6
8	Wood cutters, firewood, lac, catechu, rubber, etc., collectors and charcoal burners	281	1,845	— 84.8
9	Cattle and buffalo breeders and keepers	25,330	8,542	+ 196.5
10	Sheep, goat and pig breeders	9,740	7,698	+ 26.5
11	Breeders of other animals (horses, mules, camels, asses, etc.)	1,536	831	+ 84.8
12	Herdsmen, shepherds, goat herds, etc.	5,633	25,820	— 78.2
	2 Fishing and hunting	2,705	1,947	+ 60.7
14	Fishing	2,783	1,330	+ 109.2
15	Hunting	12	317	— 96.2
	II—EXTRACTION OF MINERALS	125	311	— 59.8
	B—Preparation and supply of material substances	306,588	386,044	+ 2.6
	III—INDUSTRY	250,050	234,840	+ 6.5
	6 Textiles	52,433	44,935	+ 16.7
21	Cotton ginning, cleaning and pressing	10,635	4,415	+ 140.9
22	Cotton spinning, sizing and weaving	33,802	35,128	— 3.8
23	Jute spinning, pressing and weaving	46	92	— 50
24	Rope, twine and string	491	958	— 48.7
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	92	535	— 82.8
27	Silk spinners and weavers	1,191	138	+ 763
30	Dyeing, bleaching, printing, preparation and sponging of textiles	3,906	3,555	+ 11.6
	7 Hides, skins and hard materials from the animal kingdom	16,032	10,300	— 10.5
32	Tanners, curriers, leather dressers and dyers, etc.	14,967	18,111	— 17.4
33	Makers of leather articles, such as trunks, water bags, etc.	1,035	1,250	— 17.2
35	Bone, ivory, horn, shell, etc., workers	30	29	+ 3.1
	8 Wood	26,975	16,256	+ 61.6
36	Sawyers, carpenters, turners and joiners, etc.	20,969	12,561	+ 66.9
37	Basket-makers and other industries of woody material, including leaves	5,306	3,695	+ 43.6
	9 Metals	16,150	10,753	+ 50.1
38	Forging and rolling of iron and other metals	20	102	— 100
40	Makers of arms, guns, etc.	2,195	45	— 55.6
42	Workers in brass, copper and bell metal	277	405	+ 441.98
43	Workers in other metals (tin, zinc, lead, quick-silver, etc.)	277	576	— 51.9
	10—Ceramics	26,743	24,446	+ 9.4
48	Brick and tile makers	809	1,642	— 50.7
	11—Chemical products properly so called and analogous	10,953	10,191	+ 7.5
54	Manufacture of paper, card board and paper machine	3	103	— 97.1

SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS—(contd.)

Group Number	Occupation.	Population supported in 1911	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	12.—Food trades — — — — —	11,714	13,000	— 823
17	Bakers and bread-makers	12	317	— 99.2
26	Grain merchants, etc.	810	918	— 98.2
36	Fishermen	1,841	1,217	+ 54.6
46	Fish curers	—	239	— 100
1	Butter, cheese and glass makers	—	177	— 100
63	Structural makers, preparers of pan and condiments, etc.	1,538	848	+ 77.9
61	Beavers and distillers	248	721	— 66.1
62	Tobacco drawers	884	84	+ 1,837.9
64	Manufacturers of tobacco, opium and ginseng	1,338	179	+ 645.9
	13.—Industries of dress and the textile — — — — —	43,823	47,001	— 5.42
69	Shoe, boot and sundial-makers	8,208	9,484	— 19
78	Other industries pertaining to dress—gloves, socks, garters, belts, buttons, underclothes, corsets, etc.	187	228	— 40.9
72	Barbers, hairdressers and wig-makers	19,787	19,837	— 0.25
79	Other industries connected with the toilet (toiletries, soap-makers, bath houses, etc.)	—	218	— 100
	14.—Building industries — — — — —	12,837	13,237	— 19.6
77	Architects, plan and building and well makers	1,922	4,070	— 70
78	Paints and marble workers, masons and bricklayers	9,853	9,091	+ 1.8
	15.—Industries of luxury and those pertaining to literature and the arts and sciences — — — — —	11,007	12,701	— 14.6
68	Workers in precious stones and metals, jewellers, imitation jewellery makers, glaziers, etc.	18,108	8,813	+ 15.3
99	Makers of huggins, pokers, beads and other work, waxes, waxes, waxes and waxes	13	8,499	— 99.5
92	Industries connected with refined matter—sugar, confectionery, salt and soap-making contractors	19,590	19,000	+ 7.03
	IV.—TRANSPORT — — — — —	19,823	2,743	+ 90.1
	20.—Transport by water — — — — —	1,067	4,344	— 77.2
66	Ship owners and their employees, ship brokers, ship officers, engineers, mariners and firemen	—	587	— 100
66	Persons employed on the maintenance of streams, rivers and canals (including construction)	41	2,800	— 98.8
67	Boat owners, boatmen and tow men	1,810	810	+ 656.7
	21.—Transport by rail — — — — —	9,000	1,701	+ 90.8
69	Car owners and drivers, conductors, stable boys, tramway mail carriers, etc., managers and employees (including private services)	4,834	818	+ 484.3
160	Porters, etc., carriers and owners	12	100	— 92.8
101	Post offices, postal, mail and baggage carriers and drivers	859	890	+ 165.6
102	Porters and mail carriers	828	400	— 41.9
	22.—Transport by rail — — — — —	8,434	8,129	+ 303.3
100	Railway employees (all kinds other than construction workers)	8,228	9,129	+ 192.4
104	Labourers employed on railway construction	838	—	—
106	23.—Post Office, Telegraph and Telephone services — — — — —	2,259	863	+ 317.9
	V.—TRADE — — — — —	123,000	143,003	— 9.2
106	Bank, establishment of credit, exchange and insurance, bank managers, money lenders, exchangers and insurance agents, money exchangers and brokers and their employees	17,000	19,003	+ 9.1
107	Wholesale, commission and export, brokers, commission agents, commercial travellers, warehouse owners and employees	1,000	1,233	— 34.9
108	Trade in textile goods—cotton, wool, silk, hair and other textiles	11,211	9,000	+ 12.9
109	Trade in skins, leather, furs, feathers, hair, etc.	1,000	1,700	— 7.4

SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS—(contd.)

Group Number	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation.
1	2	3	4	5
110	28—Trade in wood (not firewood), cork, bark, etc ..	930	319	+ 191.5
111	29 Trade in metals, machinery, knife, tool, etc., sellers	954	31	+ 29,77.4
112	30—Trade in pottery ..	94	2,595	— 96.4
113	31—Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc	256	947	— 73
	32—Hotels, cafes, restaurants, etc ..	3,390	2,297	+ 47.6
114	Vendors of wine, liquors, aerated waters, etc ..	2,779	2,090	+ 32.97
115	Owners and managers of hotels, cook-shops, serais, etc., and their employees	611	207	+ 195.2
	33—Other trade in food stuffs ..	54,718	53,534	+ 2.2
116	Fish dealers ..	1,696	1,844	— 8
117	Grocers and sellers of vegetable oil, salt and other condiments ..	4,556	7,456	— 38.9
118	Sellers of milk, butter, ghee, poultry, eggs, etc ..	3,249	2,794	+ 15.2
119	Sellers of sweetmeats, sugar, gur and molasses ..	637	1,067	— 40.3
120	Cardamom, betel leaf, vegetables, fruit and areca nut sellers ..	17,814	13,372	+ 33.2
121	Grain and pulse dealers ..	23,864	19,341	+ 23.4
122	Tobacco, opium, ganja, etc., sellers ..	1,811	1,624	+ 11.5
123	Dealers in sheep, goats and pigs ..	541	2,054	— 73.7
124	Dealers in hay, grass and fodder ..	550	3,982	— 86.2
125	34—Trade in clothing and toilet articles, ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc)	1,425	3,060	— 63.9
	35—Trade in furniture ..	523	2,240	— 76.65
126	Trade in furniture, carpets, curtains and bedding	404	405	— 0.25
128	36—Trade in building materials (stones, bricks, plaster, cement, sand, tiles, thatch, etc)	489	965	— 48.8
129	37—Trade in means of transport, dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc., sellers (not makers) of carriages, saddlery, etc	1,754	9,051	— 80.6
130	38—Trade in fuel (firewood, charcoal, coal, cowdung, etc)	1,581	3,997	— 60.4
	39—Trade in articles of luxury and those pertaining to letters and the arts and sciences	2,970	5,068	— 47.3
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	1,759	161	+ 992.5
132	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc	709	4,484	— 84.2
133	Publishers, booksellers, stationers, dealers in music, pictures, musical instruments and curiosities	202	423	— 52.2
134	40—Trade in refuse matter (rags, stable refuse, etc)	97	..	..
	41—Trade of other sorts	29,400	28,070	+ 4.96
136	Itinerant traders, pedlars, hawkers, etc	279	1,488	— 81.25
	C—Public administration and liberal arts	148,275	127,179	+ 16.6
	VI—PUBLIC FORCE	26,904	4,249	+ 533.2
	42—Army ..	11,560	3,470	+ 233.1
139	Army (Baroda State) ..	10,551	3,199	+ 229.8
140	Army (Imperial) ..	1,009	271	+ 272.3
141	43—Navv ..	..	..	..
	44—Police	15,344	779	+ 1,869.7
143	Village watchmen ..	5,425	22	+24,557.1

SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS—(concl'd.)

Group number	Occupation.	Population reported in 1911	Population reported in 1901	Percentage of variation
1	2	3	4	5
	VII—45—PUBLIC ADMINISTRATION	31,817	52,891	— 62
114	Offices of the State	83,318	38,833	— 138
115	Service of Native and Foreign States	578	1,945	— 803
116	Municipal and other local (not village) services	1,848	8,563	— 818
117	Village officials and servants other than watchmen	8,841	17,813	— 881
	VIII—PROFESSIONS AND LIBERAL ARTS	74,883	47,886	+ 51
	61—Religion	31,953	34,852	+ 49
118	Priests, ministers, etc.	39,181	28,732	+ 51
119	Religious mendicants, members of monasteries, etc.	7,187	3,886	+ 182
120	Catholic priests, church and mission services	829	3,533	— 788
121	Temple, burial or burning ground services, pilgrim conductors, etc.	4,925	3,148	+ 53
	62—Law	1,870	1,881	+ 14
122	Lawyers of all kinds, including Katchi, law agents and bailiffs	1,818	1,887	— 855
123	Lawyers clerks, petition writers, etc.	458	163	+ 181
	63—Medicine	3,509	3,503	+ 10
124	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons	1,850	3,801	— 85
125	Midwives, vaccinators, compounders, strappers, massagers, etc.	1,199	602	+ 87
126	64—Instruction (professors and teachers of all kinds, and clerks and servants connected with education).	9,399	3,800	+ 70
	65—Letters and arts and sciences	3,339	3,373	+ 12
127	Public scribes, stenographers, etc.	—	89	— 100
128	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers.	5,887	1,878	+ 838
129	IX—31—PERSONS LIVING ON THEIR INCOME—PROPRIETORS (OTHER THAN OF AGRICULTURAL LAND), FUND AND SCHOLARSHIP HOLDERS AND PENSIQNERS	3,885	11,323	— 84
	D.—Miscellaneous	158,084	877,937	— 88
	X—12—DOMESTIC SERVICE	3,319	43,287	— 82
130	Cooks, waiter-waitresses, door-keepers, watchmen and other indoor servants.	3,349	59,878	— 93
131	Private grooms, coachmen, dog boys, etc.	161	1,859	— 98
	XI—41—INSUFFICIENTLY DESCRIBED OCCUPATIONS (GENERAL TERMS WHICH DO NOT INDICATE A DEFINITE OCCUPATION).	143,864	282,883	— 49
132	Manufacturers, business men and contractors, otherwise unspecified.	—	438	— 100
133	Cashiers, accountants, book keepers, clerks and other employees in unspecified offices, warehouses and shops.	26,834	81,846	— 15
134	Mechanics, otherwise unspecified	118	—	—
	XII—UNPRODUCTIVE	9,338	41,745	— 79
135	66—Inmates of jails, asylums and hospitals	808	3,887	— 78
136	67—Beggars, vagrants, prisoners, prostitutes, conductors of stolen goods and cattle poachers.	3,437	41,818	— 79

SUBSIDIARY TABLE VIII—OCCUPATIONS OF SELECTED CASTES

CASTE AND OCCUPATION	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males	CASTE AND OCCUPATION	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males
1	2	3	1	2	3
HINDUS			BRAHMAN—MEWADA—PRIESTS		
AHIR—CATTLE BREEDERS AND GRAZERS	100	10		242	22
Cultivators	483	11	Cultivators	296	38
Field labourers, &c	268	194	Arts and professions	100	23
Labourers unspecified	51	60	Labourers unspecified	101	9
Others	99	7	Others	261	56
BAHROT—BARDS AND GENEALOGISTS	160	21	BRAHMAN—MODH—PRIESTS	290	22
Cultivators	482	14	Cultivators	214	18
Trade	71	42	Arts and professions	135	14
Labourers unspecified	103	164	Labourers unspecified	77	152
Others	234	31	Others	284	33
BATA—DEVOTEES	586	32	BRAHMAN—NAGAR—PRIESTS	263	40
Cultivators	103	6	Income from rent of land	167	12
Labourers unspecified	4	93	Public administration	176	1
Beggars, &c	8	0	Arts and professions	143	10
Others	7	32	Others	251	17
BHANGI—SCAVENGERS	504	45	BRAHMAN—TAPODHAN—TEMPLE SERVANTS	203	40
Cultivators	84	7	Cultivators	911	9
Field labourers, &c	356	160	Industries	121	3
Labourers unspecified	193	94	Arts and professions	9	10
Others	21	49	Others	281	43
BHARVAD—CATTLE BREEDERS AND GRAZERS	903	36	CHAMAR—TANNERS	511	27
Cultivators	53	84	Cultivators	112	89
Field labourers, &c	30	528	Field labourers, &c	231	178
Labourers unspecified	45	876	Labourers unspecified	127	111
Others	29	61	Others	19	45
BHAVSAR—CALENDERERS AND DYERS	540	67	DARJI—TAILORS	955	67
Industries	46	34	Cultivators	10	30
Trade	215	21	Raisers of livestock, milkmen, herdsmen, &c	6	100
Labourers unspecified	111	162	Transport	8	0
Others	88	21	Others	26	159
BHOI—FISHERMEN AND PALKI DEARERS	146	35	DHED—WEAVERS	280	40
Cultivators	184	11	Cultivators	151	13
Field labourers	150	70	Field labourers, &c	389	141
Labourers unspecified	284	49	Labourers unspecified	134	107
Others	286	34	Others	46	30
BRAHMAN—ANAVADA—CULTIVATORS	784	9	GHANCHI—OIL-PRESSERS	603	27
Trade	28	4	Cultivators	35	20
Public administration	65	0	Trade	136	19
Arts and professions	61	7	Labourers unspecified	171	84
Others	67	23	Others	65	84
BRAHMAN—AUDICH—PRIESTS	337	24	GARODA—PRIESTS	659	27
Cultivators	180	20	Field Labourers, &c	106	526
Arts and professions	139	7	Labourers unspecified	70	209
Labourers unspecified	110	90	Beggars, &c	98	14
Others	250	15	Others	67	24
BRAHMAN—DESHASTHA—PRIESTS	129	18	GOI—RICE-POUNDERS	556	82
Public administration	424	0	Cultivators	16	17
Arts and professions	121	9	Trade	62	33
Persons living on their income	7	9	Labourers unspecified	356	135
Others	253	43	Others	37	4

SUBSIDIARY TABLE VIII.—OCCUPATIONS OF SELECTED CASTES—*contd.*

(A)	OCCUPATION	Number per 1,000 workers engaged in each occupation	Number of female workers per 100 males	CASTE AND OCCUPATION	Number per 1,000 workers engaged in each occupation	Number of female workers per 100 males
1		2	3	1	2	3
HINDUS—contd.						
GOVAIN—DAVOLIYA		44	22	LC B—D GUNTERS	487	10
Cultivator		294	1	Cultivator	134	40
Field labourer &c.		12	174	Field labourer &c.	81	144
Peppery &c.		24	10	Industrie	78	11
Others		92	79	Others	99	63
HAI M—B EN EN		122	1	M CHRI—FI STREY	44	23
Cultivator		97	43	Cultivator	13	31
Public administration		20	9	Field labourer &c.	117	263
Art and Professions		11	66	Labourers unspecified	185	278
Others		160	97	Others	61	73
KACH LA—CU TI TOM		609	23	KARSTRA K RATHA—MIL BTH	65	—
Field labourer &c.		14	424	Field labourer	267	—
Industries		109	21	Public administration	19	5
Labourers unspecified		80	40	Labourers unspecified	130	254
Others		87	19	Others	113	78
KASHI AN—CU TI TOM		227	31	MC B—BTH	731	23
Income from rent of land		13	43	Cultivator	33	87
Field labourer &c.		119	309	Field labourer &c.	13	194
Labourers unspecified		13	145	Labourers unspecified	80	234
Others		30	31	Others	47	13
KA BHA DWA—CU TI TOM		242	30	KARSI—CHANDRA AND TILAK	218	24
Income from rent of land		9	43	Cultivator &c.	97	78
Field labourer &c.		97	297	Field labourer &c.	64	183
Labourers unspecified		17	218	Labourers unspecified	41	123
Others		2	19	Others	79	100
KAB K KASHA—CU TI TOM		54	—	KASPU—MULYARI ND BODHAST	24	—
Field labourer &c.		205	13	Income from rent of land	64	81
Public administration		9	—	Cultivator	634	17
Labourers unspecified		19	11	Field labourer &c.	7	122
Others		21	19	Others	171	24
KASHI LEWA—CU TI TOM		734	14	KASHI Y PT WLA BAWAS DRUM	343	63
Income from rent of land		43	11	Field labourer &c.	73	83
Field labourer &c.		77	79	Trade	194	99
Constructive clerk &c.		60	1	Labourers unspecified	200	41
Others		80	29	Others	194	83
KOLI—A PTU KA LABOURERS		357	109	KATHAW KA—VEGETABLE BOWERS	240	184
Cultivator		497	13	NO KILLER	—	—
Industries		7	18	Cultivator	810	13
Labourers unspecified		91	104	Industrie	294	2
Others		43	14	Labourers unspecified	178	167
KUMHAR—PUTY		678	42	Others	110	23
Cultivator		143	23	SHAKTA—VILLAG W TURKIN	62	6
Field labourer &c.		80	131	Cultivator	279	30
Labourer unspecified		64	184	Field labourer &c.	339	83
Others		17	31	Labourers unspecified	244	90
LOH—TRADERS		78	11	Others	80	27
Cultivator		93	4	SONI—GOL DENTRA	267	3
Field labourer &c.		1	136	Industrie	13	83
Labourers unspecified		63	194	Trade	19	84
Others		121	17	Public administration	8	—
				Other	103	244

SUBSIDIARY TABLE VIII.—OCCUPATIONS OF SELECTED CASTES—*concl.*

CASTE AND OCCUPATION	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.	CASTE AND OCCUPATION.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3	1	2	3
MUSALMANS—<i>contd.</i>					
MALIK—CULTIVATORS	180	14	SAIYAN—FRIENDS	173	19
Field laborers, &c.	187	194	Cultivators	199	7
Police force	67	—	Public administration	13	—
Laborers, unspecified	130	41	Laborers, unspecified	137	79
Others	164	16	Others	321	19
MUMTAZ—FRIENDS AND FIELDERS	14	12	SHAH—CULTIVATORS	241	30
Cultivators	478	5	Field laborers, &c.	94	190
Field laborers, &c.	41	541	Industries	101	40
Laborers, unspecified	73	10	Laborers, unspecified	197	64
Others	9	37	Others	33	7
MURKALAN—CULTIVATORS	712	14	TONGA—TRADERS AND ARTISANS	204	9
Field laborers, &c.	159	107	Cultivators	181	23
Industries	18	9	Field laborers, &c.	93	199
Laborers, unspecified	7	63	Laborers, unspecified	38	49
Others	67	16	Others	179	39
MURKA—CULTIVATORS	767	10	PARSIS		
Field laborers, &c.	171	234	PARG—TRADERS	230	4
Industries	63	33	Oil refiners	121	29
Laborers, unspecified	33	611	Ind. arts	917	399
Others	37	31	Arts and Crafts stores	30	14
P. TRADERS—QUANTITYMENS	318	16	Others	178	19
Police force	123	—	CHRISTIANS		
Public administration	119	—	K. VIVE—QUANTITYMENS—CULTIVATORS	370	36
Laborers, unspecified	187	63	Field laborers	199	49
Others	294	49	Industries	278	63
PUNJA—COTTON GARDENERS	370	34	Laborers, unspecified	67	33
Cultivators	113	37	Others	91	36
Police force	217	36			
Laborers, unspecified	187	37			
Others	263	37			

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